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DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of Practical Piety.

EDITED BY J. F. FUNK.

VOLUME X.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119 : 103—105.

Cast thy bread upon the waters, for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11 : 1, 6.

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daughters of Zion with names, and said unto them, that he would take them from them, and what he would give them in return? Read Jeremiah 3. Oh, how should we meditate in this our day, upon what serves for our peace; yet we observe it so little! Oh, that we would once rightly reflect upon our nothingness, and with David pray, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." We must all appear before God, who judgeth every one according to his works, without respect of person.

Therefore, let us walk prudently, and bring up our children in the nurture and admonition of the Lord. Children, be obedient unto your parents. Honor father and mother; this is the first commandment with promise. Take Jesus for an example, of whom we read: He was subject unto his parents. Again, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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On Marriage.

[The following article, though written in very sharp, strong language, and very decisive in its tone, is full of sound gospel truth and very lucidly sets forth a point of Christian doctrine which too many professors entirely overlook and some flatly ignore altogether. We hope it will be read by all and earnestly taken to heart. Let our ministers especially not forget this truth as one of the doctrines upon which they ought occasionally to preach in order to set forth the whole counsel of God.]

There is no subject on which many professors of religion seem so inattentive to the rules of duty as on this; and deplorable are the consequences of their sin and folly. If you have already entered that union which death only must dissolve, and have formed it with one who is a stranger to the paths of peace, the advice contained in this chapter can be of little service to you, "The die is cast, and cast for life." Your duty is to watch and pray, that you may not be drawn into the paths of the destroyer. Endeavor to act the Christian's part. Labor and pray for the eternal welfare of him or her who may be as dear to you as your own life, but who, you are aware, is not dear to God, but perishing in sin. With what melting pity should you behold the friend of your bosom, the partner of your heart, no sharer with you in even one spiritual blessing; dear to you through nature's ties, but an enemy to your God. With what sorrow should you think that the friend who was traveling with you through

the journey of life, sharing its cares and its comforts, has no inheritance in your home; but when the journey of life ends, must be separated from you, to meet no more through all eternity! How fervent should be your prayers, how watchful your conduct, that if possible you may lead this dear but perishing friend to your Savior, for life, peace, and pardon!

But if you have not entered into this marriage union, then, as you love your soul, as you regard your peace, as you value the favor of your God, never form that connection with any one, however amiable, however moral, however endowed with the gifts of fortune or nature, who is not a decided follower of the Lord Jesus Christ. This advice may be enforced by reasons the most weighty and momentous.

Marriage between those who partake of divine grace, and those who are strangers to religion, is represented in the Scriptures as the source of the greatest evils, and such unequal matches are abundantly condemned. According to the sense usually attributed to several verses in the sixth of Genesis, unhallowed marriages are represented as the cause of that dreadful wickedness which occasioned the destruction of mankind by the general deluge. It was when the sons of God chose for their wives the fair but impious daughters of men, that the iniquity of man became so great as to call down that dreadful judgment from a patient and merciful God. These wicked connections natured human depravity, filled up the measure of man's iniquity, ripened a world for impending vengeance, banished the last lingering traces of piety from almost every heart, made this earth a scene of dreadful desolation, and hurried multitudes to the pit of eternal night. When the world was repopled, the same cause produced in smaller circles, effects not less deplorable. What made part of the daughters of Lot slight God's gracious warning to escape from perishing Sodom? They were married to some of its depraved inhabitants. What rendered those who did escape such monsters of impurity? Doubtless they had contracted this among those with whom they had too long conversed. What rendered Solomon, the wisest of men, an idolatrous fool? What made him, once so favored by God, once so devoted to his glory, an impious apostate, worshiper of Pagan abominations? "His wives turned away his heart after other gods, and he went after Ashtoreth, the goddess of the Zidonians; and Chemosh, the abomination of Moab; and Moloch, the abomination of the children of Ammon." The piety that erected God's most splendid temple, the wisdom that nations admired, could not shield him from the accursed influence of unhallowed connections. When we see the wise Solomon become an aged, infatuate apostate, bowing at an idol's shrine because an impious wife adored that idol, need we wonder, if we see professors of religion that marry unbelievers, joining in the sins and follies that please an ungodly wife or husband, and going, like an ox to

the slaughter, where Satan leads them? What aggravated the crimes of impious Ahab, who sold himself to do wickedness in the sight of the Lord? Jezebel, his pagan wife urged him forward in his career of iniquity.

The word of God not only represents such unhallowed unions as dangerous in the extreme, but expressly and absolutely forbids them. They were expressly forbidden to Israel of old. The reason of the case might sufficiently prove, that what was thus offensive to God under the dispensation of Moses, could not be less offensive under the more spiritual and holy dispensation of the gospel. But we are not left to dubious inference. The Christian law upon this subject is decisive and plain: "Be ye not unequally yoked together with unbelievers: come out from among them and be ye separate, saith the Lord," 2 Cor. 6:14-18. Nothing can be a more complete violation of this law, than marriage with a person destitute of heavenly grace. In that case, instead of not being unequally yoked together with an unbeliever, the believer is voluntarily yoked, till death dissolves the union, with one whom God esteems an unbeliever. Instead of coming out from such persons, the believer is permanently united to one in the closest of all connections. Instead of being separate, a union is sought and formed, where the interests, hopes, cares, fears, business, pains, and pleasures of the parties are all intimately mingled, and mingled for life. What can be more glaring rebellion against the majesty of heaven? What more willful contempt of the giver of this law?

The same law is given in expression equally definite on another occasion. When the liberty of a female to marry is declared, it is said, "She is at liberty to be married to whom she will, only in the Lord," 1 Cor. 6:39. All considerations respecting property, or age, or temper, or health, or prospects, are left to the prudence of the parties; but this one restriction God lays down, that the believer must marry no one who is not "in the Lord." The expression *in the Lord*, is too common in the Scriptures for its meaning to be mistaken. It evidently signifies a person who is a partaker of saving grace, a true disciple of Jesus, an humble child of God.

When we behold the conduct of many that profess religion, we might suppose that a law like this did not exist in the Bible. How many thoughtlessly entwine their affections and interests with those who are utter strangers to the way of peace—clasp in their arms the children of the wicked one, and give their hearts to those whom Satan rules.

To arm you, if in any danger of ensnarement against this common and destructive sin, consider that it is a great sin, a sin deeply dyed with wicked ingratitude. God is the giver of the law, which forbids your being yoked with an unbeliever, and which allows you to marry *only in the Lord*. And are not you under the greatest obligations to obey your gracious God? Are not you under the

strongest ties to love him? Are not you bought with that price, precious and invaluable, the blood of Christ? And are not you directed to do, whatsoever you do, "to the glory of God?" Should not you then yield your heart to him who has so loved you? To encourage you he gives the most gracious promise possible: "I will be a Father unto you, and ye shall be my sons and daughters." Of what ingratitude would you be guilty, if with such a promise given by such a God, you trample under foot his righteous law?

To break this law has all the guilt of rebellion against the authority of God. Idolatry, fornication, or adultery you would esteem great crimes, for God abhors and forbids those crimes; but God as truly forbids unhallowed marriages, and they who marry strangers to religion as truly rebel against God as they who lead lives of uncleaned lewdness.

The sin committed by a believer in such a case is much aggravated by its being a willful and deliberate sin. It is not a sudden fall like Peter's; it is not a crime committed unawares, or to which persons are hurried in a moment of impetuous passion; but it is a *deliberate and willful crime*. The young man, month after month pursues the object on which he fixes his attention, though he knows that whatever charms she possesses, she has not that one which excels all others, the charm of humble piety. The young woman, month after month receives the addresses of her lover, though she is aware that whatever worth he may possess, he is not a disciple of the Son of God. Thus the rebellion against the authority of God is willful and continued; and month after month, and perhaps year after year is the Most High insulted by beholding those who profess to serve him, willfully, obstinately, and perseveringly transgressing one of his righteous laws.

This crime, great and aggravated in every case, receives a further aggravation in the case of men. They are not under that restraint which custom and modesty impose upon the tender sex. They may look around the whole circle of pious females with whom they are acquainted, to select one on whom the fondest affections of their hearts may repose; but when they, slighting all those with whom they enjoy might obtain acquaintance, go into the world to look for the companion of their days, and fix upon a person who is a stranger to the religion of the gospel, their conduct is flagrantly criminal. It admits of no palliation or excuse. It is open, hardy, undisguised rebellion against the *Lord of heaven and earth*.

If the motives that lead to these unhallowed unions be examined, the guilt of those who contract them will not be lessened. In the least guilty, it may be a rash and thoughtless affection. To those who are thus influenced, it may be said, Shouldst thou love them that hate the Lord? Surely, those professors of religion who, out of love to a fellow mortal, trample on the authority, and willfully violate the laws of the Lord of heaven and

earth, plainly show that God is not the first in their affections, that the Savior does not rule supreme in their hearts. They show that they prefer the objects of their choice to God and Christ, and thus, that in reality they are joined to idols.

But many enter into such unlawful marriages from the influence of other merely sordid motives. These see no peculiar, personal attractions in the objects of their respective choices; but they have more money than some who in every other respect are their superiors, and who unite true piety with all their other recommendations. In such cases it is evident that the law of God is broken merely for the sake of money, or other worldly advantage. What would you think of a person committing idolatry, or adultery, or swearing, or blaspheming, because he was paid for committing such a crime? Would it not be thought a decisive proof that he was destitute of the love and fear of God? But why more so in this case than the other? He would break God's law for the sake of the money he hoped to gain by breaking it. And they who for the sake of money, marry strangers to religion, as truly break God's law, and the motive is the same—money is the motive. This is to pay them for their sin. They trample on God's authority because they hope to be paid for doing so.

Such being the guilt of entering into one of these unnatural marriages, it is not surprising that such conduct should be followed by effects mischievous in the extreme. No one is too cunning for God. "Whatsoever a man soweth, that shall he also reap."

The evils are numerous. In many cases the total loss of piety is the deplorable effect. In these sad cases, the professor of religion gains the object of idolatrous affection, or acquires the property thus sought; but it is at the dreadful price of eternal happiness, and the ruin of an immortal soul. Many who once appeared promising fair for heaven, when united to followers of the world, have forsaken the path of peace. Some find in their unbelieving partners the decided enemies of religion; others gradually imbibe the spirit of those with whom they are united. These tempt them to join in pleasures they once abhorred; to abandon duties they once loved; to profane the Sabbath; to neglect their religious privileges; to slight their pious friends; to mingle with associates averse to piety, and to join with them in scenes of dissipation. Gradually, but too surely, the blighting, blasting influence of the forbidden union is felt upon the soul. Religion languishes, declines, and dies. The day of their marriage is the day that sets the seal to their eternal ruin. According to the language of the divine word, they marry, "having damnation, because they have cast off their faith."

Perhaps if you who now read these pages are inclined to form such a forbidden union, you are deluded with the hope of bringing the object of your attachment to the ways of peace. Alas! this is but delusion. It is not in your power to change another's heart, and you have no reason to hope that God will grant you the object of your wishes. When persons

have been converted after marriage, in many cases husbands and wives have been the means of leading their respective partners to embrace religion. Thus God had blessed them and their endeavors. But when those who knew religion have married those who knew it not, seldom if ever do we see the unconverted party afterwards converted. In numberless instances, the professor of religion is drawn away from God, and back to the world and destruction; but in few cases, indeed, do we behold the unbeliever drawn from the world and led to God. If this is your hope it is delusion.

In some few cases total apostasy is not the only consequence of those unnatural marriages; but in these cases, they are often the cause of much unhappiness. Much temporal distress is of their bitter fruit. It appears from various passages of Scripture, that sometimes when God forgives the sins of his own people so far as to shield them from their punishment hereafter, he lets them feel painfully the effects of their sin and folly while here. Though David's adultery was forgiven him, the sword was never to depart from his house. Acting upon this system, the Most High frequently punishes professors of piety who form these forbidden unions. They expect happiness, but he bids sorrow encircle them; distress and affliction in various forms, and poverty, beset them. Their expectations are disappointed; their hopes fail; and though their hope for eternity is not lost, for time they see little before them but difficulty and sorrow. At other times their distresses are of another nature. They are spiritual distresses. Instead of a helper in their nearest earthly friend, they find a hindrance. If a family rises up, the instructions of one parent are counteracted by the example of the other. A good writer referring to this subject observes, that the language of a child so circumstanced, to the miserable mother who entreata him to read the Bible, may be, "Why should I pore over that tedious book my father never reads? Why should I spend that day in the wearisome services of the church or the chapel which my father spends in recreation and pleasure? Why should I be so anxious to obtain, what you call a new heart, which my father tells me he has got through this world well enough without, and which he calls folly and fanaticism? He says that you are too strict, and would rob your children of all the innocent enjoyments and indulgences of youth." If not the actual language, yet are not such sentiments likely to be adapted to the feelings of the child, one of whose parents follow the Savior and the other the world? How painful must it be to a father or mother who feels the value of an immortal soul, who knows the Savior's love, and anxiously desires that a beloved family of children should know this also, to think, that by marrying contrary to the will of God, I have, I fear, entailed eternal damnation on all my dear but thoughtless children.

Those who cavil against a divine law because they are unwilling to submit to its re-

straint, invent various *objections* against the preceding statements, or excuses for rebelling against the authority of the Most High. Some plead that the unbelieving party may receive spiritual benefit, and urge the apostle's words, "What knowest thou, O wife but thou mayest save thy husband?"

Answer: A reply to this objection has already been given. The good done bears no proportion to the mischief. Few strangers to religion are brought to embrace it by marrying those who professed to enjoy its power; but many that professed religion are led to forsake and renounce it, by entering into such forbidden unions. The words, "What knowest thou, O wife, but thou mayest save thy husband" refer not to a case of this kind, but to those cases where, of those persons who are equally strangers to religion, one party after marriage is brought to embrace it. In these cases, the wife or husband, when converted, often becomes the means of converting the respective partner; but it is not so in those cases where professed disciples of Jesus violate his laws, by marrying those who knew him not.

Objection 2: Still it may be said, in some cases the happy result of a friend of religion marrying an amiable person who knew not its power, has been the conversion of the unbelieving party.

Answer: Allowing this in some instances to be true, it forms no justifiable reason for violating a plain divine law. The principle maintained in this case is neither more nor less than, "Let us do evil that good may come." The good expected may never come; yet if it were certain that it would, the sin of breaking God's holy law is not thereby lessened. Of those who do evil that good may come, it is said, their "damnation is just." I recollect reading of a thief who stole a Bible, or other religious book. This book proved to be the instrument of his conversion; but would any one argue that it is lawful to steal Bibles, because they may convert the thieves that steal them? Would they not rather acknowledge that the dishonest action retained all its criminality, whatever might be its effect? It is the same in the present case. Whether the unbelieving party be converted to God or remain unconverted, the believing party has incurred the guilt of willfully despising the authority of the Majesty on high.

Objection 3. It is further objected, that so much difference exists between a nominal christian and a heathen, that the rule which is applicable to the latter will not be so to the former.

Answer: In reply we may inquire, Wherein does that difference exist? Not in their state in the sight of God. Both are the children of wrath. Not in their enjoyment of spiritual blessing; for neither has any. Not in the state of their hearts; for the nominal christian as much needs conversion as the profligate heathen, and is as unable to be saved without it. Not that one needs less grace than the other for salvation; the nominal christian cannot be saved unless born again of the Spirit of

God, and with that great change, the heathen may. In fact, in many respects the balance turns in favor of the heathen. The nominal christian has heard the gospel, and slighted its message; the heathen has not. In one case, neglect of religion is plainly proved; that there would be such neglect, is not plainly proved in the other case. The preponderance in guilt and ruin, evidently lies with the nominal christian. The Lord Jesus resented the state of heathen Tyre and Sidon, of Sodom and Gomorrah as preferable to that of the Jews who heard his message of love in vain.

Where, then, is the difference in favor of the nominal christian? With a heart as hard as the heathen's and as much needing divine power to soften it—with greater sins and darker prospects, in consequence of sinning against more light and greater obligations than the heathen ever knew, the nominal christian is going apace to a ruin as sure, but still more tremendous.

Selected by J. L. PIKE.

A Poem.

The following poem was written on the death of Henry A. Brenneman, who was killed by lightning in his barn, in Allen Co., Ohio, on the 26th of August, 1872, in the 28th year of his age. He was greatly beloved, and highly esteemed, and respected by all, as a faithful brother in the Mennonite church. May his unexpected and instant removal from time to eternity be a loud call, and solemn warning to all, to heed the kindly admonition of the blessed Savior when he says "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh," Matt. 24: 44.

Come, friends and list a moment,
Give ear to what I say,
Although my heart in sadness
And sorrow melts away,
To tell of one so lovely,
So much beloved by all,

Who by a stroke of lightning
The Lord from earth did call.
Dark clouds around had gathered,
The rain began to fall,
And thunders loud were roaring,
But God had sent them all.

Dear Henry! our dear brother
Thought not of danger now,
Though thundering and lightning,
He to the barn did go.
His wife said to him, Go not!
His sister bade him stay;

But Henry thought it needful
That he should haste away,
And help a friend in lab'ring
Who looked for him to come
And help him, though 'twas raining,
'Twas pleasant in the barn.

Thus did his wife no longer
Seek Henry to detain;
His sister too consented
If soon he'd come again;
And so he now proceeded,

Ran quickly through the rain,
To kindly help his neighbor,
And then return again.
Thus Henry left his loved ones—

My heart does almost ache,
To think how soon dear Henry
Had shared a deadly fate;
For whilst they two together

Were busy at their work,
Dear Henry sank prostrated,
Killed by the lightning stroke.
His wife and sister only,

And his dear, little child,
Were all his friends now present—
Oh how must they have felt!

In terror and in anguish
Each cried aloud for grief,
Until the friends and neighbors
Had come to their relief.

Not all the friends however,
At once to them could come;
The dear and aged father,
Had gone away from home,

To prove the healing waters,
Which from the mountain's side
Were flowing, just where Henry,
Their virtues too had tried.

Oh, little thought that father
As he to Henry said,
Farewell, God bless you, Henry!
And then his footsteps sped.

That soon across the mountains,
To him it should be said,
By one, "I've come to tell you,
That your dear Henry's dead."

God help the mourning father,
That now must weep alone;
E'en on Virginia's mountains,
Six hundred miles from home.

When first the news was told him,
He thought it was a dream;
He scarce could dare believe it,
So painful it did seem;

But like old father Jacob,
He yields. My son is dead!
I'll go and once more see him,
And quickly homeward sped.

We now return to notice
The solemn scene at home;
When all the friends and kindred
Together there had come.

Think of the aged mother,
Who now with haste has come
To witness the condition
Of her beloved son;

She clasps him to her bosom,
Cries, "Oh my son! my son!"
But now the scene of sorrow
Has only just begun.

Here come three weeping brothers,
Five sisters gather there,
And all are loudly weeping—
Their voices fill the air.

Oh Lord, do thou have mercy,
Some may be heard to cry;
While others say, If father
Could only be brought high!

Which added greater sorrow,
The wife of Henry dear
Was sick, and scarcely able

Among the rest 't appear.
Her heart was sadly broken;
For her, friends could but pray,
And try to soothe her sorrows—

She wept both night and day.
At last, by grace from heaven,
The Lord revived her heart,
But still for her 'twas painful

From Henry to depart.
She said, "He sleeps so sweetly—
Could I but by his side
Sleep, I should choose it rather

Than in the flesh abide."
They thought to keep his body,
Till father would return,
That he once more might see him,

When he to them should come.
But this it seems they could not—
Dear father staid too long—
And so they had to take him,
And lay him in the tomb.

So after they had buried
His body out of sight,
The father, three days later,
Came home about midnight.

How sad was now their meeting!
Though glad that he had come,
They wept aloud in sorrow,
For their departed one.

Yet blessed thought, they mourn not
As those who have no hope,
Though God for some wise purpose
Did send the fatal stroke.

Thus, though, to us mysterious
God's ways may oft appear,
And we may not be able
To know for why they are;

Yet this we know, that all things
To us, for good, are sent;
And whatso'er befalls us
Is for some good intent.

Then, Oh, dear friends in mourning,
Though with you I must weep,
I would, if God shall help me
A word of comfort speak.

God is a God of mercy,
He is too wise to err,
And he has ne'er forgotten,
The children of his care.

'Tis true that he directeth
The lightning where he please,
And he might have prevented,
Your dear, dear Henry's death;

But now he saw 'twas needful
To call dear Henry home,
Perhaps it was that we all
Might nearer to him come;

Then do not feel like murmur'ing
Against the gracious Lord;
Nor charge your hearthly Father
With this, that he did not

Elsewhere direct the lightning,
And thus retain the breath
Of your still dearest Henry,
Instead of instant death.

Oh reason thus no longer,
Remember that God's ways
Are high as yonder heavens
When he his sceptor swings.

No other way less painful,
Could God have called away

From earth your dearest Henry,
To realms of endless day.
How narrow was the passage,
Which God with his own hand

Marked for him over Jordan.
Into the promised land!
One word of admonition,
I wish before I close,

To speak to those yet careless,
Who God's blest will oppose:
Think not there is no danger;
Your time may yet be long.

For God has nowhere promised,
Your life he will prolong;
You live in constant danger,
Of being called away;

And then if called to judgment,
What would you have to say?
Could you stand there acquitted,
Of all you here have done,

Through the atoning merits,
Of God's beloved Son?
Ah no! then, Oh take warning,
"Prepare to meet thy God!"

Oh stay your speedy footsteps,
Upon the downward road.
Think not there's ample time yet,
You've many days in store,
Your time is swiftly gliding,
And will return no more.

DANIEL BRENNEMAN.

For the Herald of Truth.

To the Unconverted.

Dear readers of the *Herald*, those of you who are still neglecting the duty you owe to your God, and wasting your precious moments in the follies of this world, do you ever take the solemn thought that with speedy steps you are traveling to your grave? that your days of pleasure will soon pass away? that the flower of your youthful enjoyments will soon wither and be gone? All that your eyes can behold of the world is vanity. Let us consider well our condition and see whether we are at peace with our God; if not, we should hastily flee to him and with all sincerity of heart, plead for pardon and ask him to forgive our sins. He gives us great encouragement, if we will but hear him and obey his will. Jesus says, "Him that cometh unto me I will in no wise cast out," and in other words he invites us to him by saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Now dear friendly sinner, Can you ask or expect a kinder invitation than this? Does he not, with all the tender love and compassion of a merciful Father try to win your souls to him? We should all be willing to give him our hearts. Why is it then that we see so many young people, and some alas, whose youthful days have almost fled, lingering along the narrow brink of time, heedless and unconcerned of what is before them? Dear sinner, take warning lest you fall. There is great danger before you. Stop, retrace your steps and take another

course, or you may plunge into the fearful lake of despair.

The Spirit will not always strive with man, but if we put it off too long by saying, Go thy way for this time, at a more convenient season I will call for thee, it will take its flight never to return. You may then call and receive no answer. You would perhaps welcome it back again, but all in vain. Let us obey the voice while the day of grace is present, for by so doing we can make glad many hearts. No doubt many kind parents could be made to rejoice over the repentance of a child; a wife or husband made happy at the repentance of their companion; besides, we are told that the angels in heaven rejoice when sinners turn to God.

Sad indeed is the thought that so many refuse to hear the warning voice and continue in the dangerous road, apparently fearless of the night of death, not thinking that it may come as a thief in the night and steal their breath. No, dear reader, we know not how soon we may hear the summons. Your time of departure has come, your body must now be laid low in the grave, your soul must go and reap its reward; and if unprepared, heart rending indeed will be its condition. You will then regret the past and lament that you did not turn to God while it was yet to-day; now the night has come and your lights have gone out; the door of mercy is shut and we are left in woe and misery, forever condemned to ruin; shut out from the presence of a loving Savior. Have not many of us heard the words fall from the lips of a dying father or mother, brother, or sister or dear companion, "Prepare to meet me in heaven where all will be joy and peace?" In conclusion I entreat the sinner to take warning, and flee from the wrath to come. That God may be with us all in his earnest wish and prayer.

MARION CENTER, KANSAS

For the Herald of Truth.

Prepare for Eternity.

We are all traveling with speedy steps to an endless eternity. Oh, is it not a great journey? and one from whence no one can ever return. The rich man, of whom the Savior speaks, would have willingly returned if he could, but in eternity it is too late, for there is no repentance in the grave, nor pardon offered to the dead; therefore in life we should be more diligent in seeking to make peace with God, and obtaining his favor. Oh, could we all be impressed with that great responsibility; could our eyes be opened wide, to view, as we should, the dangerous condition in which we are, by living so carelessly in sin; in forgetfulness, or unwillingness, while time rolls so rapidly along. Soon, ah, soon, we will arrive at the haven of eternity! If we have been found faithful to the Lord of glory there is then a

rich promise, a glorious hope of a peaceful entrance into his kingdom. But those who are not faithful, do not have this consolation, or hope, but must expect to stand without, and be cast into outer darkness and there to dwell with the Devil and his angels.

Let us therefore, be wise, and with Mary, choose that good part which shall never be taken away.

It is to be feared that many do not make Jesus their choice, or his people the part they have chosen. How careful then, should we be, that we do not build on our own righteousness—on our own good works, or take flesh for our arm. We do not know how soon God may call us to render up an account of our doings here, and if we have delayed the one needful work, it will be ill with us.

Oh, how dangerous it is to delay, for so many are taken away suddenly, without a moments warning. If you expect to escape the wrath of God, delay not, as did the rich man, until in torment. He no doubt had the same opportunities that are presented to you, but he waited for a more convenient season. Seeing and knowing these things, can you still continue in your downward course? The longer you defer repentance, the harder is it to be won—the harder will be your heart. (Come then at once to Jesus, who is the way, the truth, and the life.

J. D. H.

For the Herald of Truth.

An Invitation.

Dear fellow sinners, I am a lover of your souls, and wish you to be happy in eternity, whether great or small, old or young, rich or poor. Let me advise you to lend a listening ear to the loving Savior's call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Dear sinner, it is possible that you have been laboring under a heavy load of sin for a long season; and feel as though you were to sink down under your heavy burden to rise no more. But if you will only come to Jesus, he will give you rest. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool," isa. 1:18. But you may think a christian life is a life of sorrow, but this is an erroneous idea; the christian's happiness is pure, real happiness. Sometimes you may see the christian downcast and distressed, for he sees the perilous condition of your soul. He sees your soul in jeopardy and is probably praying for

you. If he would see you come to Christ, you would see his countenance of sadness flee like a cloud driven by the wind. Joy will take the place of sorrow, and praise the place of prayer. But you may say within yourself, I will enjoy myself with my gay friends and associates yet awhile and when I get older, I will serve the Lord. But this is the Devil's work; and as long as he can keep you in this desperate condition he is very well satisfied with you.

When the Holy Spirit whispers to you and tells you plainly that except you are born of water and of the Spirit, ye cannot enter into the kingdom of heaven, then you begin to see your helpless condition; you feel that if you die in your sins you will be eternally lost. Like Nicodemus of old, you will go to Jesus stealing under the shadow of night. But your experience will then teach you that when you would do good, evil is present with you. The Devil will try to make you believe you are too sinful to pray; and if possible he will get you to lie down to sleep without uttering a word of prayer. But, dear reader, hear what the Spirit saith, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me," Rev. 3:20. How often has this heavenly monitor knocked at the door of your heart for admission? and will you still spurn him from you?

Poor sinners, consider what you are doing, for God has declared that his Spirit will not always strive with man. Remember there are only two places of abode after you leave this world; you must either go to heaven there to reign with Christ, and be forever blest, or sink to the abyss of hell to be tormented of the tormentors, where the smoke of your torment shall ascend forever and forever. Be wise and choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

The crown is not in the beginning, but to him that holds out faithful to the end shall a crown of glory be given. O! sinners do not grieve the Holy Spirit, but turn your back to the world and serve the Lord God in spirit and in truth, for he is a spirit and seeketh such to worship him. You need not fear that your sins are too great to be forgiven, for if you will come to Jesus with a broken heart,

and a sin-sick soul, he will abundantly pardon. "The Spirit and the bride say, Come. And let him that heareth say, Come. And who-soever will, let him take of the water of life freely," Rev. 22:17. From these words we learn that none are excluded; all are invited, all have a free access to the throne of grace. Let us serve the God of love, the giver of every good and perfect gift, in the beauty of holiness, till Jesus will take us home to himself, where we may sing his praises forever.

D. B. T. H.

Harrisburg, Rockingham co., Va.

For the Herald of Truth.

The Wickedness of the World.

We live in the midst of a very wicked world. When we behold the wickedness, the sensuality, robberies, murders, thefts, the deception, the dishonesty, the sway of fashions, the idle amusements, balls, parties, dances, drunken frolics, gluttony, cursing and swearing, and extravagance in every department of life, the secret organizations, their terrible oaths and their senseless ceremonies, we cannot but feel that the cause of Christ runs very low. When we see both church members and ministers entangled with these affairs, and some of them upholding and advocating such organizations as religious institutions, we may well feel that we live in an age of the world when above all things the words of our Savior may be emphatically repeated, "Watch and pray, lest ye enter into temptation. Let us give earnest heed unto all our ways, and walk circumspectly, for we know not how soon the day of the Lord cometh when we shall appear at his eternal bar, and there give an account of our stewardship. May God give us grace to hold out faithful unto the end, and at last to obtain the crown of life.

For the Herald of Truth.

Exhortation to the Young.

Young friends, Do you ever think of death, and that you have a soul to save, if you will be happy? Is this not often presented to your minds while enjoying yourselves with your associates, in splendor and finery? If the heart and affections are placed on those things, the good impressions will have but little effect. It is the convicting grace of God, that operates early upon the hearts of the young, admonishes and warns you of your danger. He desires not that you should perish, but rather that you should first of all give your hearts to him, and honor him as that being, in whom we live, and move, and have our being.

Remember that you groive him by disobeying him, and rejecting the strivings of

his Holy Spirit. Oh, how much harder it will be to come unto him after rejecting his calls the greater part of your lifetime. When you come to great need, or to death, then you will call earnestly for pardon, and often it cannot be obtained before it is too late. How dreadful the thought that so many dear young souls are joining hands to serve the enemy, who can give nothing good; his pleasures and delights are but deceptions. Grief, pain and sorrow often follow them, which leave a sting of eternal woe.

Young friends, you can make a much wiser choice, by coming unto Jesus, and entreating him to pardon you. God loves you and invites you to draw near unto him, that you may enjoy a happiness that is real. A great deal depends upon how you set out in your young days to make old age happy. "Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished." Every one must bear his portion, according to that which he has done. J. D. H.

For the Herald of Truth.

On the Felicity of the Future World.

There are few individuals who admit the immortality of man who do not think that they shall be admitted into a happier world, when their spirits wing their way from this sublunary scene. Even the profligate and the man of the world, though aware of their guilt and of the opposition of their affections to the divine law, and the duties of a christian life, are often found buoying themselves up in the midst of their worthless course, with the vain hope that an all-merciful Creator will not suffer them at last to sink into forgetfulness, but will forgive them, and receive them, when they die, into the joys of heaven. Such hopes arise from wrong impressions of the divine character and of that in which true happiness consists, and of the exercises of a future state.

Could it be supposed that those who now find their highest pleasures in novels and romances, and in listening to tales of scandal, would find any high degree of enjoyment in a world where there is nothing but sound realities? For it is the decree of heaven—a decree founded on the moral laws which govern the intelligent universe, that without holiness no man can see the Lord. All the evil effects come from the absence of christian principles and from the narrow range of objects to which the intellectual powers are confined.

The foundation of future happiness must be laid in repentance towards God, and faith towards our Lord Jesus Christ. We must be convinced of our sin and depravity as descendants of the first Adam, of the demerit of our offenses, of the purity and eternal rectitude of that being whom we have offended, and of the danger to which we are exposed as the violators of his law. We must receive with humility the salvation shown in the gospel, and behold with the eye of faith

the Lamb of God which taketh away the sins of the world. So that an entrance shall be abundantly administered unto us into the everlasting kingdom of our Lord and Savior.

Elizabethon, Pa. JACOB L. GOOD.

For the Herald of Truth.

The Disciples Comforted.

"A little while and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father," John 16:10.

When we are absent from a dear friend, perhaps for many years, we look forth with joy to the time when we shall again see him. If we decide upon a day wherein we expect to make a journey to his home, we begin to make the necessary preparations a long time beforehand, so that all things may be in order when we leave. In like manner do we act when we receive a message from a friend, informing us that before many days he will come and tarry a little while with us. We labor diligently, that nothing will be left undone which would be a hindrance in our enjoyment with him. When we see him yet afar off, we make haste to go and meet him.

If then the thought of again seeing a friend here on earth, after a short separation, affords us so much pleasure, how must the hearts of the disciples have been lifted up at the prospect of again seeing the Savior, and then, never more to part from him. He tells them that for a little while they should not see him; that is, though the time might seem long before he would come again, yet only a very little while in comparison to the long time that they should be with him in his home above.

Their hearts were filled with sorrow just at this time, to think that he soon should leave them, but he, noticing their grief, says unto them by way of encouragement, "It is expedient for you that I should go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him." What cheering words are these? Have we not all reason to say, It was expedient that he went unto the Father, inasmuch as the Comforter has come? To many, the "little while" may seem to tarry; but at the appointed time it will end, and the Master will come and take his Pilgrims home. With what joy will he send his angels to proclaim the invitation to the great supper, "Come; for all things are now ready." H. A. MUMAW.

For the Herald of Truth.

Obituary.

On the 2nd of Dec., in Upper Leacock tp., Lancaster co., Pa., after a short illness, Bro. JOHN STAUFFER (widower), aged 77 years, 2 months, and 25 days. His remains were laid in Stanifer's family graveyard, near his last place of residence, followed by a very large number of relatives, friends and neighbors. Appropriate remarks were made by David Witmer and Benj. Herr, in German, and by Amos Herr in English, from Rev. 14:12, 13.

He who expects to die in the Lord, must also live in the Lord. The grave makes no change in the spirit; and he who lives after the world and the lusts thereof until the end, will also die therein, and shall be punished with everlasting destruction. But "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Faith without works is dead." The tree is known by its fruit. "The fruit of the Spirit is in all goodness and righteousness and truth."

The beloved brother was a consistent member of the church, a searcher of truth, and a despoiser of all hypocrisy and deceit. By his death a link in the chain which binds us to the past, is broken. He was good and kind to all, and met every one with an affectionate smile. He was a faithful husband, peaceable neighbor, and ever ready and willing to assist with good advice and actions, to which many, with me can testify, who have partaken of his benevolence and hospitality, or were acquainted with him. Especially to me will he ever be memorable. As a stranger, he took me in his family for about thirty years and treated me as a son. My deceased father and half orphan brothers and sisters, were affectionately received by him. My relation or affection to him was almost equal to that of a father. He visited us about two weeks previous to his death, and rejoiced in his good health; we conversed much together on the past, present and the future, to which he looked forward with rejoicing. Our loss is his gain.

PHILIP STAUFFER

An Encouragement to read the Herald.

I wish to write a few words of encouragement to my fellow readers of the Herald of Truth. This is a very proper name for so valuable a journal, and I trust it will always remain true to its name. If it thus remains, I feel confident God will bless the paper. There are a few well disposed friends who are opposed to a religious journal; and it is true, there are many which are made up of very trashy material, but we must sift out the wheat from among the tares and hold fast to that which is good.

Some think the publishers of the Herald are only publishing the paper for the purpose of getting rich; but they do not stop to think how many editors of worldly papers they are helping to make rich. N. F.

Herald of Truth.

Elkhart, Ind., January 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

New Year's Greeting.

A Happy New Year to all our patrons, friends and readers! A happy New Year to you all! Again with renewed strength and fresh courage we grasp our pen to continue our work. Nine volumes, in as many years, have been completed and the tenth is commenced. God alone knows whether we shall ever finish it, but while we have life, and health, and strength, our labor must not cease; we must work while it is day, for the night cometh when no man can work, and we ask our friends to stand by us! Let us all labor diligently for the honor and glory of God and for the salvation of souls! Let us all try to gain as many subscribers for the paper and write as many articles as we can, and with our best efforts let us not forget to pray for God's blessing upon our work, for the old proverb "*An Gottes Segen ist alles gelegen*," is no less applicable to this work than any other. God's blessing will aid us much more than all our own efforts. "If God be for us who can be against us?" Rom. 8: 31. But if God be against us who can be for us? We should all seek to labor to the glory of God, and then God will bless us and the works of our hands shall prosper.

Let us then again unite our efforts and our prayers, and fight manfully the great battle of life, that in the end we may gain the crown and rejoice forever, in the presence of him who endured the cross, despised the shame, and is set down at the right hand of the throne of God, Heb. 12: 2.

Bro. John Snyder now resides near Jewel City, Kansas, about 80 miles northward from McPherson county, where Bro. Kilmer lives. He appears to be well pleased with his location.

Pride and Humility.—The English Pride and Humility are all sold. A new edition will be printed soon. All orders for them will be filled as soon as we get out the new edition.

Gemeindeblatt.—Those wishing to obtain the Gemeindeblatt, published by Bro. Ulrich Hege, in Reichen, near Sinheim, in Baden, will please send in their orders, as all those not renewed will be stopped when the subscription expires. We hope we may be able to send a large list again for this really valuable, little paper. Price 75 cts. a year.

The Minutes of our Conference in Indiana have been considerably delayed, but, have at last made their appearance. Any one sending a stamp to pay postage may obtain a copy by addressing this office.

New Subscribers.—We have received quite a number of new subscribers for the Herald during some time past and we hope our friends will, everywhere exert themselves to send in more. There are still a great many families who should be supplied with our valuable little paper.

New Year Articles and Poems. We have received a number of articles both in prose and poetry on the New Year. Of course we could not print them all, and so some of our correspondents who have written on this subject, will find their articles not printed. Many of them too are very good, but our friends will kindly remember that it will not do to admit too many articles in the same paper on the same subject.

The Brethren in Pennsylvania and Virginia are discussing the necessity of arranging a Scripture Question Book, for the use of Sunday Schools, adapted to the peculiar views of our own church in regard to the anti-war doctrine, baptism on faith, non-conformity to the world, &c. The necessity of such a work is evident. The principles of Jesus should be taught earnestly to the young.

A German and English Note Book.—There seems to be a general desire among our people to have a note or tune book with tunes adapted to our English and German hymn books. We would like to hear from our friends in regard to this matter, and if we meet with sufficient encouragement, we will undertake the publication of

such a work. The Book would be printed in patent or shaped notes. Singing is a part of the worship of God, and in many of our churches the singing is too much neglected. Our people should give this matter due attention. Good singing is oftentimes a means of drawing persons into church who would not otherwise attend. It has a great influence over the minds of many people, and has not unfrequently been the means of bringing convictions to the heart of the sinner, and by endeavoring to cultivate a taste for singing among our young people, many might possibly be retained within the bounds of the church who otherwise would go elsewhere. For these reasons we should use every effort to maintain good singing in our meetings, and to this end we must have the proper books adapted to the purpose.

Bro. B. Warkentin of Russia, in company with Bro. Jacob Y. Shants of Berlin, Ont., made a trip to Manitoba, in British America, north of Minnesota, upon an invitation of the Canadian Government. They spent some two weeks there, after which Bro. Shants returned home and Bro. Warkentin remained in Summerfield, Ill., where he intends to spend the winter. He seems to have been pretty well pleased with the countries in Manitoba.

Generous.—A sister from New Orleans sends us a balance of \$7.50 to be used in distributing the Herald among the poor. This is certainly very generous and we thank this kind friend very much for the generous donation. We have given away a great many copies of the Herald to those who were unable to pay, and we are at the present time sending a good many to persons of this class, but we have always felt that we would lose nothing by giving to the poor. We shall devote the above to the purpose named, and hope others who are blessed with plenty of this world's goods may be induced to "go and do likewise."

No Name.—Somebody sends us a letter with one dollar to pay for the Herald but gives neither his Post office address nor his name. As near as we can judge by deciphering the faint outlines of the post-mark on the envelope we suppose it comes from Canal Winchester, Ohio. Who is it? We hope all our correspondents will remember to give their names and post office addresses distinctly when they order anything.

Our Faith and Doctrine.—In the February Number of our paper we shall try to set forth our faith and doctrine. This article we believe will be interesting to many, both as a subject of general interest, and also in a local point of view. We find that there are many erroneous ideas prevailing about our faith and doctrine, and some gross misrepresentations are current, as we learn from private correspondence, and also from articles published in some of the public journals of recent date; so that it becomes necessary to give openly and frankly what we believe and advocate, so that all may know our views distinctly.

It is also necessary that our faith and doctrine should be set forth and printed in such a manner that it may be in a more convenient form for general distribution, as there are many who, from pure motives, desire to examine it. A brother from Tennessee wrote to us last summer about this matter and we have not yet been able to get it in proper shape for publication, but shall endeavor to do so now, so that all who desire to examine our faith may have the opportunity to do so.

Sensible.—The following item we find in an exchange:

"The ladies of the First Baptist Church in Nashville, Tenn., have agreed that they will dispense with all finery on Sunday—wearing no jewels but consistency, and hereafter appear in plain calico dresses at church. This is certainly a very sensible move."

It is certainly very sensible as far as it goes, and very encouraging to those who claim and advocate that a Christian should wear modest and becoming apparel, but we cannot see what more right a Christian should have to wear jewelry and costly apparel on other days, than on Sundays. The meek and humble follower of Jesus will certainly not think that there is less harm in following the vain and idle fashions of the world on week days than on Sundays. We cannot attempt to please God by being Sunday Christians only. Every day Christ demands our service, and we should feel our obligations to him every day alike, and if we love Christ and hate the world, because the love of God is shed abroad in our hearts we will love him just as much, and hate sin just as much on week days as on Sundays.

We trust our friends who have taken this bold step, will go on in the good work, until they will be able to show a good example in this respect every day in the week, and may

many more from the ranks of our fashionable churches follow their example, and thus help to overcome this extravagance and folly in dress which prevails to such an alarming extent throughout the land.

Our Family Almanac for 1873 is printed both in the English and German languages.

PRICE: By mail, postage paid, per single copy, 10 cts.; per dozen, 70 cts.; 17 copies for \$1.00. 100 copies, sent by Express, \$5.00. All orders will be promptly attended to.

Address, J. F. FUNK & BROS.,
Elkhart, Ind.

The Pilgrim Almanac.—The PILGRIM, a weekly journal published by H. B. Brumbaugh, at James Creek, Huntingdon co., Pa., devoted to the interest of the "Brethren" (Dunkard) Church, has published a neat looking almanac, in the same style and form as our own, of which each subscriber to that paper receives a copy free.

A New Book.—Bro. Henry B. Breneman has written a book which he calls "*Gems of Truth*." The book will be especially adapted to the wants of the little children, and it will give them a great deal of good advice, and we feel assured that the young people will read it with much pleasure. We will print it soon and it will probably be ready for delivery about the first of February.

The Bloody Theatre or Martyr's Mirror (in English) of the defenseless Christians, who suffered and were put to death for the testimony of Jesus, their Savior, from the time of Christ until A. D., 1660. Compiled from various authentic chronicles and testimonies and originally published in the Dutch language, written by Thieleman J. Von Bracht, carefully translated into the English language by I. Daniel Rupp, and first published in that language by David Miller, near Lampeter Square, Lancaster co., Pa., in 1837.

It is proposed by the undersigned to republish the above work, provided a sufficient number of subscribers to warrant the undertaking can be obtained.

The size of the Book will be 8 by 11 inches, bound in leather, will contain about 1000 double column pages, printed on good white paper and will cost \$5.00.

Prospectus for 1873.

The year 1872 is fast drawing to a close, and according to the usual custom of pub-

lishers we take this occasion to announce to our readers and the public generally that by the help of God we shall continue to publish the HERALD OF TRUTH, in the same style and at the same price as heretofore.

We hope to retain all our old subscribers and add many new ones to the list.

We do not wish to lose a single one of our old patrons, and we therefore hope they may feel it to their interest and advantage to continue their papers.

We would also ask our friends to exert themselves in procuring new subscribers. If each old subscriber should gain only one new one, our list would soon be doubled. But as it requires some effort and often a great deal of trouble to gain new subscribers we are willing to compensate all who are willing to make an effort in this direction.

Therefore any one sending us one new subscriber for the paper with one dollar may select for himself one of the following books which will be sent by mail postage prepaid. A small testament bound in cloth; a Family Almanac for 1873; Pride and Humility; Christianity and War; Angenehme Stunden in Zion; Eine Begebenheit; or German Catechism.

For two new subscribers with two dollars, we will give one of the following books; Eby's German Spelling Book; Haberman's Prayer Book, Eng. or Ger.; True Repentance Explained; Eke der Christen; Household Treasure; a book of several hundred valuable recipes.

For four new subscribers and four dollars we will give one copy of the Herald free to the person getting up the club, or to any other person whom he shall name.

For ten new subscribers and ten dollars, we will give a copy of Dietrich Philip's works, a book retailing for \$1.75; or any other books on our list not exceeding \$1.75 in price.

Forty-two new subscribers and \$25.00 we will give a copy of Menno Simon's complete works in English.

For thirty new subscribers and \$30.00 we will give one copy of the Martyr's Mirror in German.

In order for a person to obtain either of the above rewards the order must be accompanied with the cash and the sender must state distinctly which book on the list he wants. The English and German papers cannot be taken for \$1.50 under this arrangement.

Ministers of the gospel will hereafter re-

ceive one copy of the paper at 50 cents a year, or the English and German for \$1. The poor who are not able to pay for the paper, may obtain it gratis by informing us of the fact.

We hope the above arrangements will be satisfactory to all and will induce many to make an exertion to send us one or two or more new subscribers, and thus not only extend the circulation of the Herald, but also obtain for themselves a valuable and profitable book to read.

There are yet a great many families who do not read the Herald and to whom it would prove a lasting benefit.

Let us all try to promote the glory of God and spread the gospel truths abroad.

Our ministers especially, and also the brethren and sisters are earnestly requested to send articles for the Herald as often as possible.

In sending subscriber's names, write the NAME and ADDRESS plainly, so that no mistakes may occur, and state distinctly whether the English or German paper is wanted.

Address, J. F. FUNK & BRO.,
Elkhart, Ind.

Amish Conference.

The General Conference of the Amish Mennonite church was appointed to be held on Whitsuntide 1873, in the Hlaw Patch Church, in Noble co., Ind., on conditions that no objections should be raised against it. We now learn through the Herald, that this does not give general satisfaction. Hence it was considered by a number of ministers that Wayne co., Ohio is a suitable place to hold it, and accordingly, we, the ministers of this church have counseled together and unanimously decided to have the General Conference for 1873, held on Whitsuntide, in Wayne co., Ohio.

A cordial invitation is hereby extended to all the ministers in the United States and Canada, who still desire to continue in the true foundation of our common, christian faith and to follow the Lamb in all meekness and humility, to meet with us on that occasion. Amen. JOHN K. YODER,
DAVID Z. YODER,
JONATHAN SCHMUCKER.

Bro. John P. King of West Liberty, Logan co., Ohio, writes in regard to the above as follows: "Since I have been requested to give my views in reference to the propriety of holding this Conference in Wayne co., Ohio on Whitsuntide 1873, I in the first place wish God's blessing to the work, for without his aid we can do nothing. I also wish God's blessing unto all the brethren and sisters that may attend the meeting. Let us all consider our duties and not grow weary of doing good, nor lay down our weapons, not the weapons of war and dissension, but seek after that blessed peace while it is to-

day. I feel that we could not have chosen a more appropriate locality in the United States; the Railroad carries all who wish to attend directly into the neighborhood of the brethren who have the conveniences to receive hospitably all who may come and who, no doubt will be glad to do so. Therefore I hope many both of our western and eastern brethren and sisters will take pleasure in attending this meeting to the honor and glory of God, and all aid in the good cause."

Correspondence.

A Visit to Putnam and Allen Counties Ohio.

On the 14th of November, in company with my daughter, and my sister Susanna Hoover, I left home, and taking the cars at Plymouth, at 9 o'clock we arrived at Delphos, Ohio, about 2 o'clock on the same day, where our brother-in-law, William Dieus, met us, with whom we went home and remained with him all night. The next day we went to Blanchard River, where we spent a week very pleasantly among the brethren and sisters and friends, and where we also attended two meetings. On Sunday, the 17th, we had meeting at Blanchard River meeting-house, and on the 20th in the evening, in the house of my brother-in-law, Jacob Moyer, where a goodly number were assembled, and I hope our meeting was not have been in vain.

On the 21st Bro. John Smith accompanied us to Reily Creek, where we remained two days, and attended two meetings at the Reily Creek Meeting-house, and on Saturday afternoon we went, in company with Bro. Abraham Steiner to Bro. J. M. Brenneman's in Allen co., where we remained all night and the next day (Sunday) we attended meeting at their meeting-house, and I was rejoiced to see a goodly number of brethren and sisters present, whom I had never before seen.

In the afternoon we went to Bro. George Brenneman's, and the next day to Kalida, where we bade farewell to Bro. Schmitt, who went home from there, while we visited among our friends until Wednesday the 27th, and then returned to Bro. G. Brenneman's, where we attended an appointment in a school-house that evening, where a large, orderly and attentive audience was present.

As far as our visit extended we found zealous men to watch over the flock of God, so that the people have no reason to complain that the word of truth is not preached unto them and that they are not provided with spiritual food, notwithstanding it seems that where some are awakened through the power of the living word, others are again inclined to fall asleep; but the dear Savior says, "What I say unto you, I say unto all, watch."

On Thursday the 28th, we took the cars at Delphos, and arrived at home safely on the same day, thanks be to God. We also

thank the dear brethren and sisters with whom we were, for the love and kindness manifested towards us.

MICHAEL W. SHANK.

Lakeville, Ind.

A Visit to Canada.

I left home on the 20th of November. I took the cars at Bronson and arrived at Detroit at 8 o'clock in the evening. Here we crossed the Detroit River in a steamboat to Windsor, where I took the cars on the Great Western R. R. and went to Paris where I arrived on the morning of the 21st, and had to lay over from 4 o'clock in the morning until four in the afternoon. From Paris I went to Dunnville where I was met by Bro. Leonard Hoover, who took me to Bro. Christian Gehman's the same evening; where we staid all night. The next day we visited among the brethren and sisters, and in the evening arrived at Bro. Dietrich Hoover's where we met a number of brethren and sisters and others. We spent the evening in exhortation, singing and prayer. I remained with Bro. Hoover all night and the next day. Nov. 23rd, we visited Bro. Sherk who has been confined to his room for some time by inflammatory rheumatism.

From there we went to the lake shore to visit some of the brethren and sisters residing there, where a sad accident had taken place the night before. Two vessels had been driven by the storm on a ledge of rocks and sprung leaks, so that the crew of one of them, five men and one woman, about nine o'clock in the morning took to their small boat and came safely ashore. The crew of the other vessel consisting of six men and one woman also made an attempt to come ashore in the small boat, but were unable to accomplish it and had to turn back again. The wind blew hard all day and we could see the waves dash over the vessel on which they were, with great force. They remained on the vessel until about three o'clock in the afternoon, when they made another attempt to reach the shore and succeeded. I conversed with some of them, and one of the women told me that before she could venture upon the hazardous ride to the shore, she felt that she ought to pray to God and ask him for his assistance. I thought to myself that this ought to teach us a lesson that we should never forget to pray. I thought too that her prayer was heard—it looked so impossible to us for them to reach the shore, but through the mercy of God they were all saved. I invited them to come to meeting the next day, and they did so. It seemed that this was a lesson for me, for them and for others.

That same evening we had meeting in the Disciple church, near Selkirk. On Sunday the 24th, we had meeting in the Lake Shore Meeting-house, Rainham, and in the evening in the Cayuga Meeting-house. I went home with Bro. C. Gehman, and the next morning (Nov. 25), I started, in company with Bro.

Leonard Hoover and Bro. Daniel Hoover and wife, for Lincoln County, in the vicinity of the Twenty Mile Creek, familiarly known as "The Twenty." We went in a carriage, the distance being about 25 miles, and arrived at Bro. Tilman Moyer's late in the afternoon. We spent the time with him until near sunset; he has been confined to his bed for a long time by a stroke of palsy. He seems to bear his afflictions with patience and wishes to live to the honor and glory of God until death. In the evening we had meeting in the Mountain Church which was well attended. We staid with Bro. A. Hunsberger all night and on the 26th, Bro. Leonard Hoover and I took the cars at London for Markham, a distance of one hundred miles. At Hamilton we changed cars and arrived at Toronto about noon. In the afternoon we went to Markham where we arrived about 6 o'clock, and were met by Bro. John Koeh, who took us to his home where we staid all night. The 27th and 28th we spent in visiting among the brethren and sisters, relatives and friends and on Friday, the 29th we had meeting in the Cedar Grove Meeting-house; on the 30th in Altona, and on Sunday, December 1st at Wideman's Meeting-house, where there was a very large attendance; it was supposed some five hundred persons were present, and services were held in both the English and German languages.

On Monday Dec. 2nd Bro. Hoover started for home; I also started in the afternoon, and having some business to attend to on the way home I was compelled to go on a freight train which made the journey very slow and tedious. I arrived at home on Sunday morning, Dec. 8th, and found my family, thanks be to God, all well.

I desire also to return my sincere thanks to the many kind friends, brethren and sisters with whom it was my privilege to meet while on my journey, for their love and kindness manifested towards me while among them, and hope the Lord will reward them abundantly. Let us all try to be faithful in the duties devolving upon us, so that when our earthly pilgrimage is ended we may meet on the bright shores of the heavenly Canaan. C. D. BEERY.

From Marion Co., Kansas.

Dear friends, brethren and sisters, and readers of the Herald of Truth, I will try and give you a brief account of our trip from Elkhart co., Ind., to this place. We left Gushen on the evening of the 12th of November and arrived at Florence at two o'clock on the 15th, where we were met by my father-in-law, Noah God and my brother-in-law, Emanuel Shupe, who conveyed us to Marion Center, a distance of about nine miles, where we have since been staying.

We are not sorry that we have come; we like the country; the land is nice and not very hilly; there is also some timber along the streams and an abundance of good stone for building purposes.

There is also a small number of members of our faith here and also in McPherson co., but we have no minister. We hope however the Lord will provide a way, that we may have a minister of our faith who can speak both English and German.

Railroad land here is from \$2.50 to \$7.00 per acre. I am about entering an eighty acre homestead, two and a half miles from Marion Center, but they are about all taken now close about town. There is however plenty of railroad land. May the Lord be with us all, and may all the brethren and sisters everywhere remain faithful in working out their soul's salvation, so that finally when done with the troubles, toils and tribulations of this world, we may be accepted in that heavenly land, where there is joy, peace and happiness forever. B. W. BARF.

A Journey.

On the 5th of November I and Bro. Geo. Brenneman in company with Bro. and Sister Rhodes, and sister Mary V. Brenneman (widow of Bro. Henry A. Brenneman), started for Wayne Co. We arrived at Orrville the same evening, went to my father's (B. Brenneman), where we staid over night. On the evening of the 7th we held meeting in a school-house; the 8th we went to Holmes county, where we had meeting on the evening of the 9th, and on the 10th in the forenoon, and in the afternoon we returned to Wayne Co.; had meeting in the evening at Carr's school-house, and on the 11th in the forenoon in the Mennonite Church. We then returned to Orrville; here our hearts felt sad, knowing that we must give the parting hand to our dear Bro. F. A. Rhodes and wife and sister Mary, who started for Virginia, where brother Rhodes resides. It was truly a sad hour, however we could rejoice when we looked forward to that time when God's people shall be called home to heaven where farewells will be heard no more.

The 12th we, in company with father took the cars for Moultrie, Ohio, arrived at 11 A. M., and went to Bro. Walter's. The 13th we attended a funeral, and in the evening we had meeting in Newcemer's Meeting-house; the 14th we had meeting at the same place in the forenoon and also in the evening. The 15th we took the cars at Moultrie for Pittsburgh; here we took the steamboat for McLane's Landing, at which place we landed on the morning of the 16th where we were met by Bro. Nicholas Johnson who conveyed us to his house. In the evening we had meeting in the Masontown Mennonite church. On the 17th we again had meeting in the same place in the evening; on the 18th we had meeting in the old church in the forenoon; and in the evening in the Masontown church. On the morning of the 19th we bade farewell here and took the steamboat for Pittsburgh, where we took the cars for Orrville and there arrived the same day.

Here we met with Bro. C. C. Beery of Fairfield co., Ohio. We spent a few days in visiting the brethren and friends. On the

evening of the 22nd we had meeting in a schoolhouse. All of the meetings were generally well attended. The church in Fayette Co., Pa. appears to glory in the cross of Christ, and a deep interest is manifested in regard to church affairs, for this purpose ministers are invited to visit them and help them to sow the good seed of the gospel that more might see the danger of sin, and come to Jesus for safety. To the many young friends with whom I met on my journey, I entreat you to begin to pray to Jesus and form a full and firm resolution to leave off your sinful ways and follow in the footsteps of Jesus; he will be with you and help you to do that which is pleasing to him; and when you come to die, instead of sinking to hell you will be raised to heaven. Oh think of heaven, that eternal resting place, where we shall be forever with God our Father, with Christ our brother; yes and with all our friends who have died in Christ.

May the Lord bless our weak efforts that our labor may not have been in vain. We feel thankful to our God and the friends for the love and kindness shown to us while with them. My prayer is that God may bless us all and enable us to walk in wisdom's ways. The 23rd we bade our brethren and friends at Orrville farewell and arrived safely at home the same day and found our families well. God be praised for his goodness.

C. B. BRENNEMAN.

Elita, Ohio.

Letter from Erie Co., N. Y.

Williamsville, Erie Co., N. Y. }
November 28th, 1872.

Dear Bro. Funk, I wish you the grace and mercy of God, the love of Jesus Christ and the power, the comfort and the union of the Holy Spirit. We have chosen a minister in our church since you and Bro. Brenneman were here last winter. The lot fell upon Bro. Jacob Krebbs. May the Lord be with him and clothe him with power from on high, that he may be a faithful instrument in the hand of God to proclaim the Gospel of Jesus Christ to a sinful world; and through which many may be brought from darkness unto light, and from the power of Satan unto God, and obtain remission of their sins through the precious blood of the Lamb which was slain, that through his sufferings they may be reconciled to God, through repentance and faith in the Lord Jesus Christ. Seven members have been added to the church, by baptism, since your visit here, and there are many more precious souls under conviction. May God, through his abundant grace and mercy, lead many more into the fold of Jesus, and to become obedient to his voice in all things whatsoever he has commanded in his gospel of peace and love. * * * * * JOHN LAPP.

WHEN Paul was a Pharisee, he thought he was blameless; when he was a christian, he thought himself the chief of sinners.

Children's Department.

Happy New Year.

Dear children, I wish you all a happy new year. I wish that our kind Father in heaven may be ever near you, and give you such hearts that you may be kind to every one, and try to make as many people happy as you can. The more people that we can make happy, the happier we will be ourselves.

My little friends, Have you all, during the year that has just passed away, tried to make others happy? Have you tried to do all the good every where that you could? Have you tried to love God, who made you, and is now keeping you alive, and have you tried to obey and please him? Have you tried to be the little lambs of Jesus who is the good Shepherd, and watches and takes care of his sheep and lambs, day and night? And have you tried to obey your parents, and be kind and respectful towards them? Or have you been naughty, cross, unkind, disrespectful and sancy to your parents and others?

If you have been good, and tried every way to do all the good you could, the last year, you have been happy; but if you have not tried to do any good to others and have not done as you were told, by your parents and friends, you have been unhappy, and have made no one else happy.

Therefore if you wish to have a happy new year, you must do what is right towards God, be good and kind to every one you meet. You must ask God to give you a new heart, and ask Jesus to be your friend and your Shepherd, then it will certainly be a happy new year to you.

My heart is still full of love for you, my little friends, and I still feel willing, with God's help, to "stand up for Jesus," and to work for you. I tried last year to make the *Children's Department*, in the Herald, as interesting as I could, and I am determined this year to make it as interesting and profitable as last year, and more so if I can. I hope also, my friends, who love Jesus, and who love the children, will not be backward in helping me.

The children too, can help me if they will. If you cannot write some-

thing for the Herald, you can now and then write me a little letter. I am always glad to get letters from the children; it encourages me very much. I always receive them as tokens of love, and it warms and cheers my heart. If you are good children, your parents and friends will give you a few sheets of paper and envelopes, so that you can write to me.

Try to do all the good you can, so at the end of this year, if God lets you live so long, you can look back and feel glad at the thought that you have done some good, and made some people happy by your kind acts. Do not forget that God's eyes are on you all the time, watching every act you do, whether good or bad, and that nothing will be forgotten by him.

BROTHER HENRY.

To the Little Readers of the Herald.

I am a stranger to most of you. I have not written to you through the Herald of Truth yet, but I have often had a desire to do so. Brother Henry though I think has not neglected you. He talks with you all, every month. I think many of you must love Brother Henry, because he works so hard to do you good. How many kind words he has said to you!

Just this evening as I was reading in the "Supplement to the Herald," which was sent you as a Christmas gift, I thought, what a store of good advice! I prayed that Jesus would bless it to the little friends who read or hear the columns read. I was also reminded of a promise I made Brother Henry about a year ago. We talked about how much we owe to the young readers of the Herald. I said I love you, and I promised him I would try to send him a few words of love for you, now and then; but I still feared I should fail to interest you, knowing that he and others who write to you could tell you much more plainly of the way to be good and happy than I can. But I know that Jesus has promised to help us if we are but willing to work for him; so I mean to try, by the help of Jesus, to say a few good thoughts to you occasionally.

There has been much said to you in your "Christmas present" about the great love of God in sending us

the gift of his Son to live here awhile on the earth, and then to die on the cross to save us from our sins. He died altogether for our sakes. It is more than eighteen hundred years since he was here. He loved the people then, and has loved them ever since, and now he still loves us; yes and he will love us throughout eternity, if we are willing to love him; so I hope you will all try with me to be good and love Jesus as long as he leaves us here upon the earth; then he will so love us that when we die he will take our souls to live with him in that golden city above—the New Jerusalem, of which you have often heard. There we shall sing, rejoice and be glad with all the people of God and the angels forever.

When you read this you will have begun the new year. I hope many of you will have made up your minds that you owe something to Jesus, and that you want to pay some of it this year. The way to pay this debt is to love him. If we love him truly, we will love all whom he loves. Now he loves every soul, so we will try to be kind to all. Let us pray for one another. I hope to write to you again before long.

B. F. H.

Bad Words.

Boys, do not scold and say hard words. How do you feel when a boy says to you, "Get out of my way, or I'll kick you;" "Shut up;" "You great fool;" "Hold your tongue;" "I'm mad with you," or any of that sort of words? I am sure you do not like it. You feel as if you must throw the same hard words, or worse, back to him. But do not; run right off. Do not strike him; that will do no good. Do not kick, or throw stones at him. Just go off, and do not wait for the hard words to get a chance to come out of your mouth.

I once knew a boy who had got so used to these bad words, that they did not seem at all strong, and so he learned to swear. He broke God's law, "Thou shalt not take the name of the Lord thy God in vain." Shun all such boys. Here is a good verse from God's word for you to lay up in your heart:

"Set a watch, O Lord, before my mouth; keep the door of my lips."—*Morning Light*.

Letters.

I have received a number of letters from my little friends, which will be noticed in the next number of the Herald. I am very glad for them, and hope to receive many more.

FOOD FOR THE LAMBS.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7: 7.

And the apostles said unto the Lord, Increase our faith. Luke 17: 5.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Jan. 15	Eph. 5	Jan. 31	2 Thess. 2
" 16	" 6	Feb. 1	" 3
" 17	Phil. 1	" 2	1 Tim. 1
" 18	" 2	" 3	" 2
" 19	" 3	" 4	" 3
" 20	" 4	" 5	" 4
" 21	Col. 1	" 6	" 5
" 22	" 2	" 7	" 6
" 23	" 3	" 8	2 Tim. 1
" 24	" 4	" 9	" 2
" 25	1 Thess. 1	" 10	" 3
" 26	" 2	" 11	" 4
" 27	" 3	" 12	Titus 1
" 28	" 4	" 13	" 2
" 29	" 5	" 14	" 3
" 30	2 Thess. 1	" 15	Phil. 1

This table can be written on a piece of paper and kept in the Testament for a mark.

The Lost Child and True Dream.

An alarming circumstance took place August 31st, in Franklin township, Washington county, Iowa, about four miles northwest of the city of Washington. W. Scranton and wife went to J. Stewart's on a visit. The children got to playing north of the barn, near the brush.

About one o'clock P. M., the children all came to the house except one little boy about three years old, who refused to go. They were sent to bring him in, but could not find the little fellow. The alarm was raised, search was made that day, and all night. About midnight two men passed my house and made the alarm. The child not being found on Monday, two of my sons went in search. Hundreds of horsemen and footmen searched through timber, brush, weeds, cornfields and grass. In the evening they reported the child not found.

On Tuesday morning I started in search. The estimated number of men in search was from 1200 to 1500. In the forenoon we searched in about twelve squads. All came to the house of J. Stewart, where refreshments were provided for men and horses.

We then formed a column of men, stationed from eight to ten feet apart. A captain for every ten men, to keep them in line, marched them over farms and through brush. About two P. M., there was a heavy rain, but it did not stop the men from their search. In the evening they reported the child not found.

Arrangements were made for the next day. That night we had heavy rain and winds. This was Tuesday night. That night Mrs. Clark, wife of William Clark, living one mile south of the house of J. Stewart, had a dream as follows: She was out in search of the child half a mile south-east of J. Stewart's house, in a long slough, and came to a dark place; after a while she came to a place that was light, near a pile of rails. Here was something green. She looked under it and saw the child sitting, or rather in a leaning posture. It looked into her face very pleasantly, but she could not get it. She awoke, and afterwards fell asleep, and the vision came the second and third times, identically the same as the first. She told her husband her dream, and said, "I want you to go and get the child." But he refused; saying, "That place has been searched and it is not there, and I have no faith in dreams." Mrs. Clark's health was so delicate, that it was physically impossible for her to go, but she resolved, saying, "If you will not go, I will." He then started and when he came within some distance of the place, he heard a singular noise. Being much excited he left his horse and ran for the place where the noise was, but ran some distance past, he paused, listened, and heard the noise. He then went into the slough. The grass was tall, thick, and rough. He got down on his knees, parted the grass, and found the child under a twirl of grass, lying partly in the water; yet alive and sensible but in a miserable condition; covered with mud and maggots.

The child is now as well as ever. It was lost about sixty-six hours, and had nothing to eat but half a biscuit. I suppose there was never a time of rejoicing in Washington county like this; cheering, hat-waving, and one man even wept for joy. Every bell in Washington rang. I was also much surprised to see the sympathy manifested for the child. There were men on the ground from twelve to fifteen miles distance. Hundreds were out from Washington City; among them, Doctors, Lawyers, and Merchants. They waded through brush, weeds, and cornfields, regardless of consequences. Mr. Scranton had offered \$500 reward to any one who would find the child, but Mr. Clark would not accept of any. He said, "I found the prize when I found the child."

It is supposed that the child was there all the time, as there were five or six beds where it had lain. When found, it was unable to walk. The previous day, Robertson, in search, rode within three feet of the child. We think it could not have been found without a revelation, as it was so completely covered, that in any ordinary search, we would have trodden upon it and not have found it.

Christian Family Companion.

REMARKS.—Dear readers, a circumstance like this is heart-touching; it is enough to make the rigid chords of the most hardened heart vibrate, to think of an almost helpless child to be lost in the woods or the grass, and being exposed to rain and storm. How heart-rending it must have been to the parents thus afflicted. But again how much joy must they feel in their hearts after finding the lost one alive and well.

But Oh! dear readers, consider such a circumstance in the spiritual sense. How much sorrow must there be with the angels in heaven over a lost sinner; and again how much joy over a soul that repenteth. Such a joy must far exceed the joy of mortal man, be it ever so great.

SAMUEL GUENGRICH.

Useless Treasure.

A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country on the globe, which had been gathered by their possessor with the greatest labor and expense. "And yet," he remarked, "they yield me no income."

His friend replied that he had two stones which cost him about ten florins each, yet they yielded him an income of two hundred florins a year.

In much surprise, the nobleman desired to see the wonderful stones; when the man led him down to his mill, and pointed to the two toiling gray millstones. They were laboriously crushing the grain into snowy flour for the use of hundreds who depended on their work for their daily bread. Those two dull, homely stones did more good in the world, and yielded a larger income, than all the nobleman's jewels. So it is with idle treasure everywhere.—*Phrenological Journal*.

Do Good

Do good! do good! there's ever a way,

A way where there's ever a will;

Don't wait till to-morrow, but do it to-day,

And to-day when the morrow comes still.

Do good! do good! we are never too young

To be useful in many a way;

For all have a heart and a hand and a tongue,

To feel, and to labor, and pray.

What does it matter whether God is pleased to act by one man or ten thousand? All the wisdom, all the power, all the grace is in him.

For the Herald of Truth.

FAITH is the blessed tree which produces the noble and the divine fruits of wisdom, virtue, and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the cold and barren soil of man's heart without his incessant care and industry.

ance; nevertheless, we should not weep for our beloved Susanna, but rather so try to live that we may meet her again in a better world. Little did we think a few weeks ago, when we saw her in all the bloom of health, that her days were so few, and that she must so soon pass away. Let us therefore also take warning, and not think that we are too young to die—let us not trifle away these precious days of grace as though we had no future to await us; perhaps a few days more may terminate our lives also, and we will either be forever saved or forever lost. The Bible tells us, "Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." J. B.

\$5 40; John M Zimmer -

Received one letter from Canal Winchester with \$1 giving no name or P. O.

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soil, of good depth, and the prairies are covered with a good growth of grass.

The country here is indeed beautiful, containing gently undulating prairies, covered with a luxuriant growth of grass. The beautiful lakes with their clear, blue waters and magnificent scenery, the groves of forest trees, decked with the sombre hues of autumn, presented to our eyes a scene which the pen is too feeble to portray.

Proceeding westward we enter upon what is known as the Red River Valley. Here the prairies become larger and more open, and are apparently level, yet it is said that they have a fall towards the river of about ten feet to the mile. The soil is a dark loam of from ten to twenty-five inches in depth, resting upon a subsoil of gray marl, rich in lime and other elements that enter into the composition of grains and grasses.

Along the line of the railroad as we enter the valley, we frequently observed a gravelly subsoil; but as to the productiveness of the soil there is no question. It is a good, rich soil which will produce grass, grain and vegetables of excellent quality in abundance, as we shall show when we come to notice more particularly the products of the state. Between Glyndon and Moorhead, a distance of some ten miles, we found the soil of excellent appearance, and covered with heavy grass which is said to be very nutritious, which also seemed to be confirmed by the fine, sleek appearance of the cattle which we saw.

From Glyndon, ten miles East of the Red River, northward we also found a good country of apparently level prairie, covered with a heavier growth of grass than any we saw during our whole journey.

The Pembina Branch of the St. Paul and Pacific Railroad, already partially built, crosses the main line of the Northern Pacific, at Glyndon, and when completed will extend northward to Pembina on the line of the British possessions. We proceeded up this road about eighty miles and found the same rich, black soil all the way. Northward and Eastward of Glyndon, a tract of about 96,000 acres was recently sold to an English colony that proposes to take possession of it in the spring of 1873. A distance of thirty miles to the north, is the Wild Rice River, a small stream, along which is a belt of pretty good timber. Thirty-three miles north of the Wild Rice River the railroad crosses the Red Lake River. This is a stream of considerable size, connecting Red Lake with Red River. Along the Red Lake River considerable good timber is found, and the river affords a means of transportation, so that there should not be a sufficient quantity of timber on this stream, it might be rafted or shipped from Red River where an abundance of timber is found.

Between these two rivers, the Wild Rice and Red Lake River is a beautiful, rich and fertile prairie thirty-three miles in width, and from perhaps seventy to one hundred miles in length, entirely unsettled, which

would be adapted to the settlement of a large colony. There are one or two small streams between these two rivers but they are unimportant. In regard to the productiveness of the soil there is no question, but it being entirely unsettled, we could, as a matter of course, not see anything that was produced there, except the wild grass of the prairie. We met here and there some swampy ground, but not much; and the fact that there is timber to be obtained by water transportation from Red River would make this a far preferable place to settle, to many others where lumber could only be obtained by a long line of railroad transportation. The question whether a sufficiency of good water can be obtained is a difficult one upon which to give any correct information. Wells have occasionally been sunk along the line of the road, but no satisfactory results have been obtained, yet we do not doubt that good water may be obtained either by digging or driving to a sufficient depth. There is an abundance of water to be found; the only question is whether it will be of good quality.

Crossing the Red River, we enter Dakota which may indeed be called a prairie state. We rode 98 miles over an almost boundless prairie. As far as the eye can reach there is in many places nothing to be seen but the blue sky above and the broad, grass-covered prairie beneath. About seven miles west of the Red River we cross the Cheyenne River, a considerable stream with a sparse growth of timber. Sixty miles further west we cross again the same stream. Between these two crossings of the Cheyenne, we find a fine country, mostly level prairie, though occasionally also places where it is somewhat rolling. The soil is a good, black loam of good depth, resting on a clay subsoil, and the grass is fair, though not so luxuriant as in some other localities. The reason of its light growth is attributed to the fact that the prairies are burned over every year. According to our opinion this would make an excellent farming country. Good water is said to be found by digging from twelve to twenty-five feet. There are also two small streams, the Maple and the Elm, traversing the prairie between the crossings of the Cheyenne. Though timber is somewhat scarce, yet it could be brought from the eastern section of the road for building and fencing purposes, while coal, which is found farther west, may be used as fuel.

As we approach to within about five miles of the second crossing of the Cheyenne, the country becomes broken, running into steep bluffs with a thin, steric and stony soil.

Between the second crossing of the Cheyenne and the James River, the country is more rolling and the black, upper soil not quite so deep, though the grass seems to be as good as in the localities further east. Here too we passed numerous alkali lakes, the water of which is unfit to be used.

As we enter the valley of the James River we find a better soil, upon which grows an abundance of the celebrated buffalo grass.

This grass is of a very fine, slender blade and grows in small, low tufts, yet it is very nutritive, and cattle will sustain themselves all winter and fatten rapidly on it during summer. Mr. George Brackett, Railroad contractor in Minneapolis, informed us that on the 12th of November, though the frost had nipped the tender and most exposed parts, yet underneath there was still an abundance of good, nutritive, tender grass. During the Indian trouble a few years ago he had lost 107 head of cattle, of which he found some 17 head the next July in good butchering order. He knew them to be his by the brand. A large ox which he had had, was not found until the following April, having been out two winters, and was in good order. We also were shown some potatoes, which, with very indifferent culture, and having been to some extent injured by cattle and grasshoppers, produced a very fair crop. The valley here is not over a mile in width, but further south it is said to widen to forty miles. On both sides of this river are high bluffs and an abundance of limestone and other stones. Good limestone may be picked up lying around loose on the ground. There is also some timber along the river.

We have here given a description of the country as we looked upon it on our trip over the Northern Pacific Railroad, and, in our estimation, the localities best adapted to the settlement of large colonies, such as the Mennonites in Russia contemplate, would be in Minnesota, between the Wild Rice and the Red Lake Rivers, and in Dakota between the two crossings of the Cheyenne. These are localities where there is a good soil, and where the different kinds of grain will grow well, and where there are large unsettled tracts of land, where the Mennonites may colonize and settle together after their own customs and inclinations.

PRODUCTIONS.

In Dakota it will be impossible to give satisfactory accounts of the productions, as very few attempts have as yet been made in the cultivation of the soil. We were shown some few articles raised in that Territory which may give us some little idea of what may be expected when the soil is once brought under proper culture. In Minnesota we saw abundant proofs of the productiveness of the soil and its adaptation to agricultural purposes. There is no question that both Minnesota and Dakota are as good wheat growing states as any in the Union, and that they will also produce rye, barley, oats, beans, &c., together with all the ordinary garden vegetables, and the hardier kinds of fruit, such as apples, plums, grapes, cranberries, &c.

We were shown a sample of wheat which was grown 370 miles north of St. Paul, near Winnipeg, which was sown Oct. 20th 1871, and gathered Aug. 20th 1872, and produced at the rate of seventy-two bushels to the acre. The quantity sown however was only one quart, but the statement was certified to

as correct by J. W. Taylor the American Consul at Winnipeg, in British North America. We also saw Russian spring wheat, known there as the *Arcauthier*, which was grown in Ottertail Co., Minn., sown the middle of April, harvested the middle of August, yielded 29 Bu. to the acre, and weighed 63 pounds to the bushel. Of this a field of five acres was sown. We also noticed a number of other specimens of wheat grown in different parts on the line of this road, all of which were good specimens of wheat, with good plump berries, and yielding variously at an average of about twenty-five bushels to the acre. We also saw and obtained samples of wheat in the heads, showing a good growth of straw and heads as well as berries.

We saw specimens of rye grown in Ottertail county, sown Oct. 1st 1871, cut Aug. 1st 1872, weighed 58 pounds to the bushel, yielded 22 bushels to the acre. Rye has also been raised in Douglas Co., which is said to have yielded thirty bushels to the acre. Oats sown May the 18th, harvested Aug. 21st in Douglas County, Minnesota, yielded seventy bushels to the acre, and weighed 36 pounds to the bushel. Barley thrives well and yields largely wherever it has been sown. We also saw corn growing to a good size in the stalk and yielding very good ears for a northern climate. We obtained a specimen of corn which was well ripened and a full ear, grown in the valley of the Red River, in Dakota, about two miles south of Fargo. It had been planted on the turned soil, and when it came up, it was eaten off by grasshoppers to such an extent that the owner did not consider it worth the trouble of hoeing, and left it entirely without cultivation. He had planted one and a half acres; it yielded about a bushel basket full to the shock, and at the time that these specimens were obtained, he had husked one hundred baskets and had sixty shocks yet unhusked, upon the ground, thus yielding about 66 bushels to the acre. On an average however corn is estimated at from 25 to 45 bushels to the acre. Thus while both Minnesota and Dakota are not generally considered as good corn states, we must say that we saw a considerable quantity of good corn in different parts of the state, and are convinced that though wheat is the most profitable crop for the farmer in this northern region, corn can be raised to advantage without any question.

For the rapid and perfect growth of nearly all garden vegetables, this country seems to be first class. Potatoes, peeps, cabbages, turnips, ruta bagas, squashes, pumpkins, onions, tomatoes, carrots, cucumbers, citrons, &c., &c., all grow fine, large, and of excellent quality. We were shown one enormous squash weighing 91 pounds; a beet grown in Dakota weighed over 16 pounds, and cabbages from 18 to 26 pounds. We were shown nice, smooth potatoes weighing one and a half pounds; these were grown on the Cheyenne River, in Dakota. We also saw those weighing about three pounds, of which

we brought one home with us, but this is above the average size. Those weighing from one to one and a half pounds are found in abundance. We also saw onions raised from the seed weighing 14½ ounces, turnips 7 pounds. Carrots grow to a good size and produce 350 bushels to the acre. The articles of which we have given the weights were weighed in our presence. Vegetables as well as other products seem to grow very rapidly, so that they may be planted quite late and still have ample time to ripen. We saw potatoes measuring 8 inches in circumference and 8½ inches in length, that were planted on the 10th of June and were gathered on the 9th of September.

The fruit culture may be considered yet in its infancy, though it has been sufficiently developed to prove that the harder kinds may be raised with profit as far north, at least, as St. Paul and Minneapolis, where we saw a number of different varieties of apples, which we were told do better as the country becomes settled and cultivated. For the last five years they have done well. A certain fruit grower in this vicinity told us that at one time he thought fruit could not be raised in this state, but now he raises fine apples, has seven or eight varieties of pears in bearing, wild grapes, blackberries, plums, &c., also are raised without any difficulty. Grapes have failed only once in the last ten years. Along the line of the railroad, one hundred and twenty miles further north, the raising of fruit is yet an experiment, as the country has not been settled long enough to have given the matter a trial, but grapes and plums are found wild in the forests and it is thought that, at least, the harder kinds may be raised. Two years ago it was an almost unknown region with scarcely a white settler in it. At Duluth we saw cherry trees in boxes, so that during the winter they could be taken into the house. We also saw other fruit trees and some very fine flowers in a garden, but aside from grain, and garden vegetables there is yet very little to be determined by actual experience, along the line of the road, as far as we passed over it.

MANUFACTORIES.

In Minneapolis we visited various manufactories, among which was first, The North Star Woolen Mills. We made some inquiries in regard to the extent of its operations, and through the kindness of its proprietors, learned that this mill manufactures from 300,000 to 400,000 pounds of different grades of wool annually, nearly all of which is grown in the state; some of the cheaper and coarser grades being purchased out of the state. They also ship limited quantities of wool to eastern markets. They employ in their mill seven spinning-jennies, having from 220 to 240 threads or spindles each, and 32 weaving looms with other machinery, and hands sufficient to convert the wool from its crude and unwashed state into the finest cloths, flannels, and blankets. Woolen blankets range in price from five dollars to thirty-two dollars per pair. Common blank-

ets weigh about six pounds, and cost from five to ten dollars per pair. The finer kinds weigh about twelve pounds, and cost from 25 dollars to 30 dollars per pair. Flannels, black and white check, cost from 60 to 65 cents per yard, and the best red flannels, 70 cents a yard. Cloth for general clothing purposes is made for from \$1.10 to \$2.00 per yard. Cloths and flannels made in eastern manufactories are sold in the stores at lower rates, but are of inferior quality. Wool washed on the sheep is worth about 45 cents per pound. Tub washed (that is, after it is shorn from the sheep), is worth 55 cents. Wool is here classified as fine, ordinary, common, and coarse, of which the proprietors kindly presented us with samples.

We also were kindly shown through one of the paper mills by the proprietor, who explained to us all the different processes of paper making from rags, straw and other material. About 60 men, boys and girls find employment in this mill. It manufactures mostly common white, printing paper.

We also visited several large lumber mills, of which there are in the city, twelve, all running on a large scale. All these together manufacture about one million feet,* every twenty-four hours, or one hundred and twenty-five millions, annually. One mill alone saws 140,000 feet every twenty-four hours. It runs two gangs of twenty-four saws each, four circular and two edging saws.

The price of common boards, such as are used for barns and other coarse work, is \$15.00 per thousand square feet. Dressed boards used for floors in houses \$22.00 to \$27.00; siding, half inch thick and sawed beveling used for the outside walls of houses, \$19.00 to \$23.00; select boards and first, second and third clear, used for finishing houses and other fine work, \$17.00, \$30.00, \$40.00, and \$50.00 per thousand feet. Shingles for roofing, per thousand, \$3.50; one shingle is estimated four inches wide and to lay four inches to the weather. One thousand shingles will cover one hundred square feet of roofing. Wages that are paid to men working in these mills range as follows: Common laborers, \$1.75 to \$2.00; common sawyers \$3.50 to \$4.00 a day. The man who files the saws and one head sawyer, get \$6.00 a day each. There are also in Minneapolis furniture factories, where all necessary articles in this line can be obtained, as well as agricultural implements, &c. Also machine shops, flouring mills, &c. It also has many excellent stores of the different lines of trade, where all articles used in the country may be obtained at fair prices.

As stated in a previous part of this article, saw mills are already established at other points further north, as at Duluth, Brainerd on the Mississippi River, and other points, and as the country settles up, other manufactories will follow, and indeed now all the necessary articles of food and clothing, agricultural implements, &c. can already be obtained at

* In speaking of feet of lumber we mean a square foot one inch thick.

reasonable prices, at all the principle stations on the line of the road.

The Railroad company also furnishes houses finished, and will put them up on the farms of the settlers at the lowest cost prices. These houses range in price from \$50.00 upwards, so that settlers have no trouble to be provided with all that they need, with a comparatively small outlay of money. With \$500, a man could build a small house, obtain a yoke of oxen, and the most necessary articles of housekeeping, and farming implements, and make himself, if indeed not a luxurious home, yet a comfortable one.

THE CLIMATE OF MINNESOTA.

The climate of Minnesota is represented as very healthy. Numbers of invalids, especially those suffering from diseases of the throat and lungs are constantly found seeking relief in the mild, bracing atmosphere of Minnesota, and many wonderful cures of this class of diseases are said to have been accomplished. Almost every one speaks of the healthful, invigorating atmosphere of Minnesota, and those residing there generally have a very robust, healthful appearance, although we met several cases of fever and other diseases while on our journey.

In regard to temperature, it is said that the summer isothermal line (line of the same heat) of 70 degrees, which in Europe passes through Southern France, Lombardy, and the wheat growing region of Southern Russia, strikes the Atlantic coast of the United States at the east end of Long Island, and passing through Central Pennsylvania, Northern Ohio and Indiana, diverges northward and runs up into the British possessions in Latitude 52, at least 360 miles north of the line of this road. This would show that the same products which grow in those regions can also be raised in Minnesota and Dakota. The general range of temperature in northern Minnesota may, however, more properly correspond with that of northern New York and Canada, for while the summer season is as mild and pleasant as central Pennsylvania and southern France and Russia, it cannot be denied that the winters are somewhat more rigid. The mean summer temperature is 70.6 degrees Fahr., while the mean winter temperature is 16.1 degrees, and corresponds with that of northern Wisconsin, the southern limits of Canada East, central Vermont, and northern Maine. During the winter of 1870-71 the coldest day was 33 degrees below zero, Fahr. During the winter of 1871-72 it was 33 deg below zero. From these facts it might be inferred that the winters of Minnesota are seasons of terrible storms, deep snows and almost unendurable cold; but the atmosphere being very dry, makes the cold more endurable, so that when the mercury is 30 to 35 degrees below zero, the cold seems to be not more severe than when, in other localities, it indicates 20 degrees below zero. Neither are the snows deep, nor the storms of long duration, it is said. From the Red River Gazette

we extract the following on this point: "The dry atmosphere does not permit a heavy fall of snow, such as is experienced in moister latitudes. Long, driving storms of snow are almost unknown, and rain seldom falls during the winter months. The mercury ranges from ten to thirty degrees below zero, but the still, crisp air invites to outdoor exercise instead of compelling one to hug the fire."

It is also stated that there is here much less snow, and the temperature not so severe as along the line of the Union Pacific Railroad, running through Nebraska, much further south. The reason given for this is, that the Northern Pacific Road runs through a much lower country than the Union Pacific. The greatest elevation reached by the Northern Pacific, is 4956 feet, while that of the Union Pacific, is 8235 ft., which makes a difference of 3285 feet in altitude.

The length of the summer season is sufficient to ripen all the ordinary crops. According to a record kept at Fort Abercrombie, about 38 miles from the lands of the Red River colony, in the northwestern part of Minnesota, the average summer season, free from frost has been about five months, from the 20th of April to the 20th of September. In the fall of 1871 the weather was good until the 19th of November, when a snow fell some six or eight inches deep. The present year (1872) the last frost in the spring was on the 9th of May and the first frost in the fall on the 12th of September (the latter however was a very light frost and did not affect vegetables to any perceptible degree), leaving 125 days between frosts, which is ample time to mature corn and other crops. On the 25th of September we were at Glyndon, the seat of the Red River colony, ten miles east of the western limits of Minnesota, when there was a cold, rain storm, accompanied with considerable snow and a heavy wind, but no frost; after the storm had subsided, the weather again became mild and pleasant, though for several mornings there were heavy frosts. One family spent all last winter near this place in a canvass tent, and at James River, and (if we are not mistaken), at one or two other places we noticed families living in their wagon boxes, which were covered with canvass and set on the ground, and in fact nearly the whole of the town (Jamestown), located at this place, is a collection of tents. Even the stores, hotels, bakeries, &c., are nearly all carried on under canvass tents.

MARKETS, AND THE COST OF MATERIAL.

A good market always depends upon good shipping facilities. These are afforded by the railroad running through this section of the country. Whatever of the products of the land are not needed for home consumption, can be shipped by rail to Duluth, which is just as near an eastern market as Chicago, there being but two miles difference in water transportation to Buffalo, and the season of navigation is the same; as the Saint St. Marie and the Straits of Mackinac

(which are closed with ice during the winter season), open and close about the same time. Besides this direct communication with the East, afforded at Duluth, the St. Paul and Pacific Railroad will afford transportation through Minneapolis and St. Paul to Chicago, and westward the Missouri will afford water transportation southward, while the miners from Montana and Idaho, and the trappers of the Hudson's Bay company, the miners of Lake Superior, the lumbermen of the Upper Mississippi and the wheat buyers of Minneapolis, St. Paul, Chicago and other places will for a long time, have to look towards this region of country for their supplies.

As before remarked, what the settler needs, may be brought to him by the same means of transportation. In regard to farming implements, wearing apparel, stock, &c., we made some inquiries at several places. At Glyndon, common pine lumber costs \$28.00 per thousand feet; shingles \$5.50, \$6.00 and \$6.50 per thousand; lath for plastering \$4.00 per thousand feet, dressed flooring \$43.00 per thousand feet. Calico per yard, 12 1/2 cents; flour \$4.50 per 100 pounds; A, coffee sugar, 15 1/2 cents per pound; brown sugar 12 1/2 cents; coffee 33 cents a pound; tea \$1.00 to \$1.75 a pound; rice 15 cents a pound; potatoes in quantity sell at 50 cents a bushel, and retail out of the groceries for 75 cents; oats retail at 65 cents a bushel; firewood is delivered in town at \$4.00 a cord of 128 cubic feet. Board costs \$5.00 to \$6.50 a week; common labor is worth \$2.00 to \$2.50 a day; carpenters and other mechanics get from \$3.00 to \$3.50 a day. At Moorhead, ten miles west, wood costs only \$3.50 a cord. A cheap fence of tamarack poles and posts can be made which will last five or six years, at a cost of 21 cents a rod.

We will here add the prices of some other things which will be of interest to our Russian friends, the cost of which we did not particularly obtain in Minnesota, but will give what their probable cost would be in the vicinity of Chicago, Ill., which prices will not vary greatly from the prices in Minnesota. A good farm horse \$125. to \$200; a good milk cow \$30.00 to \$60.00; a yoke of oxen \$125. to \$150.; a pair of mules from \$300. to \$500. A fat ox for the butcher, live weight from three to four cents a pound; sucking pigs \$1.00 to \$3.00; fat hogs four cents a pound; sheep \$5.00 a piece; a farm wagon \$80.00; plow \$9.00; harrow \$11.00; drill \$75.00 to \$100.00; a grain reaper \$180.00 to \$200.00; a cooking stove \$20.00 to \$50.00; a pair of good boots from \$3.50 to \$8.00; a pair of harness for horses \$30.00 to \$40.00.

IMPROVEMENTS ALONG THE ROAD.

It is truly wonderful to contemplate the march of improvements. Two years ago northern Minnesota was a vast wild, almost unknown; now the Railroad runs over 450 miles towards the Pacific coast, and where there was naught but the dreary stillness of

the primeval wilderness, we now see the iron horse daily streaming through with loads of freight, and busy men at work opening the vast country for settlements. Cities and towns are springing up with wonderful rapidity; farms are opened and homes built on every side, so that in a few years these wilds will be a fruitful country, dotted with pleasant homes and a population numbering thousands. Duluth, the eastern terminus of the road, is only three years old. It has now a population of over 4000 inhabitants, two railroads, and six lines of steam navigation; extensive docks or wharves built; a channel a quarter of a mile wide, dug across the bar which separates its extensive and beautiful harbor from the lake; a large grain warehouse, some good stores; several good hotels; two daily newspapers; five miles of graded streets, and seven or eight churches, with eleven congregations and one mission school.

Brainerd, 115 miles west of Duluth, is just twenty months old, has a population of 2500, fine railroad buildings, round house, shops, and eating house, all well built, and a fine new hotel in course of construction; stores, shops, a fine emigrant reception house, and is not wanting in that terrible curse to society—drinking saloons. The first frost here this year was on the 22nd of September, and then very light.

We were told that a large beet grown at Hobart, weighed 27 1/2 pounds. Potatoes had been eaten off by the bugs in June, and growing again after the bugs left, good potatoes were taken up from the same vines four weeks later. Another lot of potatoes matured so as to be fit for the table in nine weeks. Onion seed was said in one instance to have grown out of the ground in thirty hours.

Detroit, 210 miles west of Brainerd is a place where one year ago there were only two houses; now there is a considerable little town, with a church, a school, several stores and hotels, a weekly newspaper, a bank, &c. There are in the vicinity, some 200 farmers; they raised wheat sown the last of May which produced 45 bushels to the acre, but this is an extra yield—the average probably is not over 25 bushels. Corn produces usually about 25 bushels to the acre; one field produced 45 bushels to the acre, but this was done with extra care and attention. Oats produce from 60 to 80 bushels to the acre. Peachblow and Early Rose potatoes, grow to a large size and produce as high as 300 bushels to the acre. They are worth 40 cents a bushel. Fire wood is plenty at \$2.50 a cord.

Glyndon is a town five months old and from an elevated position 95 houses can be counted. It has a fine, prairie country around it. The first house here was commenced on the 13th of May 1872. There are six hotels, a church, a number of stores, a printing office, an emigrant reception house, &c. Moorhead, ten miles west of the Red River is one year old, and has about 1000 inhabitants.

Jamestown on the James River, in Dakota, is about three months old, and contains perhaps 150 inhabitants with some 40 tents. It is also a military post, with, at the time of our visit, two companies of regulars under command of Col. Bates, to whom we are under many obligations for kind favors in furnishing us with a conveyance to see the country in this vicinity; and also to the gentlemanly Capt. Bonny, who accompanied us as guide and furnished us much valuable information respecting the country, soil, products, climate, &c.

WHAT THE RAILROAD COMPANY DOES.

The Northern Pacific Railroad Company must certainly have very generous and kind-hearted men at its head, for one cannot help noticing with what care and consideration they exert themselves to provide for the comfort of passengers traveling on this road, persons who intend to settle on their lands, and even their employees. They are erecting all along the line of the road the neatest and most comfortable passenger and freight houses of any we have yet seen. Their coaches are in excellent order and their road in good condition.

Their especial care seems however to be directed towards emigrants coming from foreign countries who propose to settle on the lands adjacent to the road. For their especial benefit they have an emigrant office in New York City, at No. 23, Fifth Avenue, under the management of Maj. G. B. Hibbard, a man of excellent qualities and well fitted for the position, who will take charge of those who propose to make their homes on the line of this road, as soon as they land in the city; see that they are provided with comfortable quarters while they remain, protect them against imposition and deception by unprincipled sharpers, obtain transportation for them at reduced rates to the west, and if necessary send a guide with them to see that they are properly cared for on the way, and taken with all reasonable despatch to their destination. At Duluth, Brainerd and Glyndon the company has erected fine commodious, emigrant reception houses, 160 feet in length, 32 feet in width, and two stories high. These are divided into apartments for sitting rooms, sleeping rooms, kitchen, pantry and private rooms. The sleeping apartments will be provided with comfortable cots to sleep on. The houses are large enough to accommodate several hundred persons, and those stopping there, can either cook their own provisions in the kitchen, or will be furnished with board at cost prices. A hospital is also provided in a separate building in close proximity to the reception house, where the sick will have careful attention and medical aid. Here, when a family, or a number of families arrive, the women and children can have a comfortable place to stay, while the father and husband go out to explore the country, select a location, build a house and provide the necessities of a home. The company will furnish both fruit and forest trees for

the settler to plant on his farm, at cost, and in the building of churches they also promise special aid.

Settlers purchasing forty acres of land of the Railroad company are allowed free transportation for themselves, their wives and their children over the Northern Pacific Road when going to settle upon the land purchased. Arrangements have also been made by which parties of five or more, whether purchasing of the company's lands, or settling on government lands, can obtain reduced rates of fare from all principal points east. The Railroad company further proposes, should the matter ever be brought so far that the people actually decide to emigrate to Minnesota or Dakota, by an act of Congress to have the portion of country upon which they choose to locate, reserved from the market for a term of years, in order to give the Russians the exclusive right of purchase and settlement. This will then afford them the opportunity to settle all together and themselves own all the lands within the limits of their colonies.

SOCIETY AND SCHOOLS.

The country in the northern part of Minnesota and Dakota is not settled at all, so that those who settle there have just the society they themselves form. In parts of Minnesota where the country is settled, we find nearly all the different nationalities. The American, the German, English, Scotch, Norwegian, Swede, &c. At Glyndon, in the Red River colony, there are mostly Americans, and as stated before, a large accession of English, with perhaps some Scotch, contemplate settling there in the spring. There are also some Norwegians in the surrounding country. At Brainerd along the Mississippi, there are a few Indians, but they are friendly and peaceable, as far as we could learn. At Jamestown, on James River we saw a good many, but they are also friendly. There are also Indian reservations in both Minnesota and Dakota, but those residing there make no trouble, so that there is no fear at all to be entertained in these sections of any hostilities by them. In every respect we found the people along the line of the road and on the road, kind, generous, and friendly. We traveled on our journey over 2000 miles, and though often among entire strangers, we did not meet a man who was in any way disrespectful, or in whose company we felt any danger, either in regard to person or property. We traveled alone after dark one evening some five miles, through a very wild country and a considerable distance through deep valleys and dark forests with entire safety.

At nearly all the stations and towns of any importance, churches, and in at least some of them, also schools have been established. The government itself has provided for a free school system by reserving in each township two sections of land for school purposes, so that with this provision it will be an easy matter to establish good schools at an early day.

LUMBER AND FUEL.

Minnesota, along the line of the Northern Pacific Railroad, has a sufficient amount of timber to supply, not only the country along the line of the road in that state, but has yet an abundance for the broad prairies of Dakota. Building and fencing lumber can be supplied from there in abundance, while it will also supply it partially with fuel. The Red River will also contribute largely to this end. While along the Missouri River, and west of it, there is known to be plenty of coal; and it is supposed, according to indications, that there is coal in the neighborhood of the James River—though here the matter has not been fully developed.

THE RAILROAD COMPANY, ITS LANDS AND HOW TO GET THEM.

The Northern Pacific Railroad Company is entitled by act of Congress to every alternate section, that is one half of the land included within a distance of ten miles on each side of the road throughout the state of Minnesota. Through the territories they have every alternate section for a distance of twenty miles on each side of the road. The road when completed will reach from Duluth, the western point of Lake Superior, to Puget Sound on the Pacific coast, a distance of 2000 miles, and the land grant to the company will embrace many millions of acres; a large portion of it will make excellent farming land. This land is sold at from \$2.50, to seven or eight dollars per acre, according to quality and location, on seven years time, as follows:

At the time of purchase, the purchaser pays down ten per cent of the purchase money;

In one year ten per cent and interest;					
" two " " " " " "	"	"	"	"	"
" three " " " " " "	"	"	"	"	"
" four & fifteen " " " "	"	"	"	"	"
" five " " " " " "	"	"	"	"	"
" six " " " " " "	"	"	"	"	"
" seven " " " " " "	"	"	"	"	"

Interest on the deferred payments will be seven per cent per annum, payable annually. If a settler should purchase eighty acres of land on the first of June 1872, at five dollars an acre, paying for it in installments, his payments with his interest account would be as follows:

	Interest.	Int.	Am't.
June 1st 1872 ten per cent, \$40.00	\$4.00		\$44.00
" " 1873 " " " "	40.00	25.20	65.20
" " 1874 " " " "	10.00	22.10	62.40
" " 1875 " " " "	40.00	19.60	59.60
" " 1876 " " " "	9.00	16.80	55.80
" " 1877 " " " "	9.00	12.60	72.60
" " 1878 " " " "	9.00	8.10	65.40
" " 1879 " " " "	9.00	4.20	61.20

Total 400.00 109.20 509.20

Under the Homestead law, any person twenty one years of age, or the head of a family, a citizen of the United States, or who shall have filed a declaration to become such, is entitled to enter one hundred and sixty acres of land without cost, except the

fees, as hereafter stated. Unmarried women and widows are entitled to the same privileges and subject to the conditions of the law. A person to obtain a homestead under this law, needs simply to enter it at the land office, and pay the fees and commission as given in the following table.

160 acres outside of Railroad limits	\$14.00
80 " " " "	7.00
40 " " " "	6.00
160 " within " " "	28.00
80 " " " "	14.00
40 " " " "	6.00

He must then reside upon the land five years and improve it, after which he will obtain a free title. The homestead privileges within the limits of the Railroad grant is restricted to eighty acres; outside one hundred and sixty may be taken.

Under the Preemption Law, persons entitled to the homestead law, may acquire the right to purchase one hundred and sixty acres of government land, whether within the railroad limits or not, by filing a declaration that he or she has settled upon and claims the same. Within railroad limits the price is \$2.50 per acre; outside \$1.25. Preemptors are required to remain upon and improve the land six months. Taking land under the Preemption law does not prevent entry under the Homestead law afterwards. In this way the same person may enjoy all the privileges of both laws. A Homestead entry may be changed into a preemption claim after a six months residence, and a title obtained at once, upon the payment of \$2.50 an acre.

THE TIME TO SETTLE.

Settlers should, if possible, be on the ground as early as the first of June, that they may have time to break up a portion of their land for the next year. The prairie sod must be broken in June or July when the grass roots are filled with juice, to secure a thorough rotting of the turf. If turned early in June, potatoes and corn may be planted on the sod, and it will yield about half a crop. But the ground will be in a better condition if nothing is planted upon the sod.

WHAT IT WILL COST TO BEGIN.

The expenses of an outfit sufficient to begin with, would probably be about as follows:

1 yoke of oxen	\$125.00
1 wagon	80.00
1 plow and harrow	25.00
House with one room	100.00
Stove and other household furniture	50.00
Chains, axe, shovels, grindstones, &c.	50.00
	\$330.00

Persons who can command from \$500. to \$1000, can begin under very favorable circumstances by settling on government land or purchasing of the company and paying in installments.

STOCK RAISING.

This country is adapted to stock raising as well as to farming purposes. The exten-

sive prairies will afford pasture, and water can easily be obtained by digging wells and supplying them with pumps, which can be operated by hand, or by windmills, which can be purchased at very reasonable prices, and answer an excellent purpose, where persons do not live sufficiently near running streams, lakes or springs, and have their cattle supplied by them.

WHAT SHALL THE PEOPLE BRING WITH THEM.

This is often a very perplexing question, especially to those intending to emigrate from a foreign country, and as we write especially for the benefit of such, we advise them to bring nothing of their goods except their clothing and bedding. All other things, whether of household furniture or farming implements, mechanical tools, &c., are too heavy and bulky to ship. They cost too much freight and when here many of them are not at all adapted to American ways and the demands of the occupation in this country. For these reasons they had better be sold there and the money brought in place thereof.

CONCLUSION.

We have now given an account of the country and its advantages in Minnesota and Dakota as we saw it. We believe we have looked at the matter with impartial eyes, and so we have tried to write. Those who will read this account will very naturally come to the following conclusion. 1. That there is in Minnesota, and also in Dakota, territory sufficient to afford abundant room for the whole 40,000 Russian Mennonites, and more, should they make up their minds to emigrate to America; so that every man of over 21 years of age may have at the lowest calculation one hundred and sixty acres of land. 2. That there is no question in regard to the fertility of the soil. There is an abundance of land well adapted either to grazing or grain culture. 3. The climate is healthy and sufficiently mild to admit the growth and maturity of all the ordinary grains and vegetables, and some of the harder kinds of fruit. 4. There are railroad facilities sufficient to afford a good market for all that is raised, and in return to obtain all that is needed for the farmer, the merchant, or the mechanic. 5. That there is fuel and water sufficient to supply all necessary demands. 6. That these lands can be obtained by all who come, at low prices and on very easy terms. 7. That here full religious liberty can be enjoyed without molestation, and in the most perfect safety, so far as oppressions or imposition by unprincipled men is concerned. Though there is a free government, and perfect freedom to whatever a man desires to do, so long as he does not interfere with the rights and privileges of others, no one must get the idea that there exists a state of lawlessness and outrage. Not at all. Our government protects the right and punishes the wrong, as all other governments do,

and so far as the peace, safety and comfort of the American people are concerned, they are excelled by none, if, indeed any other can compare with them. Thus there need be no hesitancy on the part of any, in any respect, unless it be that there is here less difference in caste, than in most European countries. The rich and the poor stand more on the same footing; each treats the other more as equals than otherwise, and the poor man enjoys the same privileges as the rich; he can labor and enjoy the fruits of his labor; he can, by honest industry, rise to a competence and honor. We Americans do not despise a man on account of his poverty; we honor him for his integrity, for his industry, for his ability, for his intrinsic worth as a man, and as a christian.

Thus it will appear that America can offer to the over crowded countries of Europe, homes in which man can live, and live well. It possesses all the necessary requirements of good, comfortable homes, coupled with prosperity and happiness for all classes, and what is worth more than all, perfect religious liberty.

Yet, notwithstanding all these good points, we do not wish to be understood that there are no difficulties to meet; that there are no disadvantages. In emigrating you will all find severe trials; the country will be a new country; you will be unaccustomed to its ways and habits; many of the comforts of your old homes to which you have been accustomed from your youth must be left behind; everything will be so different; but it can all be done by the grace of God, and in thus forming large colonies you will at once remove many of the difficulties with which individual settlers have to contend. The fact that there are large settlements of Mennonites in this country, will be a great advantage and a source of much encouragement; and I would here earnestly appeal to every true-hearted, sincere, god-fearing christian, who holds to the principles of a non-resistant christianity—I would appeal to you as a brother, as one of like faith with you; who loves the principles of the religion of Jesus for which our forefathers suffered, for which they bore persecution, and imprisonment, and for which thousands of them laid down their lives. Let us not think light of the principles of our religion. Let us abide in the fear of the Lord, and be faithful to Jesus if it even costs our earthly all. I believe I understand the sad dilemma in which you are placed; I believe I can understand to some extent your feelings. You have homes; they are the result of honest, earnest toil; you love and cherish them, and it will be hard to give them up. You have property which you are loth to sacrifice; there is a long journey to make across the ocean into a strange land, about which you feel that you know comparatively little; it will cost you a great many anxieties, perplexities and trials, and you dread them; all these things seem almost impossible for you to accomplish, and yet you love your religion, you cherish the principles of your church; you want to

abide in the faith of your fathers, but in the country you now are, the mandate has gone forth and calls you to do that which we believe Jesus, our dear Savior, the Prince of peace, forbids. Now here is a dilemma; here it will be for you to choose: Oh, what shall we do? Shall we stay and yield the principles of our religion, or shall we do as the Savior said, "If they persecute you in one city, flee ye into another," regardless of all other consequences, feeling, as our Savior tells us, "What will it profit a man if he shall gain the whole world and lose his own soul?" Brethren, seeing all these difficulties, sympathizing with you in all your troubles and difficulties, all your anxieties and sacrifices, we yet ask you to come to America, and take the liberty to say that we positively and sincerely believe it to be the best for both yourselves and your posterity, to do so now, and we bid you welcome. You will find here, kind friends and generous hearts; you will find here many warmhearted brethren who are ready to extend you the sympathies, the encouragement, the aid you need, and we have no reason to fear that you will even regret the sacrifice it has cost you to come to the land of free institutions and religious liberty.

Your Brother, JOHN F. FUNK.

Schools for our Children.

In regard to schools and the selection of teachers we have received an article from which we make the following extracts:

"The selection of teachers is the most important duty connected with our school system, as we know, in a large measure, the future character of the man and the woman is formed between the ages of fourteen and twenty-one, and much of this is done in the school-room and under the immediate care and guidance of the teacher. Hence this matter is of great importance and is often too much overlooked. The outward appearance and mental qualifications only, are too often considered, while the inner man, the moral principle and the true christian faith, are scarcely thought of. Many who have superior talents and good qualifications in all the branches of science are in principle infidels, deists and carnally minded men, and how can such men avoid planting their poisonous seeds into the minds of their tender pupils, who are ready to take hold of anything that is placed before them, and more especially, because our weak natures are so inclined to follow the will of the flesh. For the sake of the rising generation we ought indeed to be more watchful because so much depends upon the bringing up of our children. We should by all means have teachers who are interested in their work, and who will labor to implant principles of sound doctrine into the minds of the rising generation; who will teach their minds to think, their hearts to feel and their souls to believe in the name of Jesus Christ. Some may object and say,

We do not send our children to school to be instructed in religious matters. We do not wish to be understood that a teacher should teach any particular form of religion, but we all believe these common truths that God is the Creator of all things and that he alone is worthy of our worship and adoration; we also believe in Jesus Christ as the Savior of mankind, through whom all our prayers and supplications are to be brought before the Father; and how can we be saved if we do not believe in him; and how can we believe in him if we do not hear of him; and how can we expect our children to be true followers of Christ if nothing but the wisdom of the world is planted into their young minds?

There is indeed a great responsibility resting on all of us, but especially upon those who are teachers and directors of schools. If we must give an account of every idle word we say, how much greater must be our responsibility when called to account for the manner in which we have discharged our duty towards those tender plants for whose immortal souls it is our duty to care? We are to be examples to them and soon they will fill our places in the world, and just as they are taught so will the world be when we have passed from the stage of action. If we teach our children to be christians, there will be a christian generation after us; but if we put them under the instructors of those who are free-thinkers, infidels, deists, &c., we may look for a nation of free-thinkers, infidels, and deists. In that case, woe be to the world! The threatening hand of God will not pass over. Therefore let us be faithful in the great work given us to do; with all meekness and humility discharge the duties laid upon us, and we shall obtain the reward of the faithful, and shine as the stars forever and forever. Let us not seek our own honor, neither the honor of man, but the glory of God, the promotion of sound, moral principles and an earnest christianity.

[REMARKS.—These are thoughts which our people will do well to consider. The matter of teaching our children and bringing them up in a right manner, teaching them to believe and teach right principles, is one of the most solemn importance. We sometimes do not feel that interest in the church and the education of our children which we ought. We should be zealous for the church and for the faith, and with this object in view we must not be too sparing with our means in maintaining schools; we must try and maintain schools in which teachers are employed which are sound in doctrine. We might say much on this point but on another occasion we shall perhaps write at length. The schools of the present day seem to make rapid progress towards infidelity. The Bible is almost entirely excluded from the school-room—the teachers are generally non-professors, if not worse, and thus little, very little of true christian doctrine is taught.]

Herald of Truth.

Elkhart, Ind., February 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Articles for the Next Number.

Since we have issued this number of the Herald with a special view to the benefit of the Mennonites in Russia, we have a large number of articles left over which should otherwise have been inserted. This number, however, our readers may look upon as a present to them, as we intend to give them twelve numbers besides this, during the present year, and in our next, the omitted articles will make their appearance. In the mean time let our friends be diligent to write.

Reduction of Fare.—The Northern Pacific Railroad Company is making an effort to secure an arrangement with some of the foreign transportation lines by which the Mennonites from Russia may have the advantage of a reduced rate of fare to America.

American and Russian Money. The Russian Ruble in America is worth about 75 cents.

From England.—We have recently received a letter from Isaac Robson, the Friend, or as we would familiarly say, the Quaker Preacher, of Huddersfield, England, who, two years ago, made a missionary tour through the United States, and also visited us and preached several times in our neighborhood. He had before been on a similar visit to the continent of Europe, and traveled through the Steppes of Southern Russia, where he became acquainted with the Mennonite Colonies there, and seemed to be much interested in their welfare, and especially so, since we, with the Friends, hold in common the important doctrine of our blessed Savior in which he commands to be "harshless as doves," to "do violence to no man," to slay the sword and love our enemies, and thus to follow in his footsteps

upon the grand principles of universal good unto all men.

In his letter he says: "I have often thought of the little visit I paid to Elkhart, and of thy kindness to a stranger, and I should much like to know how your people are getting along in the best sense."

It is very interesting and satisfactory to observe how truly faithful to his principles our dear friend C. Jansen is. He will have nothing to do with war in any shape, or with anything belonging to it. He seems to be acting truly in the spirit spoken of by our blessed Lord as that to which a special promise belongs when he said, "No man that shall leave houses, and lands, for my sake and the gospel's, but shall receive an hundred-fold with persecutions." It is encouraging to see such faithfulness.

Truly it is encouraging when we see men who possess good principles, and maintain and follow them. These blessed principles of love, are good principles, and we wish that every professed follower of Jesus would seek strictly to abide by them. Then, indeed, might the church militant truly possess the peaceful inheritance of that kingdom wherein nation shall not lift up sword against nation, where the arts of war are learned no more, and where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The Present Number.

The present number of the Herald is made up chiefly of reading matter for the especial benefit of the Mennonites in Russia, who have under earnest consideration, the subject of emigrating to this country. If any of our American readers should inquire why we have devoted so much space to matter not strictly of a religious character (since our paper claims to be strictly devoted to the subject of religion), we would answer that we have only done in this as we would that others should do unto us. The Mennonites in Russia are at present in a very unpleasant situation. It is a question with many of them whether they shall sacrifice one of the dearest principles of their religion for present comfort and temporal prosperity, or whether they shall sacrifice temporal prosperity and possessions, leave the country which they cherish as their home, for the land of the stranger, and there hold fast to the precious principles of the religion of Jesus, let the consequences be what they will.

Now then, as believers in the same doctrines, as brethren of a common faith, we are naturally bound together by the most sacred ties of our common religion; we are brethren, and the apostle tells us to love the brotherhood; also that when "one member suffers all the members suffer with it" (1 Cor. 12: 26). Hence it is our duty to sympathize with our fellow-men when they are under sore troubles and trials, and

if we can in any way aid and help them, we should do so. Now then, if under these circumstances we can point out to our Russian brethren a place whither they can go, and enjoy their full religious liberties, and at the same time provide for their temporal wants (for all must have food, clothing and shelter), I believe we are doing God service if we do so. When God led Israel into the wilderness, he provided there too for their temporal as well as their spiritual wants; and so in this matter we must not overlook the necessary support of the body, lest they charge us, and justly too, that we brought them into the wilderness to die there from the want of the temporal sustenance. Hence, while we enjoy the good of the land, the benefits of a free government, and the most unlimited religious freedom, we should like to have them come and share these blessings with us.

There is another very important consideration to be looked at in this connection. Every true believer in the great Peace doctrine of our Savior, is a strong support to the cause, and bears with him an influence which will strengthen and encourage it, both in the Church and out of it, while every opposer of the doctrine exerts a contrary influence. So again, every church and every individual member of the church that remains steadfast and faithful in this doctrine, strengthens the hands of the friends of Jesus, while they who reject this doctrine, weaken them. The number of religious professors in the world who believe in, and maintain the cause of non-resistance, is comparatively small. Therefore the faithfulness and the steadfastness of those who are claimed as adherents to this cause, is a matter of very great importance. There is in Russia a colony of 40,000 adherents to the doctrines of universal peace. Should there remain strictly faithful to this cause the power of their influence would be beyond calculation! Saints would rejoice; the earth would be glad, and angels would praise God, and carry anew the song of "Glory to God in the highest, on earth, peace and good will toward men," through the fields of heaven. The non-resistant churches, both in Europe and America, and peace men of every class, would be strengthened and encouraged, and who could tell how many that are not believers in the doctrine now, would be won over as supporters and advocates of these blessed and glorious principles. It would greatly increase our own influence and the influence of our church, and strengthen the faith of our people everywhere.

But on the other hand, should these people prove unfaithful to their religion, how great the injury! How terrible the loss! Our church for many years, both in Europe and America, has suffered severely from the unfaithfulness of its members in this very point. The love of the world, the love of honor and wealth, the desire to fill high places, and occupy an honorable position in society, and among the great ones of the earth, has woven a net-work of worldliness

around many, which has led them gradually to let go the sacred principles believed in and maintained by the fathers, until some only yet retain the name of non-resistant people, and some of the ministers and writers of the church have so deviated from the peace doctrine that they openly advocate submission to laws which compel us entirely to throw aside this doctrine for which our forefathers have suffered imprisonment, torture, loss of possessions and death. Noble fathers, but ignoble sons!

Should we then be compelled to see this large number, too, prove unfaithful, deny the teachings of Christ, the apostles and the early church, what a terrible calamity it would be, and we fear, that remaining in the country and under the influences which surround them, there might be some who would not prove altogether faithful, and that would be a great pity.

Now then when we can offer these people good homes, under good influences, and under a good government, where they may be better able to preserve their integrity, and to build the church and promulgate the cause of Christ and extend his kingdom upon the earth, should we not do it? Should we not ask them to come and go with us, that we may do them good? This is our purpose, and this is our motive in doing as we have done, and we believe we have done only as we would have others to do to us under similar circumstances. Does not Christ say, "If they persecute you in this city, flee ye into another?"

Let us remember our oppressed brethren at the throne of grace. Let us ask God in our daily petitions to open a way by which our brethren in Russia may be preserved faithful and true to the teachings of the Prince of peace always. He that is faithful unto death shall obtain the crown of life.

Minnesota and Dakota, or Manitoba.

No doubt, to our Russian Mennonite brethren, this question has already presented itself. Which is to be preferred as a place of settlement, Minnesota and Dakota, or Manitoba? since, as many are aware, the Canadian government has made overtures to the Russians which are worthy of consideration, yet when we come to examine the matter closely it will be comparatively easy to decide.

In the first place, the climate of Minnesota and Dakota, along the track of the Northern Pacific Railroad, is quite cold enough—a warmer climate for many reasons might be preferable, but as we have said before, it is sufficiently mild to grow all the ordinary grains and vegetables, and both farming and stock-raising may be pursued with profit; yet we would not advise the Russians

to select a place any further northward than the line of this road, for we know that the further north we go the colder the climate, and the shorter the summers will be. Hence, there is greater danger of late frosts in the Spring, and early frosts in the Fall, and where there is a long, cold winter, it is necessary to gather more provisions and provender, while the season for growing and gathering is only very short, and the opportunities for gathering them not so good as in places where there is a warmer climate. Minnesota and Dakota have in this respect nothing to spare, while Manitoba lies about 200 miles further north, which makes quite a difference in the climate. For these reasons Minnesota and Dakota would be preferable.

In the second place, Manitoba lies much further from the large commercial centers and the more thickly settled portions of the country, which will add largely to the cost of the transportation of the products which the farmer has to sell, and also to machinery, and manufactured goods which the farmer has to buy. This of course will reduce the price of farm products, and increase the price of those things which must be purchased. In this respect also, both Minnesota and Dakota have a decided advantage.

In the third place, We have nothing at all to say against the English government, especially against the Canadian government. The people there have a good government, yet we have a decided preference for a republican form of government, and in all respects, we believe our government will be satisfactory to all, especially in regard to the religious freedom which all can enjoy under it. We have examples where, under monarchical governments, particularly the Mennonites, have lost their dearest, religious privileges, and such things may very easily transpire under any monarchical government, while under the government of the United States this cannot so easily take place, for it is a principle of our constitution upon which our laws must be based, that every man shall possess and enjoy the fullest, religious liberty. Hence we believe that all non-resistant Christians will find themselves much more secure in the possession of their religious privileges under the government of the United States than under any other, and especially

since the Mennonites in Russia are compelled to emigrate, in order to preserve their liberty of conscience, this is a point that should be well considered. Here in the United States, all the oppressed followers of Christ have an asylum of the fullest religious liberty. Here Penn, the leader of the Quakers, found a refuge—here too the Mennonites, since an early day, have been permitted to worship God as their consciences dictated to them, and here too, the Mennonites in Russia will find a place where they will be allowed to worship according to their faith and the teachings of the gospel, and where they may feel measurably secure that their privileges will not soon be taken from them.

To the Brethren in Russia.

We write to you from this distant land; we feel an interest in your welfare; we know that your condition is one that fills your hearts with sorrow, and causes you to look anxiously towards America, to find homes for yourselves and your children, where you may continue in the free exercise of your religious faith, and where they, too, after you have been gathered to your fathers, may remember the blessed teachings of him who gave his life for the sins of the world, and worship God according to the long established principles of our church. We assure you that you can find such homes in this country. We have tried to give you the characteristics of a portion of the country, which we believe would be adapted to your wants, where your religious sentiments may be established, developed and promulgated, and your temporal prosperity increase. Believing this, we extend to you a hearty welcome! Come unto us and we will try to do you good; you shall share with us the blessings of the land, and dwell in safety under the protection of our heavenly Father, who has promised that he will be with his people always; that he will never leave them nor forsake them. He will keep you and us under his fatherly care; he will lead us in paths which we have not known, and if we remain faithful, will finally gather us on the other side of the River, where in green pastures and by the waters of eternal life, we shall satisfy our souls forever.

against the advocates of peace, were then urged against these early Christians; and these arguments they examined and repelled. This indicates investigation and inquiry, and manifests that their belief of the unlawfulness of war was not a vague opinion, hastily admitted, and loosely floating amongst them; but that it was the result of deliberate examination, and a consequent, firm conviction that Christ had forbidden it. Tertullian says, "Though the soldiers came to John, and received a certain form to be observed, yet Jesus Christ by disarming Peter, disarmed every soldier afterwards; for custom never sanctions any unlawful act." "Can a soldier's life be lawful," says he in another work, "when Christ has pronounced that he who lives by the sword shall perish by the sword? Can any one who possesses the peaceable doctrine of the gospel be a soldier when it is his duty not so much as to go to law? And shall he, who is not to revenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torture, and death? So that the very same arguments which are brought in defense of war at the present day, were brought against the Christians sixteen hundred years ago; and sixteen hundred years ago, they were repelled by these faithful contenders for the purity of our religion. It is remarkable, too, that Tertullian appeals to the precepts from the mount, in proof of those principles on which this Essay has been insisting:—that the dispositions which the precepts inculcate are not compatible with war, and that war, therefore, is irreconcilable with Christianity.

If it be possible, a still stronger evidence of the primitive belief is contained in the circumstance, that some of the Christian authors declared that the refusal of the Christians to bear arms, was a fulfillment of ancient prophecy. The peculiar strength of this evidence consists in this—that the fact of a refusal to bear arms is assumed as notorious and unquestioned. Irenæus, who lived about Anno 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares, and their spears into pruning hooks, had been fulfilled in his time: "for the Christians, says he, 'have changed their swords and their lances into instruments of peace, and they know not now how to fight.' Justin Martyr, his contemporary, writes,—'That the prophecy is fulfilled, you have good reason to believe, for we, who in times past killed one another, do not now fight with our enemies. Tertullian, who lived later, says, 'You must confess that the prophecy has been accomplished, as far as the practice of every individual is concerned, to whom it is applicable.'"

It has been sometimes said, that the motive which influenced the early Christians to refuse to engage in war, consisted in the idolatry which was connected with the Roman armies. One motive this idolatry unquestionably afforded; but it is obvious, from the

quotations which we have given, that their belief of the unlawfulness of fighting, independent of any question of idolatry, was an insuperable objection to engaging in war. Their words are explicit: "I cannot fight if I die." "I am a Christian, and, therefore, I cannot fight."—"Christ," says Tertullian, "by disarming Peter, disarmed every soldier;" and Peter was not about to fight in the armies of idolatry. So entire was their conviction of the incompatibility of war with our religion, that they would not even be present at the gladiatorial fights, "lest," says Theophilus, "we should become partakers of the murders committed there." Can any one believe that they who would not even witness a battle between two men, would themselves fight in a battle between armies? And the destruction of a gladiator, it should be remembered, was authorized by the state as much as the destruction of enemies in war.

It is, therefore, indisputable, that the Christians who lived nearest to the time of our Savior, believed, with undoubting confidence, that he had unequivocally forbidden war—that they openly avowed this belief; and that, in support of it, they were willing to sacrifice, and did sacrifice, their fortunes and their lives.

Christians, however, afterwards became soldiers.—And when? When their general fidelity to Christianity became relaxed;—when, in other respects, they violated its principles;—when they had begun "to dissemble," and "to falsify their word," and "to cheat;"—when "Christian casuists" had persuaded them that they might "sit at meat in the idol's temple;"—when Christians accepted even the priesthoods of idolatry. In a word, they became soldiers, when they ceased to be Christians.—Dymond.

The Mennonites in Prussia.

In Prussia there are also a number of Mennonites who are discussing the subject of emigrating to America, since there also, as many of our readers are aware, they are no longer exempted from military duty. There are however in Prussia only a few of the churches which are not willing to submit to the new military law. So far as is known to us, of the nineteen churches there, there are only two, the church in Heubuden and upper Nassau, which have steadily refused to accept the order requiring them to perform military service. Even in the last named churches there are a considerable number of members who are ready to forsake their old principles of non-resistance, and submit themselves to the service of the government. There are those also, however, in all the churches, whose adherence to the principles of non-resistance, is as it has ever been, a

matter of conscience, and these are they, who now think of emigrating.

It appears that this matter has occasioned considerable trouble in the churches in Prussia, inasmuch as some of the leading bishops have consented to an unconditional submission to the law requiring military service of them; while on the other hand, there are others who will not allow any participation whatever in the practice of war.

There are at least three of the bishops who have, as the Mennonitischen Bletter informs us, resigned their office because their churches have declared themselves in favor of accepting the requirements of the new law; their consciences not permitting them to serve a church rejecting the principles of non-resistance. In other churches, it is said that even schisms have taken place on this account.

With feelings of the deepest sympathy and sincere pity, we look upon this whole matter which has caused our brethren in the faith in Prussia so much trouble, to the detriment of the church.

It is, however, our most unquestionable privilege to inquire, Why is it, that in this civilized and highly enlightened nineteenth century, in which war is generally looked upon from other stand points as a matter entirely inconsistent with the progress of the civilization of the times, and of christianity, that the privilege of exemption from military duty, which our brethren have so long enjoyed, should be taken from them? Is it not, perhaps, that the Mennonites generally did not understand properly to value this time-honored privilege, and that they did not feel sufficiently grateful to God for it? And, may it not perhaps be the case, that the German government discovered, that among the Mennonites themselves, there are many to whom military duty is no longer a matter of conscience? Why then should the government hesitate any longer to require military duty of the Mennonites, when some of their own leading men express themselves in favor of it, in which preacher Manhardt has done in two articles in No. 6, 1872, of the *Mennonitische Bletter*? Such declarations do certainly not show an adherence to the old principles, as our fathers compiled and established them from the word of God; and they do not tend to cause the government to deal mildly with those,

who, notwithstanding the unfaithfulness of others, still continue conscientiously, to hold fast to the old, and long accepted doctrines of the church.—*Friedensbote*.

For the Herald of Truth.

Job 13: 23.

Dearly beloved brethren and sisters in the Lord: May love, mercy, and peace from God our heavenly Father, through Jesus Christ, be unto you all, is my wish and prayer, and not only for the brethren and sisters, but also for all friends, acquaintances, relatives and all mankind, now in this present time, and in eternity life everlasting, in happiness with God and Christ Jesus, and all the holy saints, Amen.

The following words of Job came into my mind this morning (Dec. 16th 1872), and as the year is nearly at an end it will be well for every one of us to consider them:

"Make me to know my transgression and my sin."

Dear friends, what is more needful than to see our transgressions and sins? Paul, in writing to the Romans, said, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Now, dear friends, how can we know our transgressions and sins? Is it not by the commandment that God has given us through his Son, Jesus Christ, and by the teachings of his Holy Spirit, that we know when we sin and transgress against the will of God?

Jesus said to the Jews, "I have many things to say and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him" (my Father). Now if he spoke those things which he heard of his Father, all his words are truth, and all his commandments are true; and when we transgress one of them we sin, consequently, the first command is, Repent. If we neglect to repent, we sin. All unrighteousness is sin. The Lord spake by the prophet and said, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face

from you, that he will not hear." His hand is not short that he cannot save; nor his ear heavy that he cannot hear.

By this we can see that if we sin, we are not heard, or will not be acceptable before God. Let us then learn to love, fear and serve the Lord, lest our sins shall hide his face from us; and when it is too late, and our prayers and supplications are not heard, we shall forever be separated from all God's children. While we live, let us watch, lest we sin; and if we transgress, let us not hide our sins; but confess them. Solomon says, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy," Prov. 28: 13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1: 9.

All sins are not of the same nature.

Some persons sin through weakness, others, sin willfully: there is a sin unto death; and there is a sin not unto death. In weakness we may sin when we do not watch and pray. We sin willfully when the Spirit of God tells us not to do that which is not right in the sight of God and men. The sin not unto death is done in weakness; the sin unto death is done willfully, be it towards God or man. If we hide our sins we shall not prosper; but if we confess them they shall be forgiven us by God and man. Whether they are done in weakness or willfully, dear friends, let us learn to know sin and avoid it. Sin worketh death in us, when we walk and live in it, for the wages of sin is death. Who then would be the servant of sin when it bringeth misery and woe upon all that serve it? Sin separates us and our God. Friends, let us become wise, and learn to know sin, and abstain from it. Sin caused Cain to slay his brother Abel. Sin caused God to destroy the first world by water, and to burn Sodom and Gomorrah with fire. Sin caused the children of Israel to sojourn forty years in the wilderness, so that out of six hundred thousand, only two were permitted to enter into the promised land. Sin was the cause that all God's prophets were slain. Sin was the cause that God's only Son was crucified, and died. Sin will not let us love the Lord, but it worketh hatred, and all manner of evil, to all God's peo-

ple. Sin is in opposition to good, and brings misery to the soul.

Now, dear friends, if sin is such an evil let us avoid it as all the righteous did, and if we die while we are opposing it, it shall be well with us, as it was with the prophets and the Savior, Jesus Christ, who were slain, by sinners. The righteous will not slay, but the wicked will slay both the body and soul. Again I say let us become wise and strive to avoid sin; and if we sin we have an advocate with God, who is true and faithful. If we come to him and confess our sins he will pardon them. He died for our sins, so then let us confess them before him, and we need not fear the wages of sin, which is death. May God give us wisdom to know and avoid sin. Amen. JOHN M. GREIDER.

The History of Jesus.

In the days of Herod, the king of Judea, the angel of the Lord was sent unto a virgin whose name was Mary; And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw the angel, she was troubled, and cast in her mind what manner of saying this should be. And the angel said unto her: Fear not Mary; for thou hast found favor with God. Behold thou shalt conceive and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And the child Jesus grew; and waxed strong in the spirit, filled with wisdom, and the grace of God was upon him. And when he was twelve years old he went up with his parents to the feast, after the custom of the Jews. And when the days of the feast were over, the people went home; but the child Jesus was still in the city, and Joseph and Mary knew it not. And when they had gone a day's journey, they found he was not with them; then they sought him amongst their kinsfolks. And when they found him not, they turned back again to the city to seek him. And after three days, they found him in the temple sitting in the midst of the doctors, both hearing them and asking them ques-

* These examples might be multiplied. Enough, however, have been given to establish our position.

tions. And all that heard him were amazed at his understanding and answers. And when they saw him, his mother said unto him, Son, why hast thou dealt thus with us? behold, thy father and I have sought thee with sorrow. And he said unto them, how is it that ye sought me? knew ye not that I must be about my Father's business? Then he went down with Joseph and his mother Mary, and was subject unto them. And Jesus increased in wisdom and stature, and favor both with God and man. When he began to be about thirty years of age, being full of the Holy Ghost he was led by the Spirit into the wilderness to be tempted of the devil. And Jesus was there forty days and forty nights tempted of Satan, all this time he did eat nothing; and when the devil had ended all his temptations, finding he could prevail nothing, he left him, and behold, angels came and ministered unto him.

Jesus returned in the power of the spirit into Galilee; and taught in their synagogues being glorified of all. Now it came to pass in process of time, after Jesus had wrought many mighty miracles, and had preached the everlasting gospel of peace to many nations; teaching them the right way to heaven, and pointing out the path that leads to glory; that in return for such great goodness, the Jews conspired against him and sought means to kill him. And Satan entered into Judas, who was one of the twelve apostles; and he went his way unto the chief priest and captains to betray Jesus unto them. Then were the rulers glad when they saw Judas was come to betray his Lord and Master; and they agreed to give him money, and sent a band of men with him to take Jesus; and when they had taken him, and had brought him into the high-priest's house, behold, they that held him, mocked him and smote him. And when they had blindfolded him, they struck him, saying, Prophecy, who is it that smote thee? and many other things wickedly spoke they against him. After they had thus buffeted, and mocked, and even spit upon our dear Lord, they at length crucified him, nailing him to the cross. Thus died the Son of the Most High, our Lord and Savior Jesus Christ in order to save poor fallen man. Yea, to save us from our sins he left the bosom of his holy Father, and took on himself

the likeness of sinful flesh; and even suffered the death on the cross, and his body to be laid into the grave. All this for our sakes, that we might live and become heirs of heaven and children of God.

For the Herald of Truth.

Were the Reformers Right?

This is a question that can be answered and proved by the best evidence recorded in holy writ, and we will notice how diligent and obedient God's people were at all times and all ages, to do the things that God commanded them. For the Lord has promised that if his people would keep his commandments and do them; though there were of you cast out into the uttermost parts of the heaven, yet will I gather them from thence and bring them unto the place that I have chosen to set my name there. Whatsoever is commanded by the God of heaven let it be diligently done for the house of the God of heaven. "For whosoever will not do the law of God, let judgment be executed speedily upon him; for thou art a God ready to pardon, gracious, and merciful, slow to anger, and of great kindness;" therefore he commandeth us to keep his precepts, statutes, and laws, and says, "I will put my law in their mind, and write them in their hearts."

Abel was obedient unto God, and offered unto him of the firstlings of his flock. Enoch preached unto the people. Noah did as God commanded him. Abraham offered up Isaac, and he that had received the promises offered up his only begotten son. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. By faith, and the commands of God, the apostles forsook all and became obedient to their Master's calling. Through obedience, the early reformers would rather suffer afflictions and persecutions; and many were slain with the sword; they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented. Oh, how is it with us at this time and age. We boast that we are in a bible land; and are at liberty to worship God according to the dictates of our own consciences, yet how often do we trespass against the laws of God. Is it not written, thou shalt love thine enemies, and thine neighbor as thyself?

Methinks it is high time that the

watchmen on the walls of Zion were loudly calling to their flocks, and admonishing them to love one another. Love is the fulfilling of the law. If the Shepherds have no love for each other, the sheep will be scattered. Remember that Jesus Christ came to seek that which was lost. Let us then be diligent in doing that which God commands us. Let us seek to assist our ministers in the good work by lending them a willing hand. We can often do much towards spreading the glad tidings of salvation.

ABRAHAM MEANS.

New Year's Thoughts.

Another year
Has told its fourfold tale,
And still I'm here,
A traveler in this vale.
Ah! not a few
Who seemed life's toll to brave,
Are hid from view,
Within the silent grave.

Why am I spared
To see another year?
Why have I shared
So many mercies here?
From God alone
My mercies I receive;
To him alone
Will I forever live.

A Sad Accident.

Bro. Kinsey Cooper, a watchman on the Railroad Bridge across Big Chiquisalungo Creek, two miles East of Mt. Joy, Lancaster co., Pa., was instantly killed. A freight train broke in two when nearing the bridge, and when the forepart had passed Bro. Cooper, he followed it, not aware of the latter part of the train approaching. He was struck by the cars and fell on the rail; the cars passed over him, and cut off his head; one of his arms also was broken in three places, and one of his ankles crushed. Oh! how sudden and unexpected death can overtake us. Oh! how necessary to be prepared always for death. Bro. Cooper leaves a wife and four children to mourn his sudden death. He was buried on Friday the 3rd of Jan. 1873, aged 72 years, 8 months, and 29 days.

JACOB N. BRUBAKER.

Died.

On the 4th of Sept., in Center co., Pa., of paralysis, Sister MAGDALENA PLETCHER, aged 72 years, 4 months, and 19 days. She was a faithful sister in the Mennonite church for about 48 years. She was confined to her bed the most of the time for nearly two years, yet she bore her afflictions pa-

tiently. She loved to converse about the love and mercy of God and her Savior, and expressed her hope of being accepted of God, through Jesus Christ. She was buried on the 6th in Schenk's burying-ground, in the presence of many relations and friends. Sermon by J. W. Buckley.

On the 20th of November, in Center co., Pa., of the infirmities of age, Sister CATHARINE HOLLER, aged 83 years, 6 months, and 17 days. Her remains were interred the 22nd in Schenk's burying-ground, attended by a large concourse of friends. Sermon by F. Pletcher, at the house, in German, and at the grave by Conrad Long. She was a faithful sister in the Mennonite church over sixty years. She was confined to her bed and chamber more than two years. She was patient and hopeful, having a strong confidence in God. We hope she is now at rest from all her toil. Her posterity numbers 12 children, 63 grand-children, and 28 great grand-children.

On the 25th of Nov., in Lagrange co., Ind., at the residence of her uncle, of consumption, CATHERINE, daughter of Joseph and Magdalena Yoder (deceased), aged 26 years, 9 months, and 23 days. She was a beloved sister in the Amish Mennonite church. Her remains were laid in the grave the 27th, where appropriate discourses were made by Joseph Yoder from Rev. 20: 12-15, and Jonas C. Yoder from 1 Peter, 1: 24, 25.

On the 6th of December, in Center co., Pa., of dropsy, Bro. EMMETT SCHMUCK, aged 66 years, 2 months, and 20 days. He was afflicted over a year, but was confined to his bed only about four days. He leaves a wife and four children to mourn their loss. He was a faithful member in the Mennonite church. He was buried on the 8th in Schenk's burying-ground, on his own farm. Funeral sermon in German by Frederick Pletcher, and by J. W. Buckley, in English.

Near Gardner, Grundy co., Ill., on the 12th of December, of croup and sore throat, ELISWORTH, only son of Michael and Sarah Buckwalter, aged 6 years, 7 months, and 9 days. He was very patient during his sickness, complaining very little. A few moments before he died he requested some of the family to sing the hymn of which the following is the last verse:

"Little children, little children,
Who love their Redeemer
Are the Jewels, precious Jewels,
His loved and his own."

His two oldest sisters sang this hymn, which seemed to gratify him very much, and shortly after the echo of the last words had died away, his spirit took its flight to a better world. Let us try and meet him there.

On the 14th of December, in Orange City, New Jersey, THEODORE FRETZ, son of Martin Fretz, deceased, who was once a minister of the New Mennonite Church, at Deep Run, Pa. His age was 26 years, and 13 days.

Buried on the 18th of Dec., in Lancaster co., Pa., Mary, aged 7 years, 10 months, and 23 days; and on the 22nd, PASTY, aged 12 years, 8 months, and 21 days, both children of Sister Elizabeth Flory.

Beware of pleasure's siren song,
Alas, it cannot soothe you long;
It cannot quiet Jordan's wave,
Nor cheer the dark and silent grave.

O, let your thoughts delight to soar,
Where earth and time shall be no more;
Explore, by faith, the heavenly fields,
And pluck the fruit that Canaan yields.

On the 27th of Dec., JESUS, son of John and Hester, aged 1 year, 7 months, and 26 days.

On the 20th of December, in Wayne co., Ohio, of apoplexy and consumption, Bro. ANN HOFSTETTER, aged 26 years, and 9 days. The 22nd his remains were deposited in the Sonnenberg grave yard, where a discourse was delivered by D. Steiner and Christian Sommer, from 1 Thess. 4:

13-18. He leaves a bereaved wife and one child. On the 23rd of December, in Allen co., Ohio, of bronchitis and consumption, Bro. JOSEPH KONTI, aged 59 years, 2 months, and 20 days. He leaves a number of children to mourn their loss, yet we hope their loss is his everlasting gain. His remains were deposited in the earth on Christmas-day, in the presence of many relatives and acquaintances. Sermon by Christian and Abraham Steiner, from Rev. 20: 12-15.

On Christmas morning, in Mahoning co., Ohio, very suddenly, of palsy, SARAH AUSTON, aged 69 years, 7 months, and 13 days. Sermon by Jacob Kurtz.

On the 16th of Dec., in Putnam co., Ohio, sister EUSABETH, daughter of Jacob and Lydia MYERS, aged 24 years, 11 months, and 11 days. She was buried on the 18th. Funeral discourse by G. Breneman, from Isa. 67: 1, 2. Sister Myers had been afflicted for several years, with a tumor in her body, from which she suffered a great deal, but she bore it with christian fortitude. Her suffering finally became so great that she gave herself into the hands of the doctors to have the tumor removed, but she died almost immediately after the operation.

We hope she is now free
From all suffering and pain:
Her joy and her peace
Will forever remain.

Letters Received.

Daniel R. King, Susan Rushton, J. M. Greider, Jos. Gingers, H. B. Burkholder, John O. Lehman, J. D. Her, Jonathan Schenk, Jonathan Miller, N. Kratz, H. Yother, Mary Metzler, B. F. Newcomer, Jonas Detweiler, Jos. Ackerman, A. Bowman.

MONEY LETTERS.

A—Jacob Augsburgers \$1.00; Noah Augsburgers \$0.75; J. U. Amstutz \$3.70; John Albrecht \$2.50; Jos. Ackerman \$2.25.

B—David Brech \$1; Isaac Becher \$5; Martin Bachert \$1.08; Justus B. Bare \$3.60; C. B. Brenneman \$0.05; David Basinger \$3; C. C. Baumgartner \$3.50; Michael Bookwalter \$1; Elisabeth Brand \$1; Gabriel Paer \$11; John Barr \$2.10; Jost Bally \$3.50; Anna Baughman \$1; J. J. Bernreger \$4.60; Esther Brown \$1; Jonathan Beiler \$2; John Buckwalter \$5; Jacob Baumgartner \$6; Jos. J. Bernreger \$11.59; Jacob K. Beutler \$2.25; Christian Bomberger \$2.50; David Basinger \$0.05; Henry S. Bower \$2.10; Martin H. Bowman \$2; Jacob N. Brubaker \$1.75; Christian Beck \$0.05; George Beery \$2; Christian Burkholder \$1.50; J. B. Belsley \$2; Mary Berkey \$5; Wimer J. Barge \$1.50; Tobias Bowman \$1; Christian Birkelbaugh \$2; Catharine Burkholder \$1; Jonathan Byler \$1.50; Daniel Brenneman \$1; J. C. Buckwalter \$2.50.

C—Samuel Coffman \$0.05; Abraham Cassel \$3.10; Abm. C. Crenner \$2.50; Amos Cressman \$1.85; John Cassel \$0.05.

D—Tobias Denlinger \$3.20; Mary Dardorf \$1.50; Samuel Detweiler \$1.

E—Chr. Eschliman \$1; M. D. Eash \$1.50; Samuel Eschleman \$1.50; Seth Eby \$1.50; S. S. Ebersole \$2; Jacob Eberhard \$4.20; Amos Eby \$7; Solomon Eby \$8; Daniel Eberdort \$1.10; John Egel \$1.70.

F—Peter Fornwalt \$1; Henry W. Funk \$1.20; Joseph Forn \$1; Elisabeth Fornwalt \$1.

G—Jacob Good \$1; Lydia Good \$2; Noah Good \$0.05; Daniel S. Gehman \$2; Sebastian Gerig \$0; Wm. Graybill \$0.05; Christian Gingersh \$1; Abm. Good \$3.10; J. S. Good \$1.50; David Gehman \$1.85; Jos. Gotsals \$2; J. N. Gascho \$3; Lorenzo D. Good \$0.05; John Gayman \$3.80.

H—Joseph Helmut \$1.50; Jacob B. Hunsberger \$0.05; Jacob Hershey \$6; Jacob Hartman \$1.10; Jacob Holdeman \$0.05; Martin Hershey \$3; Barbara Hertz \$1.50; Peter E. Hertz \$1; J. J. Hartzler \$0.05; Chr. H. Hertzler \$0.05; Jacob Holter \$3.50; Anna Horst \$9.25; David Hooley \$1; John Hartzler \$1.50; Michael Honderick \$0.05; Benj. Huber \$1; Anna Horst \$1.70; Henry Hornberger \$1; Kate L. Harpat \$1; Samuel Hirstein \$1.10; J. M. Hershey \$1; A. Hershey & Bro. \$0.05; Samuel Hallman \$6; John Honderick \$2; F. Herring M. D. \$2; S. L. Hoover \$2.15; Samuel Headings \$2.45; Saml. Hess \$3; Martin Herr \$4; R. J. Heatwole \$1.43; John Headings \$1.50; Jost Hartzler \$1.

J—Nicholas Johnson \$27.25.
K—Christian Imhof \$2.

L—Martin Kagey \$2.10; John H. Kreider \$1; Agnes G. Kengy \$1.50; Peter F. Kinsinger \$1; Sarah I. Kessler \$1; J. J. Kauffman \$1; Joseph Kulp \$2.70; Samuel Kauffman \$1.60; Levi Kratz \$0.05; W. H. King \$1.70; J. Z. King \$1; Jacob Kindy \$1.10; David J. Kauffman \$1.10; Samuel Kridg \$2; John Kennel Sr. \$1.00; David Keim \$0.05; Peter Kinsinger \$1; Jonathan Kolb \$15.50.

L—Jacob Leisy \$3; P. S. Lehman \$0.05; Christian Lintner \$1; J. H. Landis \$0.05; D. Lefever \$2; Polly Lepard \$2; Samuel Lehman \$1; C. Lantz \$1.50; A. S. Lehman \$1.50; Benj. Lapp \$4.25; Samuel Landis \$1.50; J. D. Landis \$1.50; L. Z. Lantz \$1; Peter Lehman \$3; Emma Landis \$1; John Lahr \$1.50; Tobias Lcaman \$1.

M—S. P. Miller \$0.05; Michael Myers \$1.10; John W. Martin \$1.60; Catharine Moser \$1; Amos M. Mast \$1.50; Benedict Moser \$0.05; Isaac A. Miller \$8.90; M. M. Mayer \$2.20; John Musser \$1.70; David S. Miller \$1; Esther Miller \$1.50; Samuel Miller \$1.50; Jonathan Marner \$2; H. Musselman \$1.20; D. F. Miller \$1.50; Isaac Moyer \$8.50; Moses B. Miller \$1; Levi Musselman \$1.50; John B. Miller \$0.05; Martin Miller Sr. \$1.50; A. W. Martin \$1; S. M. Mylin \$1.60; Abm. Miller \$0.05; John R. Miller \$1.50; Benj. Manning \$3.

N—Ephraim N. Nisly \$4; Henry T. Nice \$1; Abm. Nash \$1.20; Peter Nafziger 1.50; Amos Neff \$1.

O—Abraham Overholt \$2. Paid to Jan. 1 1873.
P—Fanny Plank \$1; Samuel M. Pletcher \$1; Christian Plank \$0.05; David Plank \$5.

R—Jacob Riehl \$1.50; Jacob Rosenberg \$1.10; H. B. Reist \$1; John Roth \$2.50; Aracene Reed \$0.05; John Rupp \$0.05; Benjamin Rohrer \$3; Henry Rohr \$1; Lia Reinhardt \$0.05; Henry Risser \$2.50; Rudolph Reiff \$1.50; Samuel Reeser \$0.75; A. B. Ramer 2.20; Barbara Ruvnach \$1.60.

S—David Shank \$1.50; John Stauffer \$1.60; John Stahly \$0.05; Jacob Smith \$1.95; Peter Schrock Jr. \$9; David Sherk \$2; John H. Shank \$2.60; Joseph Sneekey \$2; Elisabeth Siever \$0.05; J. Schott \$1.10; A. Suter \$1.35; Joseph Shortz \$1.50; Samuel Shaub \$1; Samuel Stoter \$1; Peter Schantz \$1.25; Andrew Schrock \$1; Jacob Smith \$1.70; Louis Schick \$2.05; Christian G. Stoltz \$1; Daniel Sherrick \$1.08; Christian Schneck \$3.25; Addison Shelly \$0.05; Samuel Suter \$1; Peter Summer \$1; Jacob Shann \$0.05; Jacob Summer \$1; Reuben Strickler \$1.50; Carl J. van der Swiszen \$1; Daniel Schmitt \$1.10; Henry M. Schertz \$2.05; John Schmitt \$1.70; J. C. Steiner \$1; O. O. Schimmel \$1; F. Shuetler \$1.00; Rudolph Stauffer \$1.80; Hezel Schuender \$1; Elias Snider \$2.05; C. K. Stoneger \$1; John G. Stauffer \$1; John P. Speicher \$0.05; Albrecht Shiffer \$3; Jos. Shank \$6; Abm. Snyder \$1.10; Christian Shantz \$1; Samuel Shenk \$2; John Steinman \$2; John P. Schmitt \$4.35.

T—John B. Tyson \$1; Abraham C. Teshantz \$2; M. Troyer \$1.10; Jacob Troyer \$2.

U—John Unzieker \$4.70.
W—Benjamin Werry \$3; J. J. Weaver \$1.85;

For the Herald of Truth.

What do you Read?

Friendly reader: whoever you may be, I am prompted by love to speak a few words to you through the Herald of Truth. I wish to speak to the young. I too, am young, and know that we are beset by many evil temptations. I do not propose in this short article to refer to all the allurements which we are called upon to reject and withstand; but will invite your attention to the question, What do you read? You may think, that is no concern of mine. You may be right, and, while I need not know what others read, I hope by this question to cause each one to reflect, and then carefully read what I shall say to you. The evil against which I protest, and against which I wish every lover of truth to array himself in full armor, is *novel reading*. These fictitious writings not only pollute the shelves of most book-stores, and news depots, but also find a place in many family libraries, and may I not say upon the tables of professors of religion. Thousands of the young of both sexes, fall victims to the venomous serpent. This evil approaches us in such perfect disguise as to deceive many, and cause them to exclaim, "Strange, but true!" and persevere with untiring energy the "continued story."

It would fill a volume to write in detail of the harm and loss, attending novel reading, and the evil consequences resulting from this bad habit; but the poisoning sting left behind is perhaps best known, and felt by its victims. So enslaved is the mind of the reading public by this monster evil that many of the secular newspapers of the day contain a novel every week, frequently occupying several columns, and generally printed on the first page. In this way these *false* stories find their way into the hands of many young persons, who (not knowing what a novel is) take it for truth, read and believe it. Some weeks ago a young friend of mine picked up a newspaper, and began to read one of these disguised novels. She read a little, and smiling, looked at me and said, "Oh, here is such a good piece of reading." I then told her that it is fiction, and explained to her the evil of novels; after which she threw the paper aside, and faithfully promised to read no more such trash.

Young persons have confessed to me that when they had become addicted to reading novels, their minds were almost wholly occupied with the same; and they quite willingly went without their meals, and sometimes sacrificed half a night or more of necessary sleep, to ponder over the pages of falsity. Now dear friends, I hope you see plainly that there are many and cogent reasons why we must not read novels. First, the time and money spent should be devoted to a much better purpose. The money spent for novels would buy bread for many a poor and hungry beggar, and buy good books which teach us the truth, and which can be read with profit. Again, time is much too precious to devote even a moment to such vanity, even if it made no bad impression upon the mind.

If we visit the Insane Asylum we can there find cases of hopeless insanity—the fruits of reading novels. O what a pity! what a pity! Now, I hope I shall not be misunderstood. Think not, dear friends, that I am opposed to *good* reading. I am very fond of reading. I usually read more or less every day. I like to encourage reading. "*Read and you will know.*" I believe many persons do not read as much as they should. But when we read let us read *truth*. Let us read and obey the holy Bible above all else: it is the Book of all books. Let us read the Herald of Truth; it is edifying to both the mind and the soul. Kind reader, What do you read? Kind parents, What do your sons and daughters read?

H. B. BURKHOLDER.

Sterling, Ill.

For the Herald of Truth.

Charity and Love.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal, 1 Cor. 13:1. The Apostles, like the Savior, frequently resorted to symbols when they wished to instruct the people about God and the kingdom of God. There may have been many reasons for using this manner of teaching; but one of the reasons doubtless was, to bring those things which are spiritual, more into the scope of the comprehension of those who are so materially minded as we naturally all are. The above is

a very beautiful and appropriate symbol to represent what it is intended to; a person without charity, or love, which latter word, would according to the English language perhaps be the more appropriate.

In the first place the person without love is compared to brass. Brass, as we all know, has an appearance similar to that of gold; especially if it is well polished; and many a person, eager to possess this precious metal, has been deceived by it. But if brass has the *appearance* of gold, it is not therefore gold; it cannot stand the corrosive power of nitric acid, nor can it stand other tests to which gold may be put. The same is true of the person without love. He may, by peculiar training, be made to appear well enough, but he will not be able to withstand the trials and temptations with which every faithful Christian has to contend. All appearances of good have not the power to change him from what he *is*, into what he *seems* to be. As much as the value of brass is less than the value of gold, so much less is the person without love, than he who has the precious jewel in his heart.

Sounding brass. Yes, brass may seem to *sound* all right and deceive a person in that way too, but the sound will not alter the thing, brass is and will remain brass. The person without love may utter beautiful and loving words, but they will not change him from what he is, into what he appears to be. He who looketh on the outward appearance may of course be deceived, but God, never.

In the second place we have the tinkling cymbal mentioned. The cymbal is a musical instrument made of brass, consisting of two plates shaped somewhat like a dish. These plates are struck together and thus the musical sound is produced. Now, in what respect is the man without love, like a cymbal? All noise made by the cymbal is caused by the vibrations of the outside; and the power which caused these vibrations, was also exerted upon the outside. Thus it is with the man without love; his apparently good acts are caused by influences acting on his outer man; his motive is selfishness and nothing more. In the sight of death he may try to pray; when he sees it will preserve his health, he may lead an orderly life; when he does not wish to be

troubled, he may give to the poor; when he expects to be invited, he may invite; when he expects applause from his fellow-men, he may do any good act, yes show himself quite pious.

With the man who has the love of God in his heart, and who loves his neighbor as himself, it is quite different. His motives are of a different nature; he is prompted by altogether different powers, and not by selfish motives. He gives to the poor, because he desires to lessen the distresses of mankind, and because he knows it is God's will that he should do so; he prays because he feels his dependence on God, and because he sees in his Savior a friend and a brother, who is willing and able to help him; he invites where he does not expect to be invited, and gives where he does not expect to receive. He does not try to show himself pious, but he shows himself what he is in the sight of God, contending at all times with the evil, yet cleaving to him. The motives that cause him to act are in the heart, and he is prompted by the Spirit of God within him; the will of God governs him altogether. He is not a tinkling cymbal ruled by circumstances, but as a house built upon a rock, able to withstand the storms and tempests of temptation and adversity.

Wadsworth, O. M. S. MOYER.

For the Herald of Truth.

An Exhortation.

Dear reader: I thank the Lord for all his goodness and mercy towards me, that he has not forsaken me, but in the midst of dark hours there is still joy and hope felt in the soul. Jesus, that dear Friend, will not leave comfortless the soul that puts its trust in him for relief in the hour of its greatest need. This I well know for I have tasted of his goodness, yet there may be seasons of great trials; we may feel forsaken and often left as it were, to stand alone without any help, but we should not despair; the storm of night will pass away; the day-star, the sun of righteousness, Christ Jesus will arise and shine forth, bringing joy and gladness to the soul; making faith more firm, hope stronger for a rest that lays far beyond this world of sorrow, if we in patience wait until the appointed time of the Lord. The ways of the Lord

are not our ways, neither are his thoughts our thoughts; we are poor pilgrims, weak in ourselves; too often wander far from the acceptable ways of the Lord, so that he frequently has to use wise means of correction to bring us back from our wanderings in sin, and thus the chastisements seem strange and grievous to be borne.

The Lord is a Father of such great love and mercy that he willeth not the death of any, but that they all should call upon the name of the Lord, repent of their sins and come to a knowledge of the truth as it is in Christ Jesus, the Judge of all the earth, who will recompense every one as his works shall be. Therefore he employs various means and ways to turn the children of sin and disobedience from their wicked ways. The means which the Lord employs to bring about a true reformation in the hearts of the children of men, and to humble the hearts of those that love him, are mysterious. Many afflictions are brought to bear upon us; and many chastisements are needed to keep us in the way of truth and happiness.

The apostle Paul, writing to the Hebrews, says, "Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint, when thou art rebuked of him." Again, it is said, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." The Lord is willing to deliver us from our sins and prepare our hearts for a haven of rest and eternal glory. Oh, how willing we should be to bear all chastisements and sore afflictions! Yea, all sorrow, grief, and temptations, when they tend only to make us more obedient and submissive to the will of God, knowing that the time is nigh at hand when we can exchange them for a sweet and heavenly rest. God never sends trials because he has any pleasure in afflicting his people; but to make them more useful and happy than they would be without them; therefore we should yield a willing submission to the ways and will of God, and not grow weary under trials; knowing that they work for us a far more exceeding and eternal weight of glory unto our souls in this world, and in the world to come, a happiness that eye hath not seen, nor ear heard,

neither have entered into the heart of man, of the happiness, joy, and peace which he has prepared for them that love him—who walk obedient to his word and will.

Dear brothers, sisters, much beloved; we should not grow weary, nor faint in our minds, but press on in the narrow way; try with all our mind to follow the example of our Master as sincere and obedient children, through evil report as well as through good report. Endeavor to grow in grace and in the knowledge of the truth, day by day, as it is in Christ Jesus; strive to become humble, meek, and lowly in heart and mind, and to die unto all self; to become altogether nothing in ourselves but poor, needy creatures, dependent upon the help and grace of God, who will abundantly bestow all needful knowledge, wisdom, and instruction. He will help us to walk pleasing in his sight. Oh, should we not then strive with all the heart, mind and will, to leave off all self, to die daily, and grow in grace and wisdom, in strength; to deny all worldly lusts and pleasures; to abstain from every appearance of evil, so that our minds and affections may be placed on heaven. There remaineth a rest for the people of God, who sow not after the flesh, but after the spirit; seek nothing but the will of God; die daily unto sin and all unrighteousness; are no more conformed to the world with its unfruitful works of darkness, and who are transformed by the renewing of their minds, that they may prove what is that good and acceptable, and perfect will of God.

The grace of God that bringeth salvation hath appeared unto all men, teaching them to deny themselves of all ungodliness, and worldly lusts, and to live godly and righteously in this present world; for we are not of the world, even as Christ whom we serve and obey was not of the world, but of the Father. We are not born of corruptible seed, but of the incorruptible seed of the word of God which liveth and abideth forever; so then we bring forth the fruits of the Spirit, we sow in tears, that we may reap in joy. O, let us then all try to depart from all iniquity; bringing forth the fruits of the Spirit; loving one another as Christ has loved us, for by this shall the world know that we are his disciples. How much more happiness

would be felt in the heart if we practiced more love toward each other; more would be constrained to turn from their evil ways; the church would make further progress in the conversion of souls if she exercised daily more of that pure and heavenly love. I pray the Lord to give us more of that pure love that we may manifest it among the brethren, and to the whole human family. I pray for that peace in the soul that passeth all understanding, peace with God and men, peace in the soul, peace all along the pilgrimage through this vale of tears; peace in death, peace in heaven where all is joy and love. Amen.

Medway, O. B. F. NEWCOMER.

For the Herald of Truth.

The Amish Mennonites.

Many of the people of East Tennessee desire to know by what name we are called, and also what our profession, or the principles of our religion are. This I hope to be able to answer in the following article.

We believe that there is one, only, eternal and almighty God, who is the Creator and the Preserver of heaven and earth and all visible and invisible things. Those that deny God we consider in error, as the apostle Paul plainly says, Rom. 1:19, "Because that which may be known of God is manifest in them, for God has showed it unto them." This God is a living God. See 1 Sam. 23:2, 4; a God of great love and mercy to them that fear his holy name, and will punish with everlasting destruction those who are disobedient and wicked. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This Son of God, who is Jesus Christ, came to John the Baptist, to be baptized of him. Under the Law of Moses (Lev. 8), we find that the priest, before he entered upon the services of his office, was washed with water. This was a representation of the baptism of John. He did not baptize in the three Holy names, as our Savior commanded his disciples to do when he triumphantly left the world (Acts 19:2-4), but, upon his baptism "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

He is also a King forever, and of his kingdom there shall be no end, Luke 1:32, 33; Eph. 1:20-23. His kingdom also is a "kingdom of peace," of which the prophet Isaiah had prophesied through his Spirit, many hundred years before he came into this world, saying, "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be burning and fuel of fire; for unto us a child is born,

unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth forever. The zeal of the Lord of hosts will perform this." "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fawning together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den; they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11:5-9.

In regard to baptism we believe that only those who have come to a knowledge of the truth, repented of their sins and believe on the Lord Jesus Christ, should be baptized. We baptize with water, by pouring the water on the head of the person to be baptized. Baptism is generally performed in the house, but if persons desire it, we go with them to a stream or brook, where the person to be baptized kneels in the water while the minister takes the water directly from the stream and pours it upon the head of the kneeling subject, the same as with those who are baptized in the house.

We baptize by pouring because we believe that the Scriptures teach baptism by effusion as the prophet, through the Spirit says, "For I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed and my blessing upon thine offering," Isa. 44:3. And again, "I will pour out of my Spirit upon all flesh. * * * I will pour out in those days of my Spirit," &c. This pouring out of the Spirit is called a baptism, by John, by the Savior himself, and by others, and water baptism is a figure of the baptism of the Spirit. The figure always bears a resemblance to the reality. Hence, since the baptism of the Spirit is a pouring, we believe that baptism by water should likewise be a pouring, as also the words of the prophet would indicate. As said above, we baptize believers only and not children who in their infancy are void of understanding and cannot believe. We believe that they are saved through the blood of Christ, as he said, "Suffer the little children, and forbid them not, to come unto me, for such is the kingdom of heaven."

Our faith is further set forth in the 18 articles of our Confession, by which, through the grace of God, the power of his Spirit,

and the love of Jesus Christ, we hope to live and die.

Our faith and confession are not founded on the name of a man, nor do we trust in the arms of flesh; but it is founded on the words of the apostles and prophets, our Lord and Savior Jesus Christ himself being the chief corner stone. He who declares that heaven and earth shall pass away, but his word shall not pass away; he who died for the world, entered the heavenly peace and glory, and remains the king of peace forever, at the right hand of the throne of God, demands of us a true Faith, a true Repentance, and a true and sincere obedience to his blessed gospel; to him be glory, and praise and power forever. Amen.

The name *Mennonite*, however, is derived from Menno Simon, who lived in the sixteenth century. He was brought up in the Catholic faith, and entered the priesthood in which he served some time, but by the grace of God and the light of the gospel he was brought to true repentance, renounced the Catholic faith, and became an earnest and zealous preacher of the pure gospel of Jesus Christ. He wrote a large book, setting forth the true doctrines of the church of Christ, and giving many excellent and earnest admonitions unto all classes. This book has been published in the English language by J. F. Funk & Bro., and may be had at the office of the Herald of Truth. In this work, he gives his reasons for leaving the church of Rome, in the following language, "My soul was troubled, I reflected upon my doings, namely, that if I should gain the whole world, and live a thousand years, and at last should have to endure the wrath of God, what would I have gained?"

After the death of Menno, the church it seems was much scattered and divided in their views, and several Conferences were held which greatly promoted the cause of peace.

In the year 1632, a peace Conference was held at Dortrecht, where the 18 articles were drawn up and adopted as the true expression of the true gospel faith, which are maintained by the great body of the Mennonite church to this day.

About the close of the 17th century, there lived a bishop, in the church whose name was Jacob Amman, who was very strict in the observance of the 16th and 17th articles, and in consequence some misunderstandings arose, and those adhering to the strict principles of Amman were afterwards distinguished as Amish Mennonites, while the more liberal minded were known simply as Mennonites.

[These differences of opinion, though existing to the present time, seem to be gradually wearing away, and we hope the time will not be long when they shall become entirely obliterated, and the distinction of names blotted out in the love of Christ in whom all his children are one.] J. S. Sr.

Concord, Tenn

Instead of giving the 18 articles in full, we will simply give an abstract of them, as our space in the present number will not allow us to comply with the full request of the Brother.

1. We believe in one eternal, almighty, and incomprehensible God, Father, Son and Holy Ghost, and none more and none other, who made all things, who is the upholder and sustainer of all things, who is a God of infinite love, mercy, justice, righteousness, truth, goodness, purity, and holiness.

2. We believe that our first parents did not long remain in that glorious and happy state in which they had been created, but, seduced by the craftiness of the Devil, the old serpent, they disobeyed the commandment of God by eating of the forbidden fruit, whereby sin came; and through sin, death entered into the world; so that death passed upon all men because all men have sinned and brought upon themselves the wrath and the condemnation of God.

3. We believe that God so loved the world that after the transgression and disobedience of our first parents, he was not willing to cast them off and permit them to perish forever, but comforted the hearts of our fallen race by the promise of one who should bruise the head of the serpent; who should bear the sins of the world and make reconciliation between God and man, even Jesus Christ his Son, that whosoever believeth on him should not perish but have everlasting life.

4. We believe that in the fullness of time, according to the promise of God, Jesus Christ came into the world; was born of the Virgin Mary, and was God manifest in the flesh; became to us an example that we should follow in his steps; and when he had accomplished his work which he was to do, he was delivered into the hands of unrighteous men, according to the providence of God, suffered on the cross, died, was buried, rose from the dead on the third day and ascended into heaven, where he now sits on the right hand of the Majesty of God on high, whence he will come again to judge the living and the dead. Thus the Son of God tasted death for every man, shed his precious blood, destroyed the works of the devil, blotted out the hand-writing, and purchased redemption for the whole human race; and has become the author of salvation unto all who, from the time of Adam unto the end of the world, shall have believed on him and obeyed him.

5. We believe that the Holy Scriptures contain the whole will and counsel of God, so far as these are necessary to the salvation of man; that Christ instituted and established the New Testament as his unchangeable and holy Word, left it to his followers and sealed it with his own blood; and that the same is a complete guide and counselor in all things concerning our salvation.

We believe also this gospel of the New Testament, these "glad tidings of salvation," are to be proclaimed and taught to all nations, and people, and tongues, and that none

are excluded from the precious inheritance of eternal salvation except the unbelieving and disobedient, who despise such salvation and refuse to be reconciled to God, and thus bring themselves unto everlasting shame.

6. We believe and maintain that inasmuch as all men are sinners, all those who would be saved, must come to a knowledge of their own sinfulness, must feel that they are sinners, feel a godly sorrow for their sins, believe in the Lord Jesus Christ, ask God to forgive them, depart from evil and learn to do good. They must go to God with a true heart, in full assurance of faith, through which they obtain the pardon of their sins, become sanctified, justified, and the children of God.

7. We believe that all such penitent believers, who through faith, the new birth and the renewal of the Holy Ghost, have become united with God, and whose names are recorded in heaven, must on such scriptural confession of their faith, and renewal of life, according to the command of Christ, be baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, and thus become incorporated with the communion of saints, and that they must then observe all things whatsoever Christ in his word teaches and commands.

8. We believe that such penitent, believing, baptized persons compose the visible church of God, and that they are a chosen generation, a royal priesthood, a holy nation, who have the testimony that they are the bride of Christ and heirs of eternal life. This church of the living God, which he has purchased and redeemed through his own precious blood, and which is built upon the Eternal Rock, against which the gates of hell shall not prevail, may be known by its scriptural faith, doctrine, love, and godly conversation, and by its observing all the true ordinances of Christ.

9. We believe that the church should be supplied with faithful ministers, whose duty it shall be to preach the gospel, administer the ordinances, and have the oversight of the flock. These are generally chosen by lot. They consist of three classes, namely: Bishops, ministers, and deacons. The bishops preach, administer the ordinances of the church, &c. The ministers of the word preach the gospel and assist in various services, while the deacon has special charge of the charities of the church, attends to any difficulties that may arise between members, visits the sick, exhorts, &c.

10. We believe that all true believers ought and will from time to time, observe the communion of the Lord's Supper, with bread and wine in commemoration of the dying love of Jesus Christ, according to his command and example.

11. We believe that the washing of the feet of the saints is a command and should be observed by the followers of Jesus. Accordingly this is practiced in our churches after partaking of the bread and wine. See the 13th chapter of John.

12. In regard to matrimony we believe that the followers of Christ are at liberty to marry whom they will, "only in the Lord," 1 Cor. 7:39.

13. We believe and confess that God has instituted civil government, for the protection of the good and the punishment of evil-doers, wherefore we should respect and obey the powers that be, so far as they do not militate against the law, will, and commandments of God. We hold it to be our duty to pay custom, tax and tribute, honestly and faithfully; also to pray for the government, so that we may live under its protection, maintain ourselves, and lead a quiet and peaceable life, in all godliness and honesty.

14. As regards revenge, whereby we can resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden his disciples all revenge and resistance, and commanded them not to return evil for evil, nor railing for railing, but to put up the sword in the sheath, to pray for their enemies, to do good to all men, commending ourselves to every man's conscience in the sight of God, Matt. 5:39-44; Rom. 12:20, 21.

15. We believe that according to Matt. 5:34-37, and James 5:12, it is wrong and entirely forbidden to swear oaths.

16. We believe that those who transgress willfully and presumptuously against God, or commit a sin unto death, should be excommunicated and separated from the communion of the saints, that they may be convinced of their errors and again brought to repentance and amendment of life. If a brother or a sister be overtaken in a fault, they should be exhorted in the spirit of meekness, be brought to confess their faults and ask forgiveness. Should they remain obstinate and disobedient, they must also be expelled, for the church must "put away from among themselves that wicked person," whether it be in doctrine or in life.

17. As it regards the shunning of expelled members, we believe that if any one, whether it be through a wicked life or perverse doctrine, is so far fallen as to be separated from God and consequently rebuked by and expelled from the church, he must also, according to the doctrine of Christ and his apostles, be shunned and avoided by all the members of church, that he may be made ashamed, be convinced of his error and thereby be induced to mend his ways, 1 Cor. 5:9-11; Rom. 16:17.

18. In regard to the resurrection of the dead we believe that all the dead, both the just and the unjust, at the day of judgment, will be raised up and made alive, and that those together with all those who then remain alive, and who shall be changed in a moment, in the twinkling of an eye, at the last trump, shall appear before the judgment bar of Christ, where the good shall be separated from the bad, and where each shall receive his due reward; when the pious shall be received into heaven and be forever blessed; while the wicked shall be cast into

outer darkness, where there is weeping and gnashing of teeth, and where their worm dieth not and the fire is not quenched.

For the Herald of Truth.

The World's Final Events.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29.

Our Savior, in plain terms, has foretold many final events of the world, some of which we find in the chapter from which our text is a part. When he sat on the mount of Olives the disciples came unto him privately, inquiring what shall be the sign of his coming, and of the end of the world. He then at once made known to them the sign that shall be given at his second coming into the world. "Take heed," he says, "that no man deceive you: for many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. * * * And many false prophets shall rise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. * * * For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be."

Now come the words of our text, which describe the last moment of the world's existence, when God, the Father shall send his only begotten Son, in the power of his might to destroy all nations, and separate the just from the wicked. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." There may be persons who pass by this slightly, who form not the least idea that these things may be fulfilled in their days, and as none but God knows, that day may shortly come, as our Savior himself declares. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It is true, and we have ample proof in the holy Scriptures that that day will come; and the signs at the present seem to indicate that it is not far distant.

When we consider the condition of man in the antediluvian world, as we are taught by holy writ, it would appear that the world at present is not in a better condition than it was in the time of Noah. Nearly all accounts given to us in the Bible, of the

wickedness of the people at the period of the flood, are, "that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose," Gen. 6: 2. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," v. 5. "The earth also was corrupt before God; and the earth was filled with violence; * * * for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." It is true, man may have been very wicked at that period, but in comparing it with the present wickedness of the world, there seems to be but little difference; for in the present age of the world there seems to be wickedness and corruption reigning in the hearts of men. How many thousands are there who profane the name of God! How many thousands are thieves and robbers! And still how many thousands are influenced with pride and ambition! How little appears the GOD OF THE UNIVERSE to be accounted by myriads of men who have yielded and are blindly laboring under king WEALTH and dissimulation. In comprehending things in their right light, it appears not unusual that we are now in the time of which our Savior has predicted. For we are in a time of wars, earthquakes, pestilences, &c., and according to Buck there have already twenty-four false messiahs arisen at different periods, of whom our Savior has predicted, Matt. 24: 14.

Now dear reader, if it should be in your day that these things should come to pass, and it should then be your lot to be trifling in sinfulness and duplicity, what would then be your eternal doom! Oh, think now, "for in a moment, in the twinkling of an eye," the Lord may come. "Watch therefore, for ye know not what hour your Lord doth come; therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." A. M.

For the Herald of Truth.

Talebearers.

"Thou shalt not go up and down as a talebearer among thy people." Lev. 19: 16.

In the wide latitude of this command is embraced various degrees of sinfulness; all backbiting, slandering and evil speaking are included in this command and forbidden; yet how few even among professors of religion are governed by its eminently charitable injunctions, in their conversation respecting their fellow men. There are many persons who are strict in their observance of the outward ordinances of the church who do not hesitate to take up a reproach against their neighbor, never inquiring whether it be true or false, and thus offend against that charity which is the very essence of true

Christianity. The wisest of men says, "A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow," Prov. 25: 18. A maul to crush and bruise, a sword to wound and slay and an arrow to pierce deeply and sorely. "The words of a talebearer are as wounds," Prov. 18: 8.

A man of a good character, is reported to have done something wrong; the tale is spread, the slanderers and backbiters carry it about; thus the man is stripped of his fair character, of his clothing of righteousness, truth and honesty; all may be false; yet those who have done him this great wrong make no effort towards undoing the wrong, and recalling the reproach. Let such remember it is a fearful thing to "stand against the blood of thy neighbor." The sweet Psalmist of Israel asks, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor," Ps. 15: 1, 3. We cannot prevent the slanderer from laying down the tale beyond us; but we need not take it up; and this may deter him from carrying it to others; thus the slander may be arrested, and a neighbor or a brother saved from shame and disgrace. Where there is no talebearer the strife ceaseth. There is none to scatter the brands from the coals into the furnace.

Evil speaking is a most malignant type of tale bearing, especially when done under a religious semblance. The apostle James says, "Speak not evil one of another, brethren." When we do this we judge our brother; but our blessed Savior says, "Judge not, that ye be not judged," Matt. 7: 1. "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment," Jas. 2: 13. "Behold how great a matter a little fire kindleth," Jas. 3: 5. How often do we see this verified? An evil surmise given with the "hope it is not so," an evil word spoken with the injunction, "do not tell it," is passed from one to another, increasing in magnitude and virulence at each repetition until it is a great slander endangering the peace of the church, destroying friendship and blasting the reputation of him against whom the slander is directed. "If any man among you seemeth to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain," Jas. 1: 26.

Beloved brethren, let us therefore "walk circumspectly," "having our conversation aright," "speak every man truth with his neighbor," Eph. 4: 25; endeavoring to keep the unity of the Spirit in the bond of peace, Eph. 4: 3; that we be not condemned in the great day of judgment by our words, but that we may hear the welcome voice of Jesus, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

JOSIAH BREWER.

For the Herald of Truth.

Our Burdens.

"Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2.

Let us each others burdens bear,

As we are taught by Paul;
And strive that union to attain,
Which aideth each and all.

Why doth each labor for himself,
Regardless of his brother,
While Paul doth teach, "we every one
Are members of each other."

How dear are those who for the good
Of others strive to live!

Though good it may be to receive,
"Tis doubly blessed to give.

Seest thou a poor and needy one?

O! pass not heedless by;
Learn words of love of him "who feeds
The ravens when they cry."

Love truly maketh labor light,—
Stretch forth a willing hand.
And gently lead the erring one
Towards that better land.

Speak words of cheer to the doubting one,
Whom Satan tries to keep;
And visit too, the suffering sick,
And comfort those that weep.

To the end one another's burdens bear,
Till we hear the glad decree:
"Inasmuch as ye did it to the least of these
Ye did it unto me."

SIMON P. YODER.

For the Herald of Truth.

WINTER.

Winter is upon us now with its cold and stormy days, and the ground is all covered with snow. The grass, and trees, and all vegetation look dead and frozen. It seems to be but a very short time since we welcomed the pleasant summer, and the fields yielded their harvest and the trees were loaded with fruit in abundance; but swiftly the summer passed away, and the winter came with its cold and chilly days. Now those who have worked in the summer days, and striven to store up provisions, so that they may have something to supply themselves through this long, cold winter, that they perish not with hunger and cold, can sit by their warm and comfortable fires, and rest awhile from their hard labors. But those who have idled away the pleasant summer days, and did not gather anything for their sustenance while they had time and opportunity, will almost have to perish with hunger and cold, through the cold, winter days, were it not for some of their fellow men, who have compassion on them, and provide something for them to secure them from perishing.

Dear reader, does not the winter teach us all a lesson? Indeed it does. Just stop a

moment, and take it into consideration spiritually, summer as our life time, winter as eternity. If we idle away, and neglect the time of harvest (time of grace), and do not try to gather something for our never dying souls, while we have time and opportunity, sad indeed will be our condition. Just think in what a terrible condition we would be, if we would here only strive, perhaps all our lifetime, to gather something to support our mortal bodies, which will soon die, and neglect the most important work, which is to care for our never dying souls here in the summer time (life time). Our condition then will be a terrible one, if we here only serve the world, and strive after worldly, and temporal things, and walk in the ways that are not pleasing to God, and neglect the most important work in the harvest time (time of grace), and do not lay up treasures in heaven for our immortal souls. There our fellow men cannot do anything for our perishing souls, as they can do here, to keep our bodies from perishing. Let us all try to "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Let us all try and follow Jesus, the remainder of our days, which are perhaps only a few. For we have all to die, and appear before the judgment seat of Christ, to render up an account of our conduct or deeds done in this world, whether they be good or bad. If we there would dwell with those who have walked in the ways of righteousness, and loved God more than the world, and who have earnestly tried to gather something for their never dying souls, and if we would hear the plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," we must obey God's holy commands.

If we do not accept the saving grace of Jesus Christ, we must expect to hear the words spoken to the rich man of whom we read in Luke 16: 25: "Son, remember that thou in thy lifetime receivedst thy good things," or "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." All who would not hear such a sentence pronounced upon him, should work for the salvation of his soul while he has life and health, for we know not how soon the hour of death may come. I hope all who read this will love Jesus more than the world, and follow him, and forsake all earthly, sinful pleasures, which will last only a short time. How much better it would be, if we would all give our hearts to Jesus while we are young, and not mind the scoffs nor the frowns of the world. Heaven is truly worth striving for. O, then do not delay this important work in the time of grace.

The Two Voices.

An Indian, being among his white neighbors, asked for a little tobacco, and one of them having some loose

in his pocket gave him a handful. The day following, the Indian came back, and inquired for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that it had been given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say it is not mine, I must return it to the owner; the bad man say, 'Why, he gave it to you, and it is your own now;' the good man say, 'That's not right, the tobacco is yours, not the money.' The bad man say, 'Never mind, you got it, go buy some dram;' the good man say, 'No, no, you must not do so; so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back I feel glad.'"

Hymn About Jesus.

I love the name of Jesus.
That name that angels sing,
And with their loud hosannas,
The heavenly portals ring.
To him my joy confiding:
In him my joy complete—
I learn, with Christian meekness,
My duty at his feet.

I love to think of Jesus
When all is calm and still;
When pure and holy feelings
My grateful bosom fill.
I love to think of Jesus,
Whose mercy crowns my days;
How wise are all his counsels,
How true are all his ways.

I love to work for Jesus,
And worship at His throne;
Oh, may His spirit help me
To live for him alone!
To labor for my Savior,
My greatest joy shall be:
I know that Jesus loves me,
Because he died for me.

I hope to die in Jesus
When I my work have done—
The Savior died to save us,
He promised such a crown.
Then let us work for Jesus,
For soon the night will come,
Then Jesus will receive us,
And give to such, a crown.

A Request.

In Luke 16: 9 we read: "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations," and verse 13, "Ye cannot serve God and mammon."

An explanation of the above Scriptures is requested through the columns of the Herald.

JOHN AMSTUTZ.

Herald of Truth.

Elkhart, Ind., February 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Correction.—The article on marriage, in the January No., it was stated, was selected by J. G. Pike. The article was written by J. G. Pike and selected by another person.

The Present Number we issue as an extra to the February number, so that our readers will really have two papers this month. We printed of the last number twenty thousand extra German copies, which will be sent to Russia to be distributed among our people there. Our whole edition of the last number, in both languages reached twenty-six thousand copies, of which about twenty-three thousand were printed in the German language.

Bro. Daniel Brenneman and the Editor were on a visit to Allen and Putnam counties, Ohio. They left home on the 18th of January and returned on the 25th.

The New Note Book.—We meet with encouragement from every side for the new note book, and we therefore invite all who would take an interest in the matter, if they have any tunes which they desire to have inserted, to send them in, and state from what book they are taken. They will then be examined and a suitable selection made and published.

From Russia.—Recent dispatches from Berlin, in Germany, state that there is an extensive emigration movement to America, among the German colonists in Russia. One hundred and twenty families are said to have left Beresina alone. We must however not place too much confidence in these dispatches.

First Russian Newspaper.—The first Russian newspaper was published in

1703. Peter the Great not only took part personally in its editorial columns, but also in correcting proofs.

Bro. M. W. Shank, of Lakeville St. Joseph Co., Indiana, writes, "If the Lord will, I intend to start the 20th of February to visit the brethren in Missouri and Kansas. I would be pleased to have some brethren accompany me."

The Weather during the present winter has been extremely cold; very heavy snow storms have prevailed all through the West, and a good many persons, as well as other animals, have perished from the severity of the weather. The snow here is now about 22 inches in depth, and the mercury has been 22 deg. below zero.

The Weekly Pilgrim, is an eight page weekly paper published by H. B. Brumbaugh, in the interest of the Brethren or Tunker church, at \$1.50 a year. It is a good paper and well conducted. Every subscriber will receive, free of charge, a copy of the Pilgrim Almanac for 1873. Specimen copies sent free.

Address, H. B. BRUMBAUGH,
James Creek, Huntington Co., Pa.

A Correspondent writes us that he made a visit to Somerset and Cambria counties, Pa., where on the 13th of October 1872 the communion of the Lord's Supper was celebrated. He also tells us that there were eight ministers present, six of whose names were Blough; fifteen or sixteen persons were baptized and admitted into the church and it was estimated that four hundred partook of the communion. A very large number of persons were present, and the meeting commenced at ten o'clock and continued until three. [We hope our brethren will try and make their services a little shorter on such occasions. A meeting held so very long seldom does as much good as a shorter one would].

Three Score Years and Ten.—An aged father in the church writes, "For my part I do not count my days very long any more, as I have this day reached the years which the Psalmist says, are allotted to man, which is three-score years and ten. How much longer I will have to remain here yet the Lord only knows, but should it please God so, I would be very well satisfied to say farewell to the world." It is good, when we thus reach the allotted age of man when

we can feel willing to die—willing to say farewell to the world and go to the land of rest. But, dear friends, what is it that can give us the assurance of a quiet and peaceful mind in old age? Only an abiding hope in Jesus; only the love of God shed abroad in our hearts; only the fact that Jesus died for us. Let us seek Jesus and trust in him alone, for he alone can make a "dying bed soft as downy pillows are." His blood alone can cleanse us from all sin.

From the Churches.—We hear from several places where there seems to be an interest felt in matters of religion; a number of precious souls have given themselves up to the service of God and made application to be admitted into the church. This is something we love to hear. The object of the Gospel is the salvation of souls; Christ came to seek and to save the lost, and the great purpose for which every true preacher of the gospel labors is, that under the blessing of God he may win souls to Christ. Angels rejoice when sinners turn in with the overtures of mercy, and the church and every faithful christian will feel glad when they see poor, lost souls turning to Christ; and it is the duty of every member of the church to labor and pray that souls may be converted and turned unto the true and living God. Let us all be faithful and labor for the great cause.

English Preaching.—We have always claimed and still do claim, and know that it is an evangelical view of the matter, that where people are educated in a certain language; and only understand this language in which they are educated, then the gospel should be preached to them in that language; and if ministers are able to speak a certain language, no matter what that language is, and there are persons who desire to hear the gospel preached in that language, then it is that minister's duty to preach them the gospel in the language which they understand. In many of our churches the young people are being educated only in the English language, while the parents are still German, and all the preaching is only in the German language, which the young people cannot understand. Now we claim that where this is the case and there is any minister who is able to speak English he should do so, and all his brethren should bid him God speed. No one should ever raise his voice against any language which the

minister can speak and in which he can save a single soul. Our Savior never turned any away, and the apostles spoke in many different languages, and why should we so tenaciously hold to any language, when we know that God loves those of every language that fear him. We should by no means despise the German; neither do we despise the English. Christ spoke the Jewish language; the Old Testament was written in Hebrew, the New Testament in Greek; the early christians spoke a great many different languages according to their times, nationalities and countries; Menno Simon preached in the Holland or Dutch; also some in Latin; there are Mennonites in France who speak French, and who preach and write French, and many of our books have been written in Hollandic or Dutch, and then translated into German. Now the demand comes for English—let us not be found scrupling about so small a matter as a language, for God is no respecter of such things. Hear what a brother says, "I have raised eight children, and not one of them belongs to the Mennonite church. Why? Because there is no English preaching." Brethren! Brethren! shall we close the gates of the church against those who do not understand our language? Never. The commission of the church is to teach all nations. Hence whoever will hear, whoever is willing to accept, should be taught. Let us take heed that we set no limits where God has placed none.

Correspondence.

A Visit to Kansas.

In compliance with the instructions of the Indiana Conference, and by request of a letter from R. J. Heatwole, I left home on the 2nd of December, and after four days travel, a distance of 140 miles, I arrived at Marion Center, stopped with Bro. Noah Good and found them all well. We had meeting on the evening of the 6th in Center school-house. On the 7th in a school-house four miles from the Center; on the 8th in a school-house near I. Weaver's; same evening in Center. On the 10th I started to McPherson Co., in company with Bro. R. J. Heatwole, Sister Good and her sister, and Sister Kilmer, a distance of 25 miles. We arrived at Bro. Michael Kilmer's, and held four meetings, and also

communion. I. Weaver was reinstated into the church. On the 13th returned to I. Weaver's; on 14th filled an appointment in the Center school-house, on 15th had Communion in the same place. In these two places there are 14 members. Bro. I. Weaver met the aged Bro. and Pre. John Snyder, in Emporia on his way with some of his family, to Jewell Co., some 60 or 70 miles north west of this. On Monday morning Sister Nancy Good had an epileptic fit, a disease to which she is subject. On Tuesday I started for home and arrived there safely the 21st and found my family all well. For these great blessings we return our thanks to our heavenly Father. With brotherly love we thank the brethren for the love and kindness shown to me while with them. May God bless the efforts in spreading his glorious gospel, in bringing precious souls from darkness to light; and from the power of Satan to the glorious liberty of the children of God. Amen.

HENRY YOTHER.

Blue Springs, Neb.

A Visit to Ohio.

The 2nd of January I took the cars at Goshen to Warsaw, thence to Lima, arriving there at half past 3 A. M., and at 4, took the western train to Elida, from whence I went to Daniel Kolp's and to Pre. Christian Kolp's. In the evening I visited Bro. J. M. Brenneman.

The 5th we filled an appointment at Sherk's Meeting-house, and in the afternoon visited some of the brethren. The 6th we attended the funeral of Isaac Brenneman's wife, after which I went home with Bro. Geo. Brenneman.

The 8th Bro. Geo. Brenneman accompanied me to C. P. Steiner's. I visited in the neighborhood of Reilly Creek until the 11th, when we had meeting at the Reilly Creek Church. The next day Bro. Basinger took me to the Swiss settlement in Putnam county, where we had a tolerably well attended meeting. The same evening we filled an appointment at Reilly Creek, which was well attended, and good order observed. The 13th I returned to Bro. J. M. Brenneman's, whose wife has suffered for sometime with rheumatism, and at times cannot leave her bed.

The 14th Bro. C. Brenneman brought me to Elida, where I took

the cars to Berne station, in Adams county, Ind., and arrived at Bro. Augspurger's. The next day we went J. Bixler's and to Peter Baumgartner's, whose wife was very sick with lung fever, and with whom we had an exhortation. The 16th we filled an appointment at Bro. Augspurger's house, where a small number had assembled.

The 17th I took the train at Berne, and with the help of God, arrived safely home, and found all well. To God alone be the Glory.

Goshen, Ind. C. CHRISTOPHER.

From Kansas.

Dear Brethren and Sisters, I often feel a great desire, when Sabbath morning comes, to be with you and enjoy with you the privileges of meeting in God's house, to sing his praise and hear the preaching of his word. These are truly great privileges and we should be very thankful for them, especially when we can meet in God's house every Sabbath day. I feel truly thankful for the opportunities we have had several times in the Fall, and Bro. Henry Yother from Nebraska promised that he would visit us again about the beginning of February.

If any of our brethren wish to emigrate, we hope they will come and see this part of country. We have here a good country and should like to have some more of the brethren and sisters settle here.

Your Brother, MICHAEL KILMER.
Newton, Harvey Co., Kan.

A Visit to Indiana.

Through the kind favors of Almighty God, myself and wife, with others, left home the 11th of January to visit the church in Lagrange county, Ind. We arrived at Bro. John Nusbaum's jr., the same day.

During our stay we held a series of meetings in the Lako school-house. One precious soul, feeling the burden of sin, made a covenant with God, and sealed it with baptism. O, how cheering it is when the wicked see their errors, and turn from their wicked ways, and come to the Lord through Jesus Christ his Son. These meetings were largely attended by our Amish brethren, and my heart was made to rejoice to behold the plainness of dress, among both the old and young. This called to my mind the parable of the wise virgins, that they had their lamps trimmed and waiting for the coming of the bridegroom. God grant that their vessels may be filled with oil, and that

they may be kept burning until the Master appears. Let us not forget these encouraging words of the Savior, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

We returned to our home the 13th, and met our family well, thanks be to God. May God bless our labors, and kind brethren with whom we spent a season of refreshing. C. D. BEERY.

Branch Co., Mich.

Children's Department.

For the Herald of Truth.

For little Reader's Eyes.

O! 'tis pleasant to see,
Little children agree,
Whether they're at work or at play;
Then again, O! how kind,
Are those children who mind,
Their parents in all that they say.

Now, dear children you know,
How it grieves father so,
And your dearest, kind mother too;
Whenever they do find,
That you have been unkind,
And done things you ought not to do.

And you've oft heard it said,
Or perhaps you have read
How Christ little children did bless?
He is sorry to see

Little ones disagree,—
"Does He love me?" you ask, O yes!

And He will bless the child,
That is humble and mild,
And prays for a heart full of love;
Then dear children you'll find,
If you are always kind,
'Twill please the good angels above.

S. P. Y.

Keep It Clean.

When children receive a new book from their father or mother, or a friend, they very often receive with it the words, "Now do not soil it, but try and keep it nice and clean." Often when mothers wash the faces of their children, and put nice, clean clothes on them, they say to them, "Now do not get your clean clothes dirty so soon." And how often do we hear the words spoken to children, when something is given them, "Now try and take good care of it."

God has given each of us a mind, a soul, and also wants us to take good care of it, and not get it stained or filthy. It is his, and he wants it again, and wants it pure

and clean; he tells us in his holy word how to keep it clean; yet as often as we are told, and as much as we are threatened with punishment, if we get them stained and blotted, we still are not careful. We disobey, and get them very very filthy.

The children may wonder, and ask how we do this. I will try and tell you. Every time we do the least thing which God, in his holy word, the Bible, has told us not to do, we put a blot upon it. And O, how often would we erase those blots, and rub them out of our memories if we could; but they are there, and no one but God alone, can take them away.

How often do we hear people lament over the imprudent, thoughtless, filthy acts which they did in their young days, through disobedience to their parents, and say, "I shall feel the effects of them, and they will trouble me as long as I live. If I only had obeyed, and had never done them, I should be much happier than I am."

Boys not only blot and stain their own minds, when they disobey, and go where they are told not to go, and when they do mean, wicked acts; but they also very often are the cause of the minds of others becoming blotted, by persuading them to go with them and disobey their parents. They should also be very careful and not let others blot their minds. For example, Boys hear wicked men curse and swear, and take the name of God in vain; they think it sounds manlike, and if men can do it, they can too, and think that they are more thought of for doing so.

Not long ago I saw two boys sitting in a store; their ages were perhaps twelve and fifteen years; each had a pipe in his mouth, smoking tobacco; the oldest was telling about an occurrence he had seen, and to every few words he swore, and spoke the name of God, and the name of Jesus, and spoke some other very hard, wicked words. The expression of his countenance, and his manner of speaking, told me plainly, that his thoughts were something like these, Don't I look big, smoking? and can't I swear as good as any man? My heart ached, and I really pitied him, and thought if he only knew what he was doing, and how much less, good, respectable people thought of him, he

would be ashamed of himself; and if he knew how sorry he would be for these things some day, and what a stain they would be on his mind and character, he would certainly never do so again.

Children, be careful, and keep your minds clean. If you wish to be loved and respected by good, respectable people, and if you want God to love and bless you, that you may feel happy and enjoy life when you get to be men and women, turn away from, and avoid these low, degrading, wicked habits, which blot and stain the mind, so that you cannot be so happy all through life as you would be if you had never been guilty of them.

If you know that you have already formed some bad habits, form the determination that you will break off from them. May God bless you all, my little readers, and help you to keep those precious gifts which he has given you, clean and pure, that he will accept them again in making up his heavenly kingdom, is the prayer of

BROTHER HENRY.

Letters from the Children.

[I have received letters from the following of my little friends, as Christmas and New Years presents.] Mary Isabella King of Gridley, Ill., wrote a very friendly letter, and says, "I am still every day reading a chapter in the Testament, and have commenced to read the Bible."

Thank you, my dear young friend, for your kind letter, and good wishes. May God bless you.

Hettie Garges, of New Britain, Pa., wrote a long and interesting letter, of which I will give a few words: "Dear Brother Henry, I often think about you, and feel a desire to write a few lines to you. I have read the Testament through. I also attend the Sabbath-school." Thank you, dear Hettie. I also often think of you. I still remember the very pleasant visit I had with you. I hope you will try to be good and useful. May God help you.

Mary A. Martin, of Hopedale, Ill., wrote a very good, encouraging letter. She is only nine years old. I hope, dear Mary, you will always love God, and try to obey him, and try to live to honor and glorify him all the days of your life.

Wilson Frazer, of Orrville, Ohio, wrote a very good letter, for a Christ-

mas present. I thank you very much. Try to be a good boy, and improve your time, so that you may become useful; that you may be honored and respected by both God and man, and at last have a home in heaven, with Jesus.

Samuel Leatherman, of Goshen, Ind., says, "My little brother and I both love Jesus." I am indeed glad to hear this. We all ought to love him more than all earthly friends, for his first loved us, and so great was his love for us, that he was willing to die for us. Dear Samuel, I hope your love for Jesus will still become stronger, and like him, as you grow in wisdom and stature, may grow in favor with God and man. Luke 2: 52.

Henry Ackerman, Daniel Ackerman, Catharine Miller, Eliza Miller, and Susanna Miller of Grovedale, Ill., each wrote me a good, interesting letter, which I read with pleasure. I thank you, my young friends. I hope, as you go to school, to learn the wisdom of the world, you will also strive to learn of Jesus, that heavenly wisdom, which will make you happy in this world, and secure for you a home in heaven.

FOOD FOR THE LAMBS.

In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. 2 Sam. 22: 7.

Be kind one to another.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter
Feb. 16	Heb. 1	March 4	James 4
" 17	" 2	" 5	" 5
" 18	" 3	" 6	1 Peter 1
" 19	" 4	" 7	" 2
" 20	" 5	" 8	" 3
" 21	" 6	" 9	" 4
" 22	" 7	" 10	" 5
" 23	" 8	" 11	2 Peter 1
" 24	" 9	" 12	" 2
" 25	" 10	" 13	" 3
" 26	" 11	" 14	2 John 1
" 27	" 12	" 15	" 2
" 28	" 13	" 16	" 3
March 1	James 1	" 17	" 4
" 2	" 2	" 18	" 5
" 3	" 3	" 19	2 John 1

Little Family.

There was a little family,
Who lived in Bethany,
Two sisters and a brother
Composed that family;
With prayer and with singing
Like angels in the sky,
At morning and at evening,
They raised their voices high.

They lived in peace and pleasure
For many lonely years;
They laid away their treasure
Beyond this vale of tears.
Though poor and without money,
Their kindness made amends:
Their house was ever open
To Jesus and his friends.

But while they lived so happy
So poor, so kind, so good,
Their brother was afflicted.
And laid upon his bed:
Poor Martha and her sister,
Now wept aloud and cried,
But still he grew no better—
But lingered on and died.

The Jews went to the sisters,
Put Lazarus in the tomb,
And then they went to comfort.
And drive away their gloom:
But Jesus heard the tidings
Far in a distant land;
And swiftly did he travel
To join that lonely band.

When Martha saw him coming
She met him on the way,
She told him how her brother
Had died and passed away;
He cheered her and he blessed her,
And told her not to weep,
For in him was the power
To wake him from his sleep.

When Mary saw him coming,
She ran and met him too,
And bowed before him weeping,
Rehearsed her tale of woe;
When Jesus saw her weeping,
He fell to weeping too,
He wept until they showed him
Where Lazarus was entombed.

He said, "Remove the cover,"
He looked upon the grave,
He prayed unto his father
His loving friend to save:
Now Lazarus in power
Came from the gloomy mound,
And in full strength and vigor,
He walked upon the ground.

So if we but love Jesus,
And do his holy will,
Like Martha and like Mary,
Do always use him well;
From death he will redeem us,
And take us to the skies,
And bid us live forever
Where pleasure never dies.

Selected by JOHN P. KING.

An Unfortunate Young Lady.

Young ladies, pause in offering the tempting wine cup to young men at social gatherings. In our beautiful city a short time since, a lovely and accomplished young lady committed an act, thoughtlessly it is true, but it has cost her much and bitter suffering,

for she, perhaps has blighted for life the ambition of a young man, destroyed the fond hopes of an anxious mother and loving sister,—all for what? For the gratification of a momentary whim, for (must we say?) vanity! Her case is simply this: She had pledged her affections upon a young man, worthy to possess all her loveliness, in everything save one. They were engaged. He had once been addicted to drinking to a great extent. Over a year ago he quit, and has not touched a drop since. A few days ago, the two met at a social party; wine was handed around, and he refused repeatedly, but at last a friend, with two glasses on a waiter, met them, and handed the fatal drug. She said laughingly, "I am a little tired, a little wine would help me." He said, "Drink it then;" but no, she would not unless he drank with her; he expressed his fears, but she said, "Oh, this little won't hurt you, please drink with me." He drank; and no sooner had the dormant taste been aroused than all the power of alcohol, at once took possession of his self-control, and he was helpless to cope with the power which rushed upon him, and ere the party dispersed he was "full," could scarcely escort her to her home. When preparing to bid him good night at her door, a dread of the coming evil, "cast its shadow before her," and with tears in her eyes she implored him, made him promise, time and again, that he would go straight home and not drink any more. He promised, fully determined to keep his promise sacred; but no sooner had he left her than he was overpowered by the death dealing appetite. He drank that night, and for three days remained drunk, and was finally taken home by his friends in an insensible condition.

His mother and sister, who had learned to love his affianced, regarded her as the appointed angel to save the son and brother from ruin. In her were centered all their hopes of salvation, and their happiness. But alas! with her own hand she dealt the death blow to the happiness of all four. We have conversed with all parties, and find that the mother and sister no longer love her—how could they?—though she did it thoughtlessly. He loves her devotedly yet, and speaks of her as the cause of his fall with sorrow, but not with censure. And her sorrow, her feelings cannot be described; her self-blame, her desponding hope, the estrangement of his mother and sister, whom she had known from childhood, and whom she was fast learning to love as mother and sister, and with little hope of ever being again reconciled. He is now raving in all the horrors of delirium tremens, and every agonizing cry of his pierces the hearts of mother, sister and affianced.

This is no fancy picture; we know all the parties well, and have just left the young man's bedside, where force had to be used to control him, till the proper remedies could affect him.

Take warning, young women; hand not the fatal bowl to any, even if you are not

his, or he your chosen one. Sin ever follows, and Oh! the agony of hopes blasted is worse than death itself.—*Nashville Temperance Herald.*

For the Herald of Truth.

Love in Chastisement.

"As many as I love, I rebuke and chasten," Rev. 3: 19.

The father who has respect for his son, and desires that he should become a useful and an honorable man, will not permit him to wander about and do whatsoever his young mind will conceive; but on the contrary, he will carefully watch and reprove him whenever he does anything that is inconsistent with his future welfare; for as the "twig is bent, the tree will grow." Perhaps he may sometimes find it necessary to make use of means which seem mysterious to the son, and lead him to inquire why he is so severely punished for that which seems to him but a very small transgression?

In the same manner does our heavenly Father deal with his erring creatures here on earth. He knows that if they have their own way, they will not come unto him that they might have life, and have it more abundantly; and that if he does not do something to turn their hearts from earth and earthly things, they will forever cleave unto them and at last come short of entering into that glorious rest which he has prepared in heaven for all those that love him and obey his precepts. Although they are sometimes discouraged at the failures of their worldly schemes; their choicest hopes are crossed, and brightest prospects marred; yet they should remember that "they have need of all these things." The dross and the alloy must be purged that the pure metal may remain. They must be purified and sanctified, and made vessels meet for the Master's use.

His words in relation to this manner of dealing with them are, "What I do now thou knowest not, but shalt know hereafter." It is a great comfort to know that all this is from a Father's hand, and that he will enable them to bear it. He is a tower of strength in the weak; but powerless are those who build upon the arms of flesh. They have not the Comforter to soothe them; they are of the world, and from the world they must expect their comfort; and very poor comfort it can give in the hour of distress; while those in whom the Spirit dwells can never feel deserted, for they still have one to whom they can fly for refuge—a hand that will uphold and sustain them. They can hear that voice which said to the Disciples, "Lo, I am with you always, even unto the ends of the world." * *

My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge.

For the Herald of Truth.

The Drunkard's Tree.

"Wine is a mocker, strong drink raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

"Drunkards shall not inherit the kingdom of God," 1 Cor. 6: 10.

The sin of drunkenness banishes human reason; drowns the memory; causes disease of the system; changes the joy which it promises into madness; destroys the beauty of person; impairs the strength; vitiates the healthy appetite; paralyzes the feelings; makes the blood impure; allures to vice; makes a man an offensive hospital, full of wretchedness, causing internal and external, incurable diseases; in whose train is shame, poverty, cares and sorrow; bewitches the mind; is a plotter of mischief against the soul; a thief of the purse; reduces to beggary; brings woe to the wife; sorrow to the children; of a man it makes a brute; a suicide who drinks to another's health, and robs his own, whose days are few and inglorious. And this is not all; they bring

upon him the wrath of God in this world, and after death eternal destruction. These are some of the innumerable evils which spring from the evil root of drunkenness.

For the Herald of Truth.

Serve Your God in Truth.

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon," Luke 16: 13. In the above words we can see clearly that if we want to serve the Lord we must serve him with all our hearts; we cannot serve the world part of the time, and part of the time serve the Lord. We must fully renounce all that belongs to the pleasures and perishable things of this world. We must lay aside all self-righteousness, and say "Thy will be done, O Lord." "Speak; for thy servant heareth."

A servant of the Lord will do all that he is bidden to do; in short, he will bow submissively to all that his Lord commands him. He will be baptized, and united with the church militant as God has commanded, and keep all his ordinances. He will either come out on the Lord's side and bid adieu to the world, or else hold to the unrighteous mammon of this world. There are many who go to church from week to week, and year to year. They lead a moral life, which is not to be despised, but there is too much love for the world, so that they cannot yet hold to the good Master.

They perhaps think if they unite with the church they cannot enjoy quite so much liberty and have quite so much pleasure; but our text says, "Ye cannot serve God and mammon." Here are also those dear ones, who in some respects appear to lead a Christian life; they go to church; they seem to take an interest in the children of God; they write articles for the Herald for the admonition of others, but oh! they have not yet come so far that they could obey the good Master and receive baptism.

Would to God that their hearts might be drawn near to him so that they could come out from the world, and take upon them the yoke of the meek and lowly Jesus. "If you know my commandments, happy are ye if ye do them." J. B. M.

Learning Obedience.

The lesson of obedience is one which all must learn. Hard and unwelcome as it seems, it will write itself in some way upon our hearts. We must learn to bow, to yield and to obey.

Man's fallen condition is a condition of willful rebellion against rightful power, of impotent resistance to wise and just authority; of unholiness of opposition to divine law and wholesome rule. This perverse opposition is sin. "Sin is the transgression of the law," or more literally and forcibly, "Sin is lawlessness." It was the exercise of this lawlessness which first drove man from Paradise, and filled the world with trouble and distress. Rebellion against God involves all other rebellion. All authority is derived from, and delegated by the Almighty. Man rebelled against God, and creation has rebelled against man. Governors reject God's rule, and nations reject theirs. Husbands refuse to be subject to God, and wonder why their wives are not subject to them. Parents disregard the precepts of their Heavenly Father, and wonder that their children are also disobedient, unthankful and unholiness.

Thus we see lawlessness lies at the root of all human disorder, sin, and misery. Every violation of divine law, moral, mental, physical or social, whether written on the stones of Sinai, the fleshly tables of the heart, or in the very constitution of created things, draws after it a penalty and pain. Every obedience is a step in the way of life and peace.

Our first lesson then is obedience to authority. "Children, obey your parents," is the first mandate of God to infant minds. Those who refuse to obey, heap up for themselves trouble, calamity and death. There are persons who deliberately refuse to regard anything but their own wills. They are too old to obey. They know enough to take care of themselves.

One such turbulent and ungovernable spirit in a community, or church, a workshop, or a family, is enough to break down all discipline, and tread under foot all authority. The faithful are discouraged in obedience, the young are encouraged in disobedience. Government is defied, rulers are condemned, and waywardness and confusion are the results.

Such persons must learn obedience. They are not exempted from the general necessity. They must learn that they are not almighty, and hence not independent. The lesson is severe—often it is tedious. They defy society, and become outlaws and vagabonds. They defy the church, and are excluded from its fellowship. They spurn the family rule, and find themselves left outside to meditate upon their folly. They trample on the laws of health, and condemn themselves to years of pain and sorrow, sickness and distress. They defy the laws of God, and the afflictions of time and the judgments of eternity roll in upon them to convince them of their dire mistake.

Rebellion is war. No man can resist God's law with impunity. No man can harden himself against God and prosper. Rebellion must end in defeat. Man must bow or fall, must bend or break. There is no escape. "As I live, saith God, every knee shall bow, and every tongue shall confess." Sooner or later you must yield,—if not now at mercy's altar, then at the judgment seat of Christ. If not here when pardon is offered, then hereafter, when mercy is fled.

The voice of wisdom calls us to obedience. Submit yourselves to God;—resist the devil and he will flee from you. Man must have a master. If he refuse to be God's servant he will become the devil's slave. Christ's yoke is easy; let us learn to wear it and find rest to our souls.—*The Christian.*

Hope.

Hope is the guiding star of life, that shines brightly, when the dark clouds of adversity gather around us. When the weary spirit is laden with its burden of care, hope ever points to a brighter day. When we are tossed about on the stormy sea of life, and the tempest howls and rages about us, then the star of hope shines clearly and inspires us with renewed courage. There is none so wretched, so down-trodden, so sorrowing who has altogether said farewell to hope. Even in the heart of the most despairing, her light still shines. She may deceive, she may paint our future far brighter than

we will find it, but who could live without her?

When our loved ones are torn from us by the ruthless hand of death, were the hope of reunion extinguished, how could we bear the sorrow? If the Christian in all his trials and persecutions, had not the hope of a rich reward, his faith would grow weak. She is with us even in the hour of death, and when the soul is quitting its prison house of clay, she points to that heavenly home of peace.

Thus, her light shines in the darkest places, even in the convict's cell to cheer him with the hope of release. From the proud inhabitants of a king's palace to the humble dwellers of the peasant's cottage, she reigns supreme and lightens life's disappointments and sorrows.

Speak Gently.

Speak gently: It is better far

To rule by love than fear;
Speak gently—let no harsh words mar
The good we might do here.

Speak gently: love doth whisper low,
The vows that true hearts bind;
And gently friendship's accents flow;
Affection's voice is kind.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through life as best they may,
'Tis full of anxious care.

Speak gently to the aged one;
Grieve not the care-worn heart:
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly, to the poor;
Let no harsh term be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring—know
They may have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again!

Speak gently: He who gave his life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them, Peace, be still.

Speak gently: 'tis a little thing,
Dropped in heart's deep well;
The good, the joy which it may bring,
Eternity shall tell.

Do not get discouraged.

Newton wrote his Chronology 15 times over before he was satisfied with it, and Gibbon wrote out his Memoir nine times before it was published. Sir Augustus Callcott made not less than 40 separate sketches in his composition of his famous picture of Rochester. And it was patient application, and constant repetition, that made many of the brightest lights of the past, famous in the annals of time.

For the Herald of Truth.

The Time is Short.

During the year 1872 there were over three hundred deaths announced in the Herald. From these we arrange the following table, showing the number which occurred between the different ages:

21 deaths under one year.	
37 from one to five years.	
24 " 5 " 10 "	
15 " 10 " 20 "	
31 " 20 " 30 "	
22 " 30 " 40 "	
18 " 40 " 50 "	
23 " 50 " 60 "	
38 " 60 " 70 "	
37 " 70 " 80 "	
28 " 80 " 90 "	
4 " 90 " 100 "	
1 over 100 years.	

The average of these is nearly 37 years. We may well say with Paul, "The time is short." A. WAMBOLT.

Zurich, Ont.

The Moab Excavation.

A late letter-writer from Jerusalem gives some account of the results of the excavations now being made in Moab. About six hundred articles, such as earthen-ware jars, lamps, figures of men and animals, inscribed slabs etc., have been safely lodged in Jerusalem, and some of them are of the highest interest. The jars are large, somewhat rude in construction, and chiefly valuable for the writing with which they are covered. In some instances the characters are stamped, in others engraved with a sharp instrument, while a third sort is in strong relief and may have been molded or first formed of wet clay and then stuck on. The letters are mostly Phœnician, some are "Nabathian," and others again are characters of unknown origin. Some are thought to represent Moloch, having a cavity in the capacious abdomen, and hollow space, perhaps for fire, underneath. Many of these antiquities are the Phœnician. Among miscellaneous articles are knives, hands, small lamps, a horse-shoe of the European pattern, and a great number of medallions of various shapes and sizes.—*Daily Times.*

Divine Judgments.

In Scripture the word *judgments* is used in various senses. When applied to afflictive events, it comprehends both those which come on the righteous and the wicked. In our day, popular use rather confines it to events supposed to be punishments for particular sins. In this sense it is here used, and may apply to saints or sinners.

"Judge not that ye be not judged," is a divine caution never to be forgotten, there is, no doubt, much sin committed in unjustly thinking our afflicted brethren and neighbors to be under the marked judgments of heaven for some special sin. Job's three friends insisted that some great sin was the special cause of his sufferings. Those on whom the tower in Siloam fell, and those whose blood pilate mingled with their sacrifices, were by their contemporaries thought to have suffered as they did, because they were more wicked than their neighbors. This was not so, as Christ taught. Let us be slow in judging another man's servant. Let us remember, that we may show a censorious and wicked spirit in this as well as in any other way.

At the same time, it is impossible to refuse all belief of divine judgments upon wicked men. Does any pious man doubt that the miserable end of Achan, of Korah, of Nadab and Abihu, of Saul, of Absalom, of the three Herods, of Ananias and Sapphira, were designed by God as proofs of his abhorrence of their daring wickedness?

Of thirty Roman emperors, or high officers, who were conspicuous in persecuting the early Christians, one became speedily deranged after an atrocious act of cruelty; one was slain by his own son; the eyes of one started from their sockets; one was drowned; one was strangled; one died in a miserable captivity; one fell dead in a manner that will not bear recital; one died of so loathsome a disease that several of his physicians were put to death because they could not remain with him; two committed suicide; a third attempted it, but had to call for aid to finish his work; five were assassinated by their own people or servants; five others died in the most horrible anguish, having a complication of loathsome diseases, and eight were killed in battle, or after being taken prisoners. "Bloody and deceitful men shall not live out half their days."

It is true, indeed, and very gladly and thankfully should we acknowledge the truth, that mercy triumphs over judgment in the ordinary administration of God's government over the world. Judgment is, indeed, "his strange work." He delighteth not in it. If he did, we should all be consumed, and that without delay and without remedy. There is mercy with God, that he may be feared. But if men will not be restrained and kept in awe by mercy, let them know that God has vast magazines of storms and plagues, which at his pleasure he will let loose upon them. Let the potsherd strike, if they will, with one another; but "wee unto him

that striiveth with his Maker." "Who hath hardened himself against God and prospered?" "He shall have judgment without mercy, who hath showed and no mercy." "If that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." What mean these awful words of Scripture, if they do not teach that there is a point beyond which mercy will not follow the guilty, but when he is delivered over, as Sodom was, to the just and terrible avengings of him whose name is Jehovah?

The right use of such judgments as God may visit on others, is to learn from them to be wise. "When the judgments of God are abroad in the earth, the inhabitants thereof shall learn righteousness." Who is wise but he that studies with a docile temper God's word and God's providence? The latter is an exhaustless treasure of wisdom, especially as explained by the former. "He that will observe the wonderful providences of God, shall have wonderful providences of God to observe." The volume of providence is vast. A new leaf is turned over every day. Blessed is he whose eyes are toward the hand of God, as the eye of a servant are to the hand of his master.

God never fails to prompt and teach a soul which is simply desirous of pleasing him.

Tis by defeat we conquer—
Grow rich by growing poor;
And from our largest givings
We draw our fullest store.

Married.

By Pre. Joseph Ruby, January 7th, DANIEL HENNING, of Zorra, to CATHARINE SCHWARTZ, of South East Hope, Perth county, Ontario.

On the 9th of January, near Mount Joy, LANCASTER county, Pa., by Bish. Jacob N. Brubaker, D.D., EPHRAIM N. NISLEY, to SISTER MARY MEYER.

Died.

On the 23rd of December 1872, in Perkiomen township, Montgomery county, Pa., Bro. JOHN KRAZ, aged 90 years, 5 months, and 27 days. He was a deacon in the Mennonite Church about 47 years. He was buried on the 26th at the old Skippack Mennonite Meeting-house. Funeral discourses by Jacob B. Mensch, both at the house and Meeting-house, assisted by George Detweiler, from 2 Cor. 5:1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Ich harre froh und stille,
Bis meines Gottes Wille;
Mich nach dem Kampfe krenket;
An meiner Laufbahn Ende
Sich' ich in Jesu Haende,
Mit dem ich bin verschoenet.

On the 10th of December 1872, in Mahoning county, Ohio, of Croup, ELMER, aged 1 year, 11 months, and 3 days, and on the 12th, of Croup, EVA, aged 7 years, 9 months, and 19 days, chil-

dren of Eli and Elisabeth DETWEILER. Funeral services improved by Jacob Kolp and Joseph Bixler.

Both Elmer and Eva now are gone,
Gone to the world of bliss—not woe;
And they never more to us will come,
But we to them may go.

In McLean county, Ill., December 20th 1872, of Epilepsy, MARGARET STRAUHER, aged 15 years, 9 months, and 6 days. Buried the 22nd in Imhoff's burying-ground. Occasion improved by Jos Stuckey, from 1 Cor. 15.

In Henry county, Iowa, January 9th 1873, after a lingering illness, BARBARA, wife of Joseph ZERN, aged 66 years, 11 months, and 4 days. Her maiden name was Kamseyer. Fifteen children were born unto her in her first marriage, of whom 9 are living. Her remains were laid in Somers' burying-ground in the presence of many friends. Services by Joseph Schlegel, from 2 Tim. 4:7, 8.

In Lancaster county, Pa., December 24th 1872, of Dropsy, CHRISTIAN BINKLEY, aged 7 years, 7 months, and 23 days. During his illness, what opportunities he had were devoted to choosing the better part—the salvation of his immortal soul. Sermon by—Mumma, and Benj. Lehman, from 2 Cor. 5:1.

Aged father, thou art gone,
We hope to Canaan's land:
There in heav'n, a mansion own,
"An house not made with hands."

In Allen county, Ohio, January the 12th, of Lung fever, IDA ROSETTA, daughter of Henry and Elisabeth STEINER, aged 2 months, and 16 days. Services by C. Culp, and C. B. Brenneman, from Matt. 24:44.

In York county, Pa., December 24th 1872, of Palsy, SISTER EVA DEARDORFF, aged 60 years, 2 months, and 16 days. Services by D. Shank, and Samuel Moyer, from Ps. 57:4.

On the 23rd of December, in Cumberland co., Pa., after a brief illness, GEORGE BRENNER, aged 82 years, 1 month, and 19 days. He was buried on the 26th at State Hill. Funeral discourse by Geo. Rupp in German, and Saml. Zimmerman in English. He was a member of the Mennonite Church for many years. He leaves a wife and seven children to mourn his departure.

On the 6th of January, in Cumberland county, Pa., DANIEL HERTZLER, aged 23 years, 4 months, and 3 days. He was afflicted for many years but bore it with christian fortitude and resignation. He made a covenant with his God two years ago. He leaves parents, brothers and sisters to mourn his early departure. Buried on the 8th in the family burying-ground—was followed to the grave by a large concourse of relatives and friends. The occasion was improved by Samuel Zimmerman in German and Amos Herr in English.

Weep not for me, for here you see,
My trials have been great;
But now (tis true) I bid adieu,
And change my mortal state.

In Darke county Ohio, on the 8th of January, BARBARA BEAR, aged 81 years, 4 months, and 9 days. The subject of this notice was born in Lancaster county, Pa. In the spring of 1852 she moved to Darke county, Ohio, where she lived with her children until she died. Was a widow forty-five years and a consistent member of the Mennonite Church for forty years, was confined to her bed about five months. She bore her affliction with christian fortitude and patiently awaited the hour of death, was anxious for it to come to release her from her suffering. She was a kind and devoted mother and a friend to all that knew her. She passed the usual period allotted to man by over eleven years. Funeral services by John M. Greider, and Joseph Risser, from Rev. 12:13.

She fell as late the aged tree,
With four-score winters crowned,
And her soul has passed to eternity
To a purer and happier ground.

In Lancaster county, Pa., July 7th 1872, Sister MARY, wife of Benjamin BUCHWALTER, aged 78 years, 10 months, and 12 days. Her disease was dropsy, in a very malignant form. She was obliged to sit in a chair about three months, continually, and fell asleep in Jesus, in her chair.

In Lancaster county, Pa., December 16th 1872, of nervous debility, BRO. BENJAMIN BUCHWALTER, aged 73 years, 4 months, and 16 days. He was sick ever since his wife died in July last, and confined to his bed about three weeks. He had but little pain, and was very rational to the last. He frequently expressed a desire to leave this world and go to his Maker, saying, death cannot come too soon.

In Woodford county, Ill., December, 24th 1872, of dropsy, JOSEPH BALSLEY, surr., aged 70 years, 6 months, and 20 days. He leaves a bereaved wife and one son to mourn their loss. Services by Jacob Ueizick, Christian Esh, and Peter Gingrich. Peace to his ashes.

In Doylestown, Bucks county, Pa., January 11th, at the residence of Charles Allen, her son-in-law, SISTER MARY HALDEMAN, at the advanced age of 90 years, 8 months, and 27 days. For 70 years she has served her master, Jesus; and we have reason to believe that she could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." The occasion was improved by J. M. Haldeeman, and S. Godehalk in English, and Isaac Richart in German.

At Linwood Md., very suddenly, of heart-disease, on the 3rd of January, ISAAC W., eldest son of Jacob SURINGER, deceased, aged 53 years, 11 months, and 20 days. Farewell dear brother, thou hast passed away from this world of care and sorrow. We do not mourn thee as lost to us forever; but only gone before to that Holy City, the New Jerusalem, where we have the promise, if we are faithful, we shall meet around the great white throne of God and the Lamb, there to sing praises unto him forever.

Near Manheim, Lancaster county, Pa., January 5th, after a short illness, SISTER ANNA, consort of Pre. Abraham HUNT, aged 48 years, 6 months, and 16 days. Her mortal remains were followed to the grave by the family, and many friends, on the 8th. Services by the Brethren, John Risser, Chr. Bomberger, and John B. Landis, from Ps. 39:6.

Innaple township, Lancaster county, Pa., January 10th, SUSAN EMMA, youngest daughter of Bro. and Sr. Isaac and Anna BRUNCKEN, aged 11 years, and 17 days. The deceased was a blooming girl, but soon the icy hand of death removed the bloom from her cheek, and the sparkle from her eyes. May God be pleased to comfort the bereft parents in their affliction.

In Woodford county, Ill., January 8th, of Lung disease, SISTER MARY ANNA MAYER, aged 67 years, 11 months, and 24 days. Interred the 11th in Farnsville burying-ground. She leaves an only daughter to mourn her loss. Services by Joseph Stuckey, and Christian Imhoff from Heb. 4.

In Bloomington Ill., January 2nd, of the infirmities of age, Bro. PETER MOTHER, aged 85 years, 9 months, and 1 day. He leaves a wife and many friends to mourn his loss. He was buried in his family burying-ground, 15 miles northwest of Bloomington. He was born in France, and emigrated with his family to America in 1830, first settling in Butler county, Ohio. In 1837 he came to Illinois where he remained until his end. Services by Mia Kinsinger, and Joseph Stuckey from Job 14:1-3.

In Allen county, Ohio, on the 1st of December, of Diphtheria, NANCY, daughter of Samuel and Elisabeth DUNN, aged 12 years, 10 months, and 25 days. Text, Psalm 90:12, "So teach us to

number our days that we may apply our hearts to wisdom.

In Allen county, Ohio, on the 17th of December 1872, of Diphtheria, MALINDA, aged 8 years, 10 months, and 27 days, and on the 18th, SIMON, aged 5 years, and 10 months, children of Joseph and Nancy BRENNEMAN. The two were buried in one grave. Funeral services were held on the 19th of January, by D. Brenneman and J. F. Funk, from 1 Chron. 29:15.

In the same neighborhood of the same disease, on the 23rd of December 1872, JOHN M., son of Isaac and Lydia STEINER, aged 4 years, 4 months, and 16 days. Funeral discourse by George Brenneman, from 2 Kings 4:26 "Is it well with the child?"

In the asylum in Toronto, Canada, the 13th of January, a sister aged 72 years, 8 months, and 24 days. Her remains were deposited in Heisels burying-ground. Services by Jacob Weidman, and J. Steckley from 2 Tim. 4:6, 7, 8.

In Clinton township, Elkhart county, Ind., on the 25th of Jan., MARY, wife of C. P. NISLEY, aged 55 years and 4 months. She was buried on the 30th, at the Men. Meeting-house, followed to the grave by a large concourse of mourning friends and relatives. Funeral discourses by D. Brenneman and J. F. Funk, from 1 Jn. 2:25. She leaves a husband and 7 children to mourn their loss. She was a faithful member of the Mennonite Church. She had been lingering for several weeks, but bore her sickness with christian fortitude and was fully resigned to the will of God. Her greatest solitude was for her children. She earnestly exhorted her husband and her children to consecrate themselves to God and his service, and to serve him faithfully, and at last before her departure she said, "Lift me up to Jesus." We hope she is indeed gone to Jesus, where we may meet her again. Oh let us all remember to live near to Jesus here, and we shall go to dwell with him there forever.

Letters Received.

B Amstutz, Ph Roulet, E R Detweiler, D R Stauffer, Benj L Reesor, J B Bear, Hiram Rohrer, J K Hartler, J M Herr, C D Beery, Christian Schmitt, Z Weaver, Jos Burkholder, B F Herr, A Metzler.

MONEY LETTERS.

A—Jacob K Andrews \$10.50; Christian Augsburger 70cts; Jacob Armitage 40cts; John Amstutz \$1.50; Jos Albrecht \$3.40; Jacob Anderson \$25.
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Mail, (Main Line), 1, 15 A. M.
Grand Rapids, 4, 05 P. M.

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Accommodation, 5, 25 P. M.
Emigrant & Express 7, 30 P. M.
Night Express, 2, 15 A. M.
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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 10.—No. 3.

ELKHART, INDIANA, MARCH 1873.

Whole No. 111.

For the Herald of Truth. Come to Jesus.

Come ye, who love the Lord our King,
And loud extol his name;
To Christ the Savior glory sing,
The Spirit by the same.

Come, and adore him for his love,
His kindness, and his grace;
For this, let prayers ascend above,
And fill the sacred place.

Come, all ye sinners, great and small,
Bow humbly at his feet;
And hear, O hear his gentle call!
To his command give heed.

Come all who labor in distress,
And heavy laden are;
Embrace the truth, his love caress,
And trust his constant care.

Come now, 'tis the accepted hour,
'Tis now the day of grace;
E'er Satan will your soul devour,
Give God your heart with praise.

For the Herald of Truth. The Way.

"I am the way, the truth, and the
life; no man cometh unto the Father,
but by me," John 14:6.

If we examine the Scriptures properly,
and read them with devotion, we shall find
the way and the truth; and also know that
we have peace with God, through our Lord
Jesus Christ, who was transfigured before his
disciples on the Mount, and a voice came out
of the cloud, which said, "This is my be-
loved Son in whom I am well pleased; hear
ye him."

Beloved brethren and sisters, we should
hearken unto him in all things whatsoever
he has commanded us in his holy gospel.
We should not put our trust in man, for Je-
sus is the way; as he has shown us the way,
we should follow in his footsteps; this we read
in all the writings of the apostles, and also
in many of the prophets, where they proph-
esied how glorious should be the time in the
future days of the Messiah. Isaiah says,
"Who hath believed our report? and to
whom is the arm of the Lord revealed?"
The prophet Micah says, "But thou Bethle-
hem, Ephrata, though thou be little among
the thousands of Judah, yet out of thee shall
he come forth unto me that is to be Ruler in
Israel."

If he is our Lord and Savior, we should
follow him. He has said, "Whosoever doth
not bear his cross, and come after me, can-
not be my disciple." If we would be his
disciples, we cannot unite with the world;
for this would be against his word and will.
We cannot serve two masters; for we will
love the one, and hate the other; neither
can we serve God and the world at the same
time. "To be worldly minded is death; but
to be spiritually minded is joy and peace."

The Apostle Paul says, "He that de-
spised Moses' law, died without mercy under
two or three witnesses: Of how much sorer
punishment, suppose ye, shall he be thought
worthy, who hath trodden under foot the
Son of God, and hath counted the blood of
the covenant, wherewith he was sanctified,
an unholy thing, and hath done despite unto
the Spirit of grace?"

From this we may learn that we have a
great duty to fulfill. It is not sufficient that
we are baptized; we must also produce fruits
which will remain in eternity, otherwise we
cannot be saved. What kind of fruits do
we frequently see produced by professors of
Christianity? With most persons the world
has the preference. They walk in pervert-
ed ways; they become weary and lose the
way of the Lord. "The way of unrighteous-
ness appears right in the eyes of the foolish."

Therefore we should pray to our Savior,
that he would manifest unto us the right
way, that we might walk thereon in love and
peace. In the chapter from which our text
is taken, Jesus says, "If ye shall ask any-
thing in my name, I will do it. If ye love
me, keep my commandments, and I will
pray to the Father, and he shall give you
another Comforter, that he may abide with
you forever; even the Spirit of truth; whom
the world cannot receive, because it seeth
him not, neither knoweth him; but ye know
him; for he dwelleth with you, and shall
be in you." We must not grieve the Com-
forter, the Holy Spirit; for "whosoever speak-
eth against the Holy Ghost, it shall not be for-
given him, neither in this world, neither in the
world to come." The Holy Spirit does not
dwell in those who are subject unto sin; he
will have a pure heart; he will lead, guide,
and direct us in all truth, and he will also
preserve us forever. King David also prayed
to our heavenly Father, that he should not
withdraw his Holy Spirit from him. Through

him have all the prophets prophesied. The
Holy Spirit directs us to all good. Through
the Holy Spirit, the Old and New Test-
aments have been written. Without the
Holy Spirit, all doctrine and preaching are
in vain, and all that is not done through him
is an unnecessary work; a work that can
yield us no profit. But whatever has been
done through him, is for the instruction and
reformation of every afflicted and comfort-
less soul—those who appear, like David, to
be bowed down greatly, to go mourning
all the day long.

Beloved brethren and sisters, we may
search the Scriptures as often as we will,
and we will find but one way to salvation,
and that is the narrow way, and few there
be that find it. But if we turn to Jesus
with our whole heart, we shall receive peace
for our souls. There are not many ways to
the kingdom of God: but many cry, Lo,
here is Christ; or, lo, he is there, and shall
decieve many; and if it were possible, they
shall decieve the very elect. We must be
born again before we can walk in the way
of peace; henceforth we must be in a con-
dition to perform good works until our end,
and the more we bring forth in this life, the
greater will be our desire for the heavenly
land; for where our treasure is there will
our hearts be also. If we follow after earthly
possessions, our treasure will not be in heav-
en, for we are carnally minded. The car-
nal mind is enmity against God, and work-
eth death. "If ye live after the flesh, ye
shall die; but if ye through the Spirit do
mortify the deeds of the body, ye shall live."
Ezra says, "A city is builded, and set upon
a broad field, and is full of all good things:
The entrance thereof is narrow, and set in
a dangerous place to fall, like as if there were
a fire on the right hand, and on the left a
deep water; and one only path between
them both, even between the fire and the
water, so small that there could but one man
go there at once."

From this we can see that we can take
nothing with us to pass through the narrow
way. Hence we must leave all behind—
our own will and evil, corrupt natures, lusts,
desires, the pride of life, and deceitful riches,
which have already led so many to ruin.
Everything that will be any possible hin-
drance to us on this narrow way must be
left behind. We may have riches, but our
hearts must not be placed thereon, neither

must we forget the poor, and those in want. Our Savior says, "Ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always."

CHRISTIAN SCHMITT.

Dickinsonville, N. Y.

For the Herald of Truth.

We are Servants.

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey," Rom. 6: 16.

All of us are either servants of God or servants of sin. We cannot, at the same time, serve two masters; we will either hate the one and love the other, or hold to the one and despise the other. Christ says, "Ye cannot serve God and mammon." "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Inasmuch as we must be the one or the other, either servants of God or servants of sin, it will be to every one a matter of great importance to scan and investigate to whom we yield ourselves servants to obey. This every one may do by comparing his conduct and actions with the teachings of Christ in his gospel. Christ left us his gospel to show unto us what he wants us to do, and what he wants us not to do. The heart of man, is, by nature inclined to evil, and if we give it loose reins to do that to which nature is inclined, we will commit evil; and he that committeth evil doeth not that which Jesus commands us to do in his gospel; and he that doeth not what Jesus commands us to do is disobedient to him; and he that is disobedient unto him does not serve him and must therefore be a servant of sin, for he says, "He that is not with me is against me."

Many profess to believe on Jesus, but where are their works, and what are the fruits of their works? We must, as a matter of course, all believe on Jesus if we desire to be saved, for Paul says, "That without faith it is impossible to please God; and James also says, 'As the body without the spirit is dead, so faith without works is dead.'" Therefore we cannot have true faith without having the works and the fruits which true faith yields, and if we have not the works our faith must consequently be dead, and a dead faith availeth nothing. Yet, we would be like those of whom Titus says, "They profess that they know God; but in works they deny him."

Thus we may easily learn whose servants we are. If we keep God's commandments and work faithfully and diligently in his vineyard, we are his servants; but if we are disobedient and do not accept his commandments, we are against him and thereby reject and despise him, and in doing this we commit sin. John says, "He that committeth sin is of the devil;" and Jesus says, "Whosoever committeth sin is the servant of sin." If we profess to be the

servants and followers, of Christ and keep not his commandments, we attest that we have not the truth within us, for the apostle John says, "He that saith I know him (Christ), and keepeth not his commandments, is a liar, and the truth is not in him." A liar is of the devil, who, as Christ asserts, "was a murderer from the beginning." And again Christ says, "When he (the devil) speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." And a liar, says John the divine, shall have his part with the unbelieving, abominable, murderers and idolaters in the burning lake," Rev. 21: 8.

Kind reader, may you duly reflect upon this matter and be not deceived, for "God is not mocked." Remember, that if you are not a servant of Christ, that you must be a servant of sin. If you do not gather with Christ and labor for him, you are scattering and you are an impediment and obstacle in his cause. Many fancy and flatter themselves with the thought that because they deal honestly with their fellow men, give alms, attend church, lead a moral life and wrong no one, they are all right. This assertion we often hear; but is it scriptural? We must love Christ above all other things, and if we do this we will also keep his commandments. He himself says, "He that hath my commandments, and keepeth them, he it is that loveth me." And again, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."

So then we have no excuse for continuing in our sins and follies, for Christ has spoken unto us, given us his gospel in which we are told what he requires of us, and if we do not accept these his commandments we are disobedient, despise him and his word and act against our better judgment. James says, "To him that knoweth to do good, and doeth it not, to him it is sin." Now then, who knoweth not how to do good? and what is his excuse for not knowing it?

Remember, the faithful and obedient have a great promise; but a dreadful punishment awaits the unfaithful and disobedient. He that is faithful to Jesus, and keeps his commandments, is his servant. He says, "Where I am, there shall also my servant be." Or, "Ye are my friends, if ye do whatsoever I command you." Now, if to be his servants we must be where he is, where shall we be if we are not his servants? And if we are his friends when we do whatsoever he commandeth us, what are we if we do not that which he commandeth us? If we are only to be his friends when we serve and obey him, it is evident that we are not his friends if we are disobedient to his commandments, and as well as he can say, "He that gathereth not with me scattereth abroad," he can also say, "He that is not my friend is my enemy." But what shall become of his enemies? He says, "These mine enemies, which would not that I should reign over them, bring hither and slay them before me."

Therefore let us try to be true servants in the vineyard of our Lord that we may gather with him. If we are truly faithful in all our duties unto him, we may, by our good works, influence others to become the servants of Jesus, which will be gathering with him—gathering souls for Jesus; but if we are disobedient, reject him when he knocks at the door of our hearts, and lead an unprincipled life, we may thereby stand in the way of many a one, and be a hindrance to them to become the servants of Jesus, and this would be scattering abroad and marring the cause of Christ. Let every one reflect upon these things and consider well whom he is serving, Christ or Satan, for "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness." MARTIN.

For the Herald of Truth.

Seek Ye the Lord.

Dear readers, When we contemplate the goodness of God, his abounding love toward man, and man's disobedience to him, we are amazed at his great forbearance. We should feel thankful that his Holy Spirit still strives with us, and warns us to hold fast to our conversion, that we may remain faithful to the end. I thank the Lord that I am yet in the land of the living, and am once more encouraged to exhort the readers of the Herald to forsake all worldly lusts, for they tend to lead the soul to destruction.

We should try with earnest and upright heart, to seek spiritual wisdom, and cast aside all worldly things. It appears strange, and grieves me very much that there are such vast numbers groveling after the world; and this too among the professors of Christianity. Many of them attend political, and town meetings, and engage with the worldly minded in a war of words, which things ought not to be. According to the doctrine of Jesus, such things do not belong to a Christian, or godfearing person.

Jesus commands us to forsake all we have and follow him in all holy conversation, walk and conduct, and to love our neighbor as ourselves, and to do good to them that hate us. We should avoid all worldly amusements, such as are calculated to gratify our vain desires, of which we might mention, theaters, balls, suppers, parties, &c., for these do not belong to the children of God. We should love one another, love every soul, our enemies as well as our friends, and avoid all vanities as will give offense to others, that we may be found obedient servants. Paul says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," Rom. 5: 19.

We should walk obedient to his word and will, that others may be brought to repentance by our holy walk and conversation, "For the grace of God that bringeth salvation hath appeared unto all men, teaching

us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

Sometimes when temptations meet us we give way to them, and everything becomes dark and gloomy, and we do that which we ought not, "For we know that the law is spiritual; but I am carnal, sold under sin; for that which I do, I allow not; for what I would, do I not; but what I hate, do I," Rom. 7: 14, 15. Here you may learn that we are carnal; that we are so weak in spiritual things that we frequently forget our Lord and Savior, who has done so much for us, that we might be saved.

Dear readers, Do we see and feel that wicked spirit of Satan striving to entice us, and lead us astray? He often comes as an angel of light, showing us all the vain things of earth, to allure us to vice. But let us pray to God to assist us to resist those temptations. Let us watch and pray that we enter not into temptation; that we pray without ceasing. We often find that "the spirit indeed is willing, but the flesh is weak." "For the good that I would, I do not; but the evil that I would not, that I do." How true are these words, and how applicable they are to the most of us! How frequently are opportunities presented to us where we might visit the sick, extend the hand of sympathy and charity to the poor, give a word of comfort to the mourning, encourage the weak saints, direct those who feel the burden of sin to the crucified Savior, and in many other ways might we do good to our fellow men, which we neglect.

Henceforth let us not be so careless, but take more heed to the word of God, and "Lay up treasures for ourselves in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," that we may be rich in spiritual things, and not crave after the wealth of this world. The danger of riches indeed is great; Jesus says, "How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

In our journey through life we should pray for one another, that we may be all joined together in one holy communion here in this world; and in the world to come, be with those whose robes have been washed white in the blood of the Lamb.

Elkhart, Ind.

J. G. LONG.

For the Herald of Truth.

On Close Communion.

If God will be my helper I will try to bring a few thoughts before the readers of the Herald, on the important subject of close communion. The question is often asked why the Mennonite church does not hold open communion with all other churches. I think this close communion is founded on true scriptural grounds.

Paul says, "For this ye know, that no

whoremonger nor uncleanness, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: For because of these things cometh the wrath of God upon the children of disobedience. Be not ye yet therefore, partakers with them. For ye were sometime darkness, but now are ye light in the Lord. For the fruit of the Spirit is in all goodness and righteousness, and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret; but all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light; wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Now the apostle says he understands what the will of the Lord is. All such as profess the Lord, should know that it is his will that we keep his commandments. He has said, Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. He also said, Sue no man at law.

We know that some churches tolerate some of these things which our Savior has forbidden. They sue at law; they use the carnal weapon, and slay their carnal enemies; they tolerate freemasonry, and join in with the Odd Fellows, and decorate their bodies with all the vain and fleeting fashions of the world. Is this the will of the Lord? No, I think these are the unfruitful works of darkness, of which the apostle speaks, and with which we shall have no fellowship. Can we with these considerations, consistently commune with such persons? I think not. If any of the members of our church would commit any of these vices named—go to war voluntarily, or sue at law, or join the Freemasons or Odd Fellows, according to the directions laid down in Holy Writ, he would be expelled from the church, unless he would hear the church and repent of the evil that he had done; but if he hear not the church, let him be to us as a heathen man. I believe no one would think that the one expelled from the church would be a fit subject to commune with the church; yet he has done no more than some belonging to the churches that tolerate such things.

If we would hold open communion we might as well tolerate such things in our church; but we know what the will of the Lord is, therefore let us try and do his holy will so that when death overtakes us that we may be able to be among those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb among those who hunger and thirst no more; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of

waters, and God shall wipe away all tears from their eyes.

I will leave the subject to the consideration of the reader. May the grace of God, the communion of his Holy Spirit be and abide with us all, now and ever more. Amen.

Dale Enterprise, Va. P. S. HARTMAN.

For the Herald of Truth.

An Invitation.

Many blossoms full of promise
Have been blighted with the cold;
There are also lambs who've perished,
'Cause they wandered from the fold.
But a shelter is provided—
Trust in Jesus' love and care;
'Neath his sheltering wings take refuge,
Calm, sweet peace, and rest are there.
Come, O sinner, leave your idols!
Stray no farther from the fold;
For the world is full of danger,
And its frowns are bitter cold.
Trust in him who yearns to shelter
All the helpless here below;
He will lead you through green pastures,
Where the living waters flow.

Jesus came to save his people
From all sins and from all woe;
Though our sky be sometimes clouded,
Still it cannot long be so;
For our Lord we know is mighty;
All who trust in his high name,
They shall never be forsaken—
Never come to grief and shame.

Ye who follow worldly pathways,
Come, no longer now delay;
Trust not in your worldly wisdom,
Jesus is the only way.
"Empty forms," they have no virtue:
Let the Savior have thine heart!
By so doing, then, like Mary,
You have chosen that "good part."
SIMON P. YODER.

Incentives to Youthful Devotion.

I earnestly wish that I could induce all young persons to divest religion of every gloomy and repulsive association; to feel that it does not consist, as some would fain represent it, in solemn looks and a sanctified demeanor, or in an affected fondness for long sermons or long prayers, but that, properly understood, it is—and especially for the young—a cheerful and lightsome spirit, rejoicing with affectionate confidence in an Almighty Father, unalloyed with fear, unshaken by trust. Would you have within your bosom, that peace which the world can neither give, nor take away? Would you possess a source of the purest and sweetest pleasures? Would you have that highest of all blessings, a disposition to relish, in their highest perfection, all the innocent and rational enjoyments of life? Then, let me conjure you to cherish a spirit of devotion;

a simple-hearted, fervent, and affectionate piety. Accustom yourselves to conceive of God, as a merciful and gracious parent, continually looking down upon you, with the tenderest concern, and inviting you to be good, only that you may become everlasting happy. Consider yourselves as placed upon the earth, for the express purpose of doing the will of God; and remember, if this be your constant object, whatever trials, disappointments, and sorrows, you may be doomed to experience, you will be sustained under them all, by the noblest consolations.

With a view of keeping up a perpetual sense of your dependence upon God, never omit to seek him habitually in prayer, and to connect the thought of him with all that is affecting or impressive, in the events of your lives; with all that is stupendous, and vast, and beautiful, in the productions of his creative power and skill. Whatever excites you, whatever in the world of nature, or the world of man, strikes you as new and extraordinary, refer it all to God; discover in it some token of his providence, some proof of his goodness; convert it into some fresh occasion of praising and blessing his holy and venerable name. Do not regard the exercises of devotion as a bare duty, which has a merit in itself, however it is performed; but recur to them as a privilege and a happiness, which ennobles and purifies your nature, and binds you by the holiest of ties, to the greatest and best of all beings.

When you consider what God is, and what he has done; when you cast your eyes over the broad field of creation, which he has replenished with so many curious and beautiful objects, or raise them to the brilliant canopy of heaven, where other worlds, and systems of worlds, beam upon the wondering view; when day and night, and summer and winter, and seed-time and harvest; when the things nearest and most familiar to you, the very structure of your own bodily frame, and that principle of conscious life and intelligence which glows within you; all speak to you of God, and call upon your awakened hearts to tremble and adore; when to a Being thus vast, thus awful, you are permitted to approach in prayer; when you are encouraged to address him by the endearing name of a Father in heaven, and with all the confidence and ingenuousness of affectionate children, to tell him your wants and your fears, to implore his forgiveness, and earnestly to beseech him for a continuance of his mercies: you cannot, my young friends, if you have any feeling, any seriousness about you, regard the exercises of devotion as a task; but must rejoice in it as an unspeakable privilege, to hold direct intercourse with that great and good Being, that unseen but universal Spirit, to whose presence all things in heaven and on earth bear witness, and in whom we all live, and move, and have our being.

Thus excite and cherish the spirit of devotion. Whenever anything touches your

hearts, or powerfully appeals to your moral feelings, give way to the religious impulse of the occasion, and send up a silent prayer to the Power who heareth in secret. And, in your daily addresses to God, do not confine yourselves to any stated form of words, which may be repeated mechanically without any concurrence either of the heart or of the head; but after having reviewed the mercies of your particular condition; after having collected your thoughts, and endeavored to ascertain the wants and weaknesses of your own character; give utterance, in the simple and unstudied language which comes spontaneously to the lips, to all those emotions of gratitude and holy fear, of submission and trust, which cannot fail to arise in your hearts, when you have previously reflected what you are, and find yourselves alone, in the presence of an Almighty God.

Selected by DANIEL SHENK.

For the Herald of Truth.

Disappointments.

We meet with many disappointments in the world, both temporal and spiritual. How often are our views, plans and hopes of the future, blasted? There is often a line drawn very unexpectedly. Although we are placed over many things, we can learn that we have not every thing under our own control. God, who has given them, often directs quite differently, and it may be for the best. Misfortune, sickness, sorrow and trouble we may have to experience in this unfriendly world of ours, yet we should not get discouraged. Our Savior says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

"Oh, what are all my sufferings here,
If Lord, thou count me meet
With that enraptured host 't appear,
And worship at thy feet.

Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again,
In that eternal day."

If any of those afflictions are laid upon us we should not grieve or lament; and, perhaps if we were visited with afflictions occasionally, we might be drawn nearer to God. The Patriarchs of old endured sore trials and afflictions, and we believe they operated to their benefit, and that they have entered into their rest. Yes, afflictions serve as a rich balm to the soul, and often prove a blessing to many. Paul, in writing to Titus, says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

This grace, we believe, has awakened, and humbled many a haughty spirit, and opened their eyes, so that they could see their true condition, thereby causing them to repent and be converted to the living and true God. Many cannot realize their true condition, until they have been brought to a

sense of their duty through the fire of affliction. With some it takes grace within, and affliction without, to break their hardened hearts. Man is a poor mortal while living in sin, and if left to himself would remain in the dark; but when the light of grace shines in his heart, he will become poor in spirit: for such, there is hope. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Behold how little the poor publican was in his own estimation, yet his short prayer was very effectual. All who have more to bring need not be discouraged. Be not discouraged, although disappointments meet you all along the pathway of life. He that endureth to the end shall be saved.

J. D. H.

For the Herald of Truth.

Admonitory.

Remember thy Creator,
Now in the days of youth;
Heed not the voice of Satan—
He is opposed to truth.

He'll tell thee thou'rt young yet,
And hast long time to live;
'Tis thus, he would delude thee,
Thy service to receive.

Thy days—at most not many,
Will soon have passed away;
Oh! then remember Jesus,
And serve him while you may!

The evil days are coming,
Old age with all its cares,
Is rushing in upon thee,
With its ten thousand snares.

DANIEL BRENNEMAN.

For the Herald of Truth.

The World's Wisdom.

Our Lord asked his disciples and some others that were with him at the time, what it would profit a man if he should gain the whole world and lose his own soul? We will ask, What shall it profit a man if he knows all about the sciences, and is able, as Paul says, "to expound great mysteries," and be void of the wisdom contained in the great Book of Life.

We despise not the lights of science; but, as the world's *wisdom*, it can afford us no light in the spiritual pathway. A certain writer, speaking in reference to this matter, says, "A man may know all about the rocks, and his heart remain as hard as they are; he may know all about the winds, and be the sport of passion as fierce as they are; he may know all about the seas, and his soul resemble the troubled waters, which cannot rest; he may know how to rule the spirits of the elements, and yet not know how to rule his own. He may know all that La Place knew—all that Shakespeare knew—all that great geniuses have ever known, but if he knows not his Bible, what shall it avail?"

For the Herald of Truth.

LINES

On the death of SIMON and MALINDA BRENNEMAN, and JOHN STEWART; children which died recently in Allen co., Ohio.

By DANIEL BRENNEMAN.

Little children, those dear ones,
Which Jesus calls to him;
He in tenderness keeps them,
In love as his own.

CHORUS.

"Like the stars of the morning,
His bright crown adorning;
They shall shine in their beauty,
Bright gems for his crown."

Little children, says Jesus,
Suffer to come to me;
"For of such is the kingdom
Of heaven," their home.

CHORUS.

Little children on the bosom
Of Jesus reclining;
Where by beautiful angels,
They gently are borne.

CHORUS.

Little children with Jesus,
How blest their condition;
On his bosom of mercy,
Like lambs they are borne.

CHORUS.

Oh methinks I can almost
Behold the dear children,
In the arms of the Savior,
In glory at home.

CHORUS.

Little SIMON, and MALINDA,
AND JOHNNY together;
Are now happy in the smiles
Of the Savior, at home.

CHORUS.

Oh, then Fathers and mothers,
Weep not for your children!
They are blessed and happy,
With Jesus at home.

CHORUS.

Shall we meet with the children,
And share in their glory;
Where with Jesus they're waiting,
To welcome us home?

CHORUS.

A Year of Disaster.

On January 4th, 1872, there were violent thunder-storms with shocks of earthquake in England; 16th, the great earthquake at Shemacha, Caucasus, occurred, killing 137 people, wounding 44, and destroying the city; 16th, there were reported terrible floods in England which caused immense losses of property. The next day began the great and famous snow blockade on the Northern Pacific railroad. The latter part of January and the beginning of Feb-

ruary were extremely cold, and many persons in the Northwest died from exposure. February 8th, three persons were killed in Utah by enormous snow slides, 2,000 feet in height; the 14th a frightful storm in the Northwest, 800 cars blockaded, and many persons reported as perishing from cold. March 30th, snow drifts were reported in Nova Scotia thirty feet deep; 20th and following days, many shocks of earthquake were felt in California; 1,500 miles of country were shaken, 40 people killed, and 100 wounded. Oaxaca, Mexico, was visited by an earthquake which destroyed part of the city on the 27th. April 2nd, Antioch, Syria, was destroyed by an earthquake, by which 2,000 persons were killed. An eruption of Vesuvius—the most terrible for two centuries—occurred on the 25th to 27th, causing the death of 200 persons. June 8th, a great tornado occurred in Ohio, by which 160 houses were blown down and 60 persons more or less injured. The summer in the Northern States was characterized by the intense heat which occurred at short intervals and continued long. The first snow fell at Blandford Mass., on the 31st of August. September 28th, Osceola, Ark., was nearly destroyed by a hurricane, and the following day there were great gales and immense loss of property on the lakes. October 24th, disastrous freshets on the river Po in Italy rendering 60,000 families homeless. On November 13th and 14th terrible gales in the Baltic and North seas; 80 ships and hundreds of lives reported lost; the damage between \$2,000,000 and \$3,000,000; 26th, great gales on the English coast, causing floods; 8th to 19th, hurricane in England and Ireland, towns flooded and 449 lives reported lost in ten days; 19th, the Seine overflowed and Paris was partly under water; 22nd, the greatest inundation of the Thames in twenty years occurred at London; 26th, great snow storm in New York, travel almost stopped. The following days the storm continued in the West.

Jan. 1 to 8, 130 persons died of small-pox in Philadelphia; small-pox reported as spreading in all parts of England, Ireland, and Scotland. March 22nd, small-pox in New York and vicinity. April 2nd, 43 persons reported as dying in a week of small-pox in Montreal. June 11th, cholera appears in Southern Russia. Week ending July 6, 1,569 persons died from the terrible heat of the herds of England; 20th, cholera spreading in Central and Southern Russia. August 20th, cholera in India and West Russia. September 17th, fatal cattle plague appears in Nevada. October 1st, the great horse plague appears in Ontario, Canada, and in two months following is said to have attacked 5,000,000 horses; 10th, 3,000,000 of persons said to have died of famine and plague in Persia; 26th, 30,000 horses sick of epizootic in New York—the following day witnessed a great mortality among the sick ones; 30th, cholera appears in East Prussia,

Hungary, and Ireland. November 2nd, the horse-plague reaches England; 3rd, cholera in Vienna, Prague, and Berlin; 18th, 80, 000 Russians have died since January 1st, of cholera.

The Riches of his Glory.

This phrase occurs four times in the New Testament. It is found only in the writings of Paul. It is a Hebrew form of expression, equivalent to "his glorious riches." In Romans 9: 23, the apostle states it was God's plan to "make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." In Eph. 1: 18, he prays that "the eyes of their understanding being enlightened, they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." In Eph. 3: 16, he prays that God would grant them, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;" and in Col. 1: 27, we read of the saints, "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." It is therefore clear that all implied in this phrase shall be made manifest in the saints, shall be known by them, shall strengthen them, and shall secure to them the blessings of a glorious experience.

What, then, are these "glorious riches?" Who but God can fully answer that question? Sometimes he speaks to us concerning them. By one apostle he tells us of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5: 22, 23. By another he tells us of "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity," 2 Pet. 1: 5-7. What a beautiful constellation of virtues is here! They are the graces of the Holy Spirit. He who has these has glorious riches. Nothing shall ever harm him.

In another place God says, "All things are yours; whether Paul, or Apollas, or Cephas, or the world, or life, or death, or things present or things to come; all are yours," 1 Cor. 3: 21, 22. Are not these riches of glory? This world and the next, with all the real blessings in both, belong to the people of the Most High. This is very much the way in which Christ personally stated the matter: "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting," Luke 19: 29, 30. In like manner, Paul says that godliness has the "promise of the life that now is, and of that which is to come," Tim. 4: 8.

We may then sum up these riches of glory thus: Believers have full and free forgiveness of all their sins; they are fully accepted in the Beloved; they are clothed in Christ's

spotless righteousness; they are adopted into the family of God; their title to heaven through Christ is perfect; they are regenerated; they have increase of grace; their sanctification is at least begun; they have peace in believing; they are sure by faith of victory over sins, the world, the flesh, the devil, all sorrow, death, hell, and the grave; they have the elements and principles of all virtues, and shall, if faithful, have them all perfected; they have God for their Father, Christ for their Savior, the Holy Ghost for their Comforter, hope in God for their anchor, and heaven for their home; they shall have boldness in the day of judgment; they shall be like Christ and with Christ forever; they shall inherit all things. O, who would not be a Christian? *Tract.*

For the Herald of Truth.

The True Riches.

Human life presents pictures, affording strange contrasts. We see some men who appear to be dandled on the lap of prosperity from youth to old age. We see others to whom misfortune is forever clinging. Again we see others experiencing the ups and downs of life, sometimes basking in the smiles of prosperity, and sometimes overcome by the frowns of adversity, and yet man's happiness or misery need not depend but very little on his state or condition in life. A man who is born to riches or who has been borne along on one uniform wave of success, may, at the same time, be deprived of realizing that wealth of life's being which belongs to him who has experienced great losses, or whose soul has been purified from the drops of earth by the weight of some overwhelming sorrow.

The true riches of life consists in a flowing out of love and sympathy from one human being to another. If we could imagine the world inhabited only by a single individual of the human species, we would have a picture before us of misery in its completest sense. Of what avail to him would be the possession of great riches? The humblest family that can be found among the lanes and alleys of our great cities, if it has love in its midst; love between husband and wife; love between parents and children; love between brothers and sisters; love extending to others in the great world around them—is richer than the indwellers of that splendid palace where contention, and hatred, malice, and variance reign, or where the inmates

are wrapped up with a cold, unfeeling selfishness.

Who can count the riches that a family has in its loving children, "and a little child shall lead them?" who can estimate the poverty that befalls a family when some beloved child is removed by death? Yes, the true riches after which we all should seek is the outflow and the inflow of love from one to another. We do not, however, deny that poverty carries with it many unpleasant accompaniments—that love in a cottage has its drawbacks. But if we can constantly feel that we are striving to do just the very best we can, what is there in our surroundings to make us really unhappy, even if we fail in providing proper clothing for our families; if we hear a cry for bread if we have none to give; or if a condition of nakedness and starvation almost stares us in the face—why? What, then, if we have done the best we could to keep away famine from the door, and if our brother shuts his eyes and his ears to our wants, would we not rather suffer and die for no fault of ours, than to live like our rich brother with the weight of responsibility resting upon him for neglecting to minister to his brother's wants?

Earth is not our abiding place. We must all soon, very soon die. What matters it whether we die today or to-morrow, if we but improve the talent committed to our care to the best of our ability? It is better to suffer wrong than to do wrong. That man is happy who dies steeped in poverty, yet trusting in him who has saved him from all his sins; while his condition is lamentable indeed, who continues to live on, from day to day, using his wealth for the gratification of self, and scornfully asking, "Am I my brother's keeper?" *JOHN P. KING.*

Style, Not Taste; Fashion, Not Refinement.

I observe that almost all persons, who discuss fashions, apologetically, fail to make certain important discriminations.

They talk of beauty, taste, art and refinement, as if those things were synonymous with style or fashion.

They point to the beautiful green earth, with its endless profusion of beauty, in the forms and colors of its vegetation. They point upward to

the spangled heavens, all radiant with celestial splendor. They tell us that God has made everything beautiful in his time, and that we should imitate his exquisite creations.

If it were really a question of taste, art, beauty, or refinement, this argument would be relevant and weighty. We may certainly aim to build and dress in good taste and with refinement.

But the argument is almost entirely irrelevant.

Style is not taste, and fashion is not refinement. The prevailing styles seldom correspond with good taste, and then only accidentally. The female dress-fashions of to-day, as all persons of culture and refinement well know, are made up of horrid deformities, tawdry finery and costly vulgarity.

The *demi-monde*, who invent them, and the journalists, who spread them, are not true artists. Indeed, from these inventions, we might almost suppose them to be barbarians.

A painter or sculptor would destroy his art-reputation, if he were to present, on canvass, or in marble, almost any part of the form which a girl of the period presents to the eye. An angel attired in fashion would present the appearance of a monster.

It is amazing, that cultured American women should submit to such deformities and vulgarities—women who really possess

"A discerning sense
Of decent and sublime, with quick disgust,
From things deformed, or disarranged, or gross
In species."

Refined culture, then, does not originate fashion. Fashions have their origin in "the lust of the flesh, the lust of the eyes and the pride of life." The profligate women of our modern Sodom invent most of them to set off their female charms in a bewitching manner.

Several intelligent and respectable ladies of Paris lately visited their haunts in disguise, and they have reported that their style of dress is the chief element of their peculiar influence over the other sex. "It sets on fire the course of nature; and it is set on fire of hell."

Gay and immodest attire was the badge of vice in Bible times.

No respectable lady can walk the streets of a European city to-day, clad in fashionable attire and unat-

tended, without exposing herself to suspicion and insult.

Among our respectable American women, fashion is founded mainly on pride. It is an effort to attain the distinction of superior excellence, wealth and happiness. It is an effort to outrank the masses, by outstripping them in changing our clothes. It is an effort to prove that "we are as good as any body," by dressing as gay and as stylish as any. It is the lowest arena and the silliest struggle that pride has ever entered.

New styles almost uniformly appear hideous indeed. But they are soon associated with wealth, pleasure and aristocracy; and by an illusion of fancy, they are invested with a kind of fictitious beauty and loveliness. In discussing this subject, then, we should clearly understand that style does not usually originate in taste, but in lust and pride, and that fashion is not usually an exhibition of refinement, but of vulgarity.—*Mother's Magazine.*

Brevities.

SELECTED BY J. K. HARTZLER.

Worldliness consists in living for things present and perishable, and not for God.

When one has not what he likes, it is best to like what he has.

There is no such thing as being at peace with God and at war with your neighbor.

No matter how deeply we are injured, there is but one course for us—forgive as we hope to be forgiven.

By communicating our griefs we have less, and by communicating our pleasures we have more.

Fault-finding is sometimes a mere escape-valve for present ill-humor.

In these days of inordinate greed and self-indulgence, keep down the evil spirit of grasping. What they don't have makes thousands wretched.

Conversion does not produce uniformity in thought, or word, or action, but controls and consecrates the human heart in the life-work for which it is adapted.

Like as if a king should make a poor beggar-born his loving son and heir by adoption, he would be greatly bound to love him, and to be thankful to him forever: even so, and much more, we ought to love

the Son of God, who has made us sons and heirs to his Father by his death and redemption.

The same love that pierces your apathetic comfort, and tears up the world's deceitful promises, and strips away the poisoned robe of selfish pleasure, will give you riches and beauty and joy, over which neither disaster nor death can have power.

If the Bible did not tell us Jesus was poor, I should have known it from his own words. Who would have talked about putting pieces upon old garments, or sweeping the house diligently, if he had not seen his mother doing it? So while I was busy over these things and a hundred household works like them, I knew that he knew exactly all about them, and that made them sweet to me.

It is a great gain when those who have a controversy, or discussion, have grace to overcome the temptation to say sharp and bitter things to, and of one another. "Come and let us reason together," is even God's manner of addressing erring men; much more does it become us so to speak.

Many persons mistake enlarged selfishness for unselfishness. They are ready to make almost any personal sacrifice for their own familiar and intimate, personal friends, but beyond that narrow circle their sympathies do not go. As if one should say, "Am I not Christianly unselfish? Behold how I love and serve my friends!" Genuine unselfishness consists in serving those who can make no return for our service, and in loving those who have no society or family claims upon us. Instinctive affection, which we share with the brute creation, should not be mistaken for unselfishness or philanthropy.

Parable of the two Houses.

Have you ever read the parable of the two men who built—one upon the sand, and the other upon a rock? You will find it in the seventh chapter of Matthew. It is used as a figure or representation of the difference that there is with people in regard to starting in the good way of life. Those who are really in earnest, depending upon the Savior, are said to build upon the rock; while those who trust in their moral character,

or good works, are said to be building upon the sand.

We may suppose that these men, spoken of in the parable, built their houses near a stream of water. In the country where this took place the climate is more dry than ours, and the river beds very often become dry; but in a short time it may rain so much that these empty water-courses suddenly become filled with water; sometimes they overflow and spread over the country doing great damage. One of these builders is represented as being a wise man; and knowing that great floods frequently prevail, he dug deep in the rock which he knew would be a foundation that could withstand the storm. The other was a foolish man. He thought the sand would be much easier to dig in than the rock, and, as a pleasant situation was offered, he chose rather to build there than to go to the trouble to which the other one went. He did not look ahead; if he had, he would not have built there. As long as the fine weather lasted his house stood, but it was not proof against the stormy seasons. "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." But how was it with the wise man's house. "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." * *

Mind.

Mind your *tongue!* Don't let it speak hasty, cruel, unkind, or wicked words. Mind!

Mind your *eyes!* Don't permit them to look on wicked books, pictures, or objects. Mind!

Mind your *ears!* Don't suffer them to listen to wicked speeches, songs, or words. Mind!

Mind your *lips!* Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them. Mind!

Mind your *hands!* Don't let them steal, or fight, or write any evil words. Mind!

Mind your *feet!* Don't let them walk in the steps of the wicked. Mind!

Mind your *heart!* Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it his throne. Mind!—*Apples of Gold.*

Herald of Truth.

Elkhart, Ind., March 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Reduction of Fare for the Russians.—Through a letter from M. C. Hazard of Chicago, we are informed that the Northern Pacific Railroad Company has succeeded in making an arrangement with the trans-Atlantic transportation companies by which the fare for the Mennonites who wish to emigrate from Russia and settle upon the lands on the line of their road, is reduced to £10.4, or about \$50.00 American money. This makes the expense of the journey very much less than usual.

Our Aged Brother and minister, Jacob Andrews of Lancaster county, Pa., we regret to learn is in feeble health. In a letter under date of Jan. 23rd, he writes, "I am hardly able to write much at present; I am old and weak (nearly 76 years old), and sickly. I have been confined to the house for more than four weeks past. I hope it will all work together for good." May God bless the aged brother in the evening of life, and amidst the afflictions of age may he possess a sure confidence and a steadfast hope in him who has promised to be with his children always, even unto the end of the world.

Something to Think about.—A subscriber whose heart seems to be deeply interested in the prosperity of the church and also in any effort that is put forth to spread abroad the truths of the Gospel, writes to us as follows: "I would like to send you more subscribers, but as circumstances are in our neighborhood, I am not able to do so. Some think the paper is too high in the price; some say they can read their Bible which is of more use to them, &c. * * * Now I have read the Bible and Testament through a number of times, and found many

passages which I did not understand properly, but by reading the Herald I find many such, more perfectly explained." Here we find just where a paper like the Herald aids the people. It explains the passages of Scripture, and helps people to understand the Scriptures, and exhorts and admonishes them to walk in the way of life and obey the blessed precepts of the Savior; and we believe that this is right and proper, and we only wish everybody could see this and we could all work together with one mind and one heart, and help each other, be more earnest in the service of God and in following Jesus and less given to faultfinding. We are all apt to see the faults of our neighbors, but we never stop to look at ourselves. O my friend, What does Jesus say? "A new commandment I give unto you, that ye love one another."

Intemperance.—There is no greater source of evil, in the world than the excessive use of malt and spirituous liquors. There are thousands and millions of our fellow men groaning under the terrible calamities brought upon them by the demon of intemperance. There are widows and orphans mourning all over this land, who owe all their sadness to the fatal cup. There are weeping mothers and sad hearted children, waiting with fear and trembling for the coming of husband and father who has been setting too long in the dramshop and the saloon. The man who drinks to excess is certainly a most pitiable object; unfitted for business, a disgrace to himself, his family, his friends and his neighborhood; he goes on destroying his health and his mind, wasting his property and ruining his own soul. The drunkard, we are told, can never enter the kingdom of heaven. Oh! how sad, and yet there are many who by their example, and their words encourage this very thing; even men who profess to be christians and followers of Jesus are sometimes seen to enter these dreadful places of vice and wickedness where strong drink is sold, and where they will find the tools of the gambler and the gambler and enjoy themselves over a social glass, and listen to the vile conversation of those who frequent these places of sin and shame. How would that parent feel as he looks upon the innocent face of his boy or girl, if he should know that in years to come one or the other of his own family should be led to be a drunkard, and yet, under the influences which surround us, with all these saloons and dramshops, with these licensed

powers of darkness in our midst, who can tell what in the course of time they may not do? how many they may lead astray? how many they may drag down to a drunkard's grave? For they have already done much in this direction, and their work is going on all around us at this very time. Thousands are made to fill the drunkard's grave every year. Thousands of orphans and worse than orphans, are mourning to-day in all the sadness of their hearts on account of this very thing. And so there are wives and mothers who are living a life worse than death because of wicked, drunken, cruel husbands, who not only do not provide for their households, but also disgrace and abuse them and make their lives miserable. What a shame, that such scenes should transpire in a christian land like ours; but we are glad to see that the subject is exciting attention, and that even our legislators and others are interesting themselves in Indiana, Pennsylvania and other states; and we trust God will give them wisdom to enact such laws as will be for the good of the people and which if possible will, to some extent at least, close the floodgates of this moral corruption, and bring the blessings of sober and peaceful industry to many a downcast and poverty stricken household, and joy to many a sorrowing heart. Let us pray earnestly as the apostle commands for our rulers and legislators, and in all reasonable and right ways try to throw our influence on the side of "righteousness, temperance" and truth, so that we may indeed prove a blessing to our fellow men, and let our light shine that the world may see our good works and glorify our Father which is in heaven.

Conferences.

The time for our spring Conferences will soon again be at hand, and we trust all our people will feel in them that interest which these important gatherings demand. Many of the ministers indeed need to be encouraged a little in this respect. Every minister should try and attend the conference in his own district, and thus lend his aid in building Zion. A great deal might be accomplished in this way.

THE SEMI-ANNUAL CONFERENCE in Lancaster county, Pa., will be held on Friday, April 4th, being the Friday before Good Friday, at Brubaker's Meeting-house, about three miles west of Lancaster City.

THE SEMI-ANNUAL CONFERENCE in Vir-

ginia, will be held on the 25th of April, being the last Friday in the month.

CONFERENCE in Montgomery county, Pa., on the first Thursday in May, being the 1st day of the month.

CONFERENCE in Wayne county, Ohio, on the 16th of May.

CONFERENCE in Whiteside county, Ill., on the 23rd of May.

AMISH CONFERENCE, in Wayne county, Ohio, on Whit-Sunday, June 1st. Further notices in next number.

Mistaken.

The "Christian Observer," says an exchange, in trying to show that when the Savior prayed, "that they may be perfect in one," he had reference to a spiritual union, and not external, or the meeting of the sects, speaks as follows:

"It also ignores all the great evils that would certainly follow organic unity. It clamors for unity at all hazards. It has never considered that organic unity among Baptists, for example, would be a great blow to religion. If all Baptists were organically one, every Baptist pulpit would be open to the advocacy of trine immersion, and pledged not to oppose salvation through water, and other errors found among Tankers, Mennonites, and Campbellites. If this was not the case what would the organic unity be worth?"

It seems singular that there should prevail such a diversity of opinion in regard to the doctrines of the Bible, and that so many of the sects would claim that they are just right, while they labor under other errors just as great. Truly every man shows plainly the imperfections and short-sightedness of our race, and this should lead us not to exalt ourselves lest we be abased; we should all try to pull the beam out of our own eyes, then shall we see clearly to pull the mote from the brother's eye.

The accusation of the "Observer" against the Mennonites, that they teach and preach trine immersion and salvation through water, is entirely unfounded. The Mennonite church, proper does not teach nor practice baptism by trine or any other immersion, and consequently cannot and does not maintain nor teach salvation through water, though they do accept immersion as a valid baptism, in instances where those who have been baptized upon confession of faith, desire to be received into their church.

Their mode of baptism is by pouring, in the name of the Father, and of the Son, and of the Holy Ghost.

This mode of baptism they believe to be in accordance with the requirements of the Gospel, and hence acceptable to God.

They believe further that this baptism should be administered to believers only—that is, to such as have truly repented of their sins and are willing to conform their lives unto the requirements of the Gospel.

They believe also that the blood of Christ

alone cleanseth from all sin, and that neither a "handful of water" nor yet an ocean of it can take away a single sin, nor justify us before God; but we believe that it is necessary for every christian believer to be baptized with water, because the Savior commanded it. We look upon baptism as the result or the fruit of a penitent soul. The Savior says, "If ye love me keep my commandments." Now, if we believe on the Lord Jesus Christ as the Savior of mankind, and see ourselves in need of such a Savior, and cast ourselves upon his mercy, he receives us, and by the operation of the divine Spirit a change is wrought in our hearts, and we become renewed in our minds through faith in him; and we will not only feel a willingness but a desire to conform ourselves entirely to his will, and this will lead us if possible to submit to, and receive baptism, and also all the other commandments which he enjoins upon us. This baptism becomes, in the words of Paul, the answer of a good conscience toward God, or according to the German, the *covenant of a good conscience*, or the seal of a covenant which we have made with God, promising to live no longer unto the world but unto God.

We do not believe that our Savior meant elementary water at all, when he said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" but that living water of which he spake when he said to the woman of Samaria, "If thou knewest the gift of God and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." And again, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up unto everlasting life." If the water thus spoken of in the conversation of our Lord with Nicodemus was the water of baptism, then it would be impossible for any one to be saved unless he were baptized. The dying thief on the cross could never have been admitted into paradise without baptism, as the Savior promised him; and all our little unbaptized children who die in their innocence could never go to heaven, though the Savior says, "Of such is the kingdom of God." Baptism must then be a saving ordinance and men must be saved by water as well as by the Spirit; the blood of Christ then would not be sufficient to cleanse us from all sin, but the natural, elementary water must be called to its aid.

No one must however suppose that we would reject water baptism. By no means. The child of God who is converted and has been renewed by the power of the Spirit obtains the Spirit, and that Spirit will make us obedient to Christ, and lead us into all truth, and hence we will permit ourselves to be baptized because it is an injunction of the Savior, and because we have learned to love and obey him. We do not believe that a person is a truly converted child of God if

he does not, as soon as practicable, follow Christ in baptism; neither do we believe that an unbaptized person can properly be considered a member of the body of Christ, or fit to come to the table of the Lord and hold communion with the saints, until he has fulfilled this condition of the word of God. If a man has repented and should be in a condition where it was not possible for him to obtain baptism, like the thief on the cross; or if he should be imprisoned for conscience' sake, where this could not be fulfilled, though it was his desire to receive it, I believe he could die happy and be received into glory, because the Savior says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Let us not, therefore, overestimate the power of outward ordinances, so as to rest our salvation upon that which has no power to save; neither let us so lightly estimate them that we neglect them altogether. But place all things in their proper value and give them their proper place, and be obedient to Christ in all the appointed ordinances of his word.

Correspondence.

A Visit to Pennsylvania.

On the 2nd of November 1872, myself and wife and Jacob Shenk and wife, went to Newtown, where my brother Christian met us, and on the way to his house we met Pre. Daniel Rhodes, from Maryland, who also went with us. The next day we visited Bro. Kenagy, and in the afternoon Bro. Rhodes and Bro. Brunk held a meeting near Winchester, where the brethren preached to an attentive audience.

We spent the evening with Bro. Jacob Metz, and the next morning we went to Hagerstown, from which place we started to go to John Reiff's, but being overtaken by Abm. Horst we went home with him and the next morning he took us in company with David Reiff from place to place until we came to Michael Horst's, where we remained all night and the next day we visited again among the brethren and sisters.

In the afternoon David Reiff took us to Jacob Shank's in Pennsylvania. Then we took the cars at Greencastle and went to Chambersburg and visited Bro. John N. Long and Pre. Philip Parret in that neighborhood. The next day we went to Jacob Mumaw's near Mechanicsburg. The day after we visited Pre. Rupp and Pre. S. Zimmerman and then took the cars at Harrisburg, and went to Mount Joy, where we met Gabriel Baer and J. K. Nissley. We spent the evening at Bro. Baer's, staid all night with Bro. Nissley, and the next day attended meeting at Grubill's Meeting-house where the communion of the Lord's Supper was observed. We spent in this vicinity a number of days, visiting among

our friends and brethren and sisters, after which we met the brethren Driver and Heatwole, ministers from our neighborhood in Virginia, and we all started together for Philadelphia. The brethren Driver and Heatwole went directly on to Bucks county, while I, my wife, and two other families, after spending our time in the city until the next evening, also took the train for Doylestown, where we were met by Abraham Geil, with whom we remained until the next day and then attended meeting at the Doylestown Meeting-house, which had been appointed for the brethren Heatwole and Driver.

We then visited among our relatives and the brethren and sisters, in Bucks, Montgomery, and Chester counties, and attended most of the meetings appointed for the brethren, but on account of the horse disease which prevailed at the time, it was not possible for the brethren to help us along on our way as much as they wished to, but I felt that they did for us what they could, and I feel thankful to all of them for the love and kindness manifested towards us while among them.

On the 25th of November we started home, where we arrived safely and in due time, and found our families all well. My desire is to thank God, our heavenly Father, for his kind care and protection over us and our families while from home.

JOHN BRUNK.

Dale Enterprise, Rockingham co., Va.

A Visit to Elkhart, Ind.

Having a desire for sometime to make a visit to Elkhart county, on the 28th of December, Bro. Beery and I went to Elkhart, and stopped with Bro. Funk, and enjoyed ourselves well, conversing about spiritual matters. The next day being Sabbath, we attended Sabbath-School at 9 A. M. at the Elkhart Mennonite church. Our brethren have a very good school here, and this being the last Sabbath in the year, the children received their presents, for punctuality, and advancement for the season. As soon as the school was over there was preaching, after which we went with Bro. Henry Brenneman. In the evening we went to Bro. Summers where the brethren had an appointment for singing, after which we went home with Bro. Daniel Brenneman.

We visited in this neighborhood two days. The 31st Bro. D. Brenneman took us to Bro. Jos. Holdeman's. The next day, New-Year, we attended meeting at Holdeman's Meeting-house, where Bro. D. Brenneman spoke to an attentive audience. I also truly feel that the Lord was with us, and that his goodness was truly great toward us, in granting us the privilege of meeting with the brethren at that place. Here was assembled the greatest number of brethren and sisters that I have ever seen at one time.

In the evening Bro. Brenneman brought us to meeting to Elkhart; here was an interesting meeting. I spent the evening

with Bro. Summers; the 2nd we passed through the Herald Office, where we saw the compositors setting type, and the press at work, which was not only interesting, but new to me.

We took the noon train for home, and as it rolled along my thoughts returned to the past enjoyments while with the brethren. I was again reminded of the goodness and love of God, and his abundant mercy and great blessings which he manifested to us, poor, weak mortals. The facilities we have for traveling renders it convenient to visit one another, and I feel that it is good and edifying to meet and converse on spiritual things.

We returned home the same day, and found our families well. To God alone be the glory.

HARVEY FRIESNER.

Benson, Mich.

A Visit to Iowa.

On Monday Dec. 23rd, Bro. Christian Danner, and I took the train at Washington, Ill., and at 9 P. M. we arrived at Mount Pleasant, Iowa, and remained there until the next day, when we went to Bro. David Bender's, and thence to the aged Bro. Joseph Goldsmith, and in the evening to Bro. Benj. Eicher.

The 25th, filled an appointment at Eicher's Meeting-house. The 26th we visited several brethren. The 27th Bro. Eicher accompanied us to Bro. C. Miller, in Bloomfield, Davis county. The 28th we went to Pulaski, to Bro. J. J. Plank's. The 29th we held meeting in the forenoon and evening in Ronlet's Meeting-house, and on the following day we held two meetings at the same place. One precious soul, feeling the burden of sin, came to the Savior, and sealed the covenant by baptism; the communion of the Lord's Supper was also administered.

The 31st we returned to Bro. Eicher's and found them all well. The 1st of January we found a meeting in Henry county, in Schlegel's Meeting-house, and the same evening in Eicher's church. The 2nd and 3rd, we spent in visiting the brethren.

The 4th, Bro. Jacob Goldsmith took us to Johnson Co., in a sleigh, 30 miles distant, to Bro. Jacob Boller's; the 5th we attended meeting at Bro. Stephen Yoder's, after which we went with Bro. Paul Hershberger. In the evening we attended another meeting in Hershberger's School house.

The 6th Bro. Boller conveyed us to Iowa City, to sister Rich's, and the same evening we took the cars for Tiskilwa, Ill., and visited Bro. Stauffer. The 7th, held meeting at Bro. F. Zerling's, and the 8th, at the aged Bro. Andrew Burky's house.

The 9th we took the cars at Putnam and arrived at home the same evening, and thanks to God, found my family well. We tender our thanks to the brethren, for the love and kindness manifested to us while on our visit. May God richly reward them for their kindness, both in time and in eternity, to whom be

everlasting praise; and may we all continue in the faith, until the end through our Lord Jesus Christ. Amen.

Washington, Ill., PETER E. STUCKEY.

A Visit to Ohio.

On the 18th of January, Bro. Funk and I went to Elida, Allen county, Ohio, where we were met by Bro. Moses Brenneman, with whom we went to Bro. J. M. Brenneman's, by whose special request we made this visit. His wife who has suffered a great deal during this winter, was still confined to her bed the most part of her time. In her trust and confidence toward God, she still remains firm and steadfast. Although the billows of trouble and sorrow have been rolling over this family (of which each member is a professed follower, and we believe a living witness of Jesus), yet, sustained by the grace and spirit of the Lord, they evidently feel to say like God's servant of old, "Though thou slay me, yet will I trust in thee."

In addition to the speedy removal of their son Henry, three of their grand-children also died of Diphtheria (a number of other children in the neighborhood also died of the same disease). On Sunday we attended at the church, the funeral services of two of Bro. Joseph Brenneman's children, which had been previously deposited in one grave. In the evening we met again at the same place for worship. On Monday evening, by request of the people, Bro. Funk held a meeting at Shenk's school-house, whilst at the same time Bro. C. B. Brenneman and I attended another appointment at a school-house near Bro. Joseph Brenneman's, which was well attended and much interest manifested.

On Tuesday Bro. C. B. Brenneman and I went to visit the brethren at Riley Creek, and Bro. Funk went to Putnam county. We attended here two meetings in the Mennonite church, and one in the town of Bluffton.

We returned again on Thursday, and in the evening filled an appointment at Shenk's school-house, where we again met with Bro. Funk. On Friday, accompanied by Bro. Moses Brenneman and wife, and Sister Mary Kessler from Lancaster county, Pa., we proceeded homeward. On arriving at Warsaw we learned that in consequence of the deep snow, there would be no train to Goshen that day. We hired a sleigh to take us to Bro. F. Landis' near Waterford. Taking the train at Goshen Saturday morning, we came to Elkhart in safety, and found all well at home, for which we owe our gratitude to God.

DANIEL BRENNEMAN.

Letter from Jasper Co. Mo.

I will write a few lines for the Herald. There are in this part of the country eight members of our faith; we have no minister, and are as sheep without a shepherd, having none to preach to us; yet we assemble

together once a month to read a portion of Scripture, exhort and admonish one another, and sing and pray together. We hope the time will shortly come when we shall have a true and faithful shepherd to preach the gospel in its purity. I feel, however, that God has abundantly blessed our little meetings, although our efforts are presented in weakness.

We have organized a Union Sabbath-School, whereby, through the assistance of our heavenly Father, we try to instruct our children in the ways of the Lord. We rejoice to feel that the promise of Jesus Christ has been fulfilled, wherein he says, "Where two or three are met together in my name, there am I in the midst of them." Truly the harvest is great, but the laborers are few. Let us earnestly pray the Lord of the harvest, that he may send forth more faithful servants into his vineyard, to proclaim the glad tidings of salvation to a lost and ruined world.

We would be pleased, and we hereby heartily extend an invitation to our ministering brethren to stop with us as they are traveling west, and speak a word of comfort and cheer to us in our way. True, our circumstances are rather limited, which would prevent us from assisting those visiting us; nevertheless we are desirous of hearing the word of God; and an occasional visit would be a great encouragement to us, on our lonely way through this vale of tears.

There is a railroad completed to Carthage, our county seat. Bro. Jacob Blosser lives four miles from town.

HENRY L. HOFFMAN.

Children's Department.

Praise to Jesus.

Glory be to Zion's King,
Let the babes in Zion sing;
Little ones like us may raise
Our glad voices in his praise.

Jesus came our souls to save,
For our sins his life he gave;
Jesus died that we might live;
Glory to his name we give.

Jesus did not die in vain,
From the dead he rose again;
Now he ever lives in heaven,
And to him all power is given.

Jesus is the Prince of peace
Now let strife and anger cease;
Earth and heaven unite to sing
Glory unto Christ our King.

—Child's World.

For the Herald of Truth.

Our Thoughts.

Young reader, are you willing? I would like to have you think a little about your thoughts. I suppose your experience will

teach you that I am right when I say we are great creatures to think. We have many, very many thoughts even in one day. Do you know that thoughts are important things? So much so that God takes notice of them all. The Bible teaches us that we are accountable for every thought. Oh, you say, I have had many wicked thoughts. I know you have, so have I, and so has every one. Now the word of God demands of us that we should have God in all our thoughts; thus you see that we must repent of all the thoughts we have had in which our minds did not run according to the will of God. We must ask God to forgive, and ask him to direct our thoughts aright. But how shall I have God in all my thoughts, you ask? Well, I want to tell you. For example, no doubt you are a school-boy or girl, you are perhaps studying Grammar, Geography, Arithmetic, Writing, Reading, &c. Now I know from experience that to study all these will require much thinking; and, can we have God in all these thoughts? Yes, in this sense. The Bible teaches us that God's chief object in creating us is, that we should glorify his name, and whatever we do, we should do to the honor and glory of his name. So when you engage in study, ask yourself: Is it my desire that God should be honored by my getting a knowledge of this? The study itself no doubt is good.

I know of no studies in our schools that are not calculated to do good if rightly used. For instance, Grammar teaches us to write and speak correctly. Ask yourself, Do I want to secure the right use of language so that I can write and speak to my fellow men, to do them good? or do I expect thereby to pride myself of being more refined and accomplished than some other people? Of course the latter would be wrong. Geography describes the surface of the earth, and all the creatures upon it. Ask yourself, Is it my purpose to learn all about this wonderful creation, how God in his wisdom separated the land from the waters; that he made the ground to be fruitful, and commanded the seasons to visit us in their turn, and thus all the marvelous workings in the order of nature to serve for the blessing and welfare of us, the children of men? Will I learn all this so that I can boast of my knowledge? or will I, the more I try to understand of it, try to magnify, in my heart, the great Creator of all things? If you study Arithmetic, ask yourself, If I learn to calculate well, is my object to make display and seek honor for myself by what I can do? or would I rather be expert in mathematics so that I can be a blessing to my neighbor, calculate wisely my own interests, and thank God who gives us all our talents and ability to improve them? So in like manner with Writing and Reading, and every other study. You can study these with a proud and selfish heart, seeking honor for yourself alone, or you can pursue your studies with a humble heart, seeking the honor and praise of God and the welfare of your neighbor. Now I trust,

dear reader, that you have comprehended what is meant by having God in all our thoughts. Some of the readers that will read this may have thought much upon this point and been instructed in it, but others no doubt have not. Now we cannot be too careful of our thoughts. Let us therefore watch carefully that our thoughts be not evil, but good, and the Lord will bless us with the reward of the good in this life and in the life to come.

B. F. H.

For the Herald of Truth.

Happiness for Children.

Many thousands of children live in cities and large towns. Those boys and girls, as you all know, are the creatures of the same God who made us, and their welfare is just as near and dear to him as ours. In the great cities some people are very rich, others are poor, and are miserably destitute.

In almost every large city there are children who have no parents, or friends who love them and care for them. Homeless and friendless they wander about on the streets, poorly clad, and often suffer from hunger and cold. Between stealing, begging, picking rags, blacking boots, running errands, and doing other things of that kind, they contrive to keep alive somehow. Few of these children ever get a breath of fresh air, or a glimpse of the woods and hills and fields and running streams of water.

Last summer some people in the cities of New York, Philadelphia, and Boston thought they would do a nice thing for these children; so in each of these cities a day was appointed and conveyance was provided for taking such boys and girls out of the hot streets and dirty cellars and garrets, where all their lives had been spent, into the country to spend one day among the trees and grass and birds and flowers and sparkling water. Wasn't that a grand treat for them? To these children it was a day never to be forgotten. It must have seemed to them almost like being in another world. The most touching part of all, it seems to me, was this: At Philadelphia a poor, lame girl, who for fourteen years had never left the third story back-room in which she lived, was carried out and taken with the rest. If she had ever seen a tree or flower, it was when she was too young to remember it, and she had to ask the names of the most common things. She lay for hours upon the grass, enjoying the fresh air and the sunshine and the strange and beautiful things about her, and many times she was seen to weep softly for pure joy.

Now, my little friends, let us think of these things, and let them move our hearts to thankfulness for such a share of mercies and comforts as it pleases God to give us. If we have not everything that our neighbors or friends have, let us, above all things, not fret and complain about it, for that would be rank ingratitude and covetousness. Let us rather

begin to think of the good we have, be it little or be it much, and thank God for it, and compel our unruly hearts to be contented therewith, and not envy those who have more than we have.

Sometimes we grow impatient when a bad cold, or a week of rainy days, or our lesson, or work keeps us in doors. And now, as spring draws near, we can hardly wait till the first warm days come so that we can be out of doors. Whenever we feel like getting cross about it, let us think of the poor, forsaken city children, who have no warm homes nor kind friends. If we would be contented and happy, we must look down to those who are poorer and less favored than we, rather than up to those who are rich and more favored. Any one can, in half an hour, work himself into a state of fretfulness, peevishness, and discontentment. The thing is very easily done in this way: Sit down and forget all the good things God has given you, and let your thoughts wander up and down among people who are richer, or in some way more favored than you are, think of the fine houses, the nice clothes, and the "good living" which they have and which you have not, and let selfishness and ingratitude stir up your heart to think it a hardship that *others* should have these things and not you.

But a happier and more christian way of thinking is this: If others have more than I, be it so, I do not envy them. It is for me to be thankful to God for such good as it pleases him to give me and to be contented therewith. My Savior, when on earth, had not where to lay his head, why then should I, who have more than he had, be ungrateful for what I have? Let us all, my dear little friends, cultivate the habit of being contented with what God gives us, and feel thankful for it. "It is a good thing to give thanks unto the Lord." J. K. HARTZEN.

McVeytown, Pa.

For the Herald of Truth.

Children Learn.

Little eyes to read the Bible;
Given from high heaven above;
Little ears to hear the story,
Of the Savior's wondrous love.

Little children have a great deal to learn, and they should try to learn much now. For what they learn in their youth, they will not need to learn when they are grown up to be men and women. Children, learn to obey your parents, for this is your reasonable duty which you owe to them. Learn early to work and become useful in every way, for idleness is not only a shame, but also a great sin. Indolent children will make indolent men and women.

"It is not in the noisy street,
That happiness is found;
It is not where the idle meet,
The purest joys abound."

Be useful to yourselves and all around you, for the idea of living to no purpose at all, either to ourselves or to our fellow-men, is painful and shameful. Children should learn while they are young, before their minds will be occupied by the cares and attentions of grown up life. Cultivate your infant minds, and store them with useful knowledge and virtue, so that you will be better prepared and qualified for the duties that await you in the future. But above all, learn to become obedient to your Savior, and to love those who love you; learn what you must do to live and be happy; study his word and see his forgiving grace; follow closely his precepts and holy example, and you will be among the happiest objects upon earth.

Always be ready and willing to learn,
Making your duty a pleasure;
Trying to follow the Savior's commands.
Then he will give you a treasure.

North Lima, Ohio.

S. M.

Letters from the Children.

Adaline C. Hunsicker, of Berlin, Ontario, writes, "Dear Brother Henry, I am twelve years old, and since January 1st, 1872 I have read a chapter every day, in the New Testament. I also read the Herald of Truth. I think every boy and every girl ought to read the Herald, and much more the New Testament, as it is the best book that there is for everybody to read."

Lizzie Krantz, of Lampeter, Lancaster county, Pa., writes, "Dear Brother Henry, I am a reader of the Herald, * * * I love to read the Bible, and have commenced to read it through. I read a chapter every evening."

Her sister, Annie Krantz, writes, "Dear Brother Henry, As the summer is over, the Sunday school has closed till spring. If the Lord spares me I shall attend it again. I also love to read the Herald. I read a chapter in the Testament every evening."

Mary A. Hostetter, of Mount Joy, Pa., writes, "Dear Brother Henry, I sent myself to write my first letter to you. I have not forgotten your visit at our house, a year ago. * * * I have read all my books and cards that I got from you. I hope you will soon come to see us again. I am now eight years old."

Hiram Rohrer, Canton, Ill., writes, "My brothers, sister and I read in the Testament every Sunday morning, and I have commenced to read it through. We ought to love to read the Bible, for there we learn that Jesus died to save sinners. We would like to have you come and visit us some time."

[My dear little friends, your kind letters cheer my heart, and I thank you for them. I am glad that you take pleasure in reading

God's holy word, the teachings of Jesus, our dear Savior. May the Lord bless you all, and give you hearts to love and obey him, and to love and follow Jesus as long as you live in this world, that when you die, you may have a home with him in heaven.

I am glad to know that my little friends remember me, and hope they will continue to write letters to BROTHER HENRY.

FOOD FOR THE LAMBS.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Ps. 27: 4.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter
March 20	John 1	April 5	Rev. 15
" 21	Jude 1	" 6	" 16
" 22	Rev. 1	" 7	" 17
" 23	" 2	" 8	" 18
" 24	" 3	" 9	" 19
" 25	" 4	" 10	" 20
" 26	" 5	" 11	" 21
" 27	" 6	" 12	" 22
" 28	" 7	" 13	Mat. 1
" 29	" 8	" 14	" 2
" 30	" 9	" 15	" 3
" 31	" 10	" 16	" 4
April 1	" 11	" 17	" 5
" 2	" 12	" 18	" 6
" 3	" 13	" 19	" 7
" 4	" 14	" 20	" 8

This table can be written on a piece of paper and kept in the Testament for a mark.

Letter from a young Sister.

Brother Henry, It is by the grace of God that I am permitted to write a few lines to you, to let you know that I have not forgotten your visit yet. I have long been thinking to write to you. I have not forgotten the good advice you gave me; but it is most a shame that I do not read the Testament more; I have only read it through once, but I pray that the Lord may forgive me. You told me that I should not forget to pray, and I have not, but I feel sometimes as if I did not come humble enough.

I desire to express my thoughts to you, but I cannot; I feel as if I was a great sinner; but the Lord says, "Those that seek me early shall find me," and Christ says, to those that are heavy laden, he will give rest. What glorious promises are these for a sinner! If

he will only come and give his heart to God, he may find rest.

If only the young people could see what a comfort it is to be a christian. Although I do not feel as if I was a right christian, yet I will still ask in prayer, that the Lord may help me, that when the day comes that I shall be called away, that I may meet him before the throne of glory; there to sing his praise for ever.

Pray for me brother, that I may get more strength, and come nearer to God. There is nothing that will comfort us more than when we come with a humble heart, and ask God to forgive our sins. Oh that I could persuade more of my young friends to give their hearts to Jesus! It is about a year ago that I united with the church, and it has been a great comfort to me that I was brought out of that lost and ruined state. Oh, that I may be faithful to my promise which I made at that time. I think I am trying, but I often come short of my duty. I have shed tears while I am writing this letter, that I might come nearer to God, and be more faithful to him who cares for me. M. H.

[Dear sister, I well remember you, and often think of you. I hope you will still continue to pray to God, that he may give you grace to be faithful. It is only when we draw near to our heavenly Father, in earnest prayer, throwing all our cares upon him, that we feel secure. It is only then that he draws near to us, and fills our hearts with that peace, joy and comfort, which only a child of God can feel, but cannot find language to express.

Be not discouraged, dear sister, but strive from day to day to walk close to God and the Savior; then you have the promise in his word, that he will never leave nor forsake you. Your feelings are not different from those of every child of God who sincerely desires to do the will of the Master. We all feel our weakness and unworthiness, and imperfections. And indeed it is good for us when we feel thus, for if we felt strong, and did not feel our need of help from God, there would be nothing to bring us to him, and we would wander away, and become entangled with the snares and follies of this world, and Satan would lead us into everlasting destruction.

I hope you will make prayer, and the reading of God's holy word your delight. We are surrounded by many temptations, trials and troubles, but if we are faithful, the Lord will deliver us from them all.]

Protection for the "Defenseless."

The question has been agitated by various persons stating that petitions will be presented to the constitutional convention of Pa., asking that a paragraph be inserted into the new constitution, in which the members of such religious denominations whose faith forbids them to perform military duty, or pay military tribute, shall be exempted therefrom.

The proposition is in accordance with the spirit of the times, and it is a proper movement, so far as we consider that under this government, freedom of conscience ought to exist, where every one may worship his Creator in accordance with the dictates of conscience. And now as these fellow-believers consider it sinful to take arms in self defense, or to pay money for war purposes, the proposition is not inappropriate, and deserves the earnest consideration of the members of the convention.

Grave-yards in West Earl, Lancaster co., Pa.

From an exchange we clip the following account of interments in the Groffenthal burying-ground during the year 1872.

Jan. 3rd a child of Daniel Nolt, Earl township; a child of Samuel Manning, West Earl; Jan. 14th, 16th, and 30th, children of Samuel Sweigert, Earl; Feb. 11th, a child of John Garra, Earl; Feb. 19th, a child of Isaac Musser, Earl; Feb. 29th, a child of Isaac Dennis, West Earl; March 29th, a child of John Murrey, Earl; March 29th, a child of John Snyder, Earl; April 20th, a child of John Martin, Leacock; July 18th, a child of Jacob Zimmerman, Ephrata; August 10th, a child of Christian Musser, Earl; August 21st, a child of Christian B. Groff, West Earl; Aug. 25th, a child of Jacob F. Schaeffer, Leacock; Sep. 9th, a child of Jeremiah Rife, Leacock; Nov. 27th, a child of Isaac Groff, Ephrata.

From 10 to 20 years: Sep. 25th, a son of John Martin, West Earl.

From 20 to 30 years: March 15th, the wife of Aaron Huber, Earl; Nov. 5th, Tobias K. Horst, West Earl.

From 30 to 40 years: April 11th, the wife of Jacob Landis, Leacock.

From 40 to 50 years: Jan. 15th, Abraham Nolt, West Earl; Dec. 24th, the wife of Martin Wenger, West Earl.

From 50 to 60 years: March 11th, Martin Wenger (unmarried), Earlville.

From 60 to 70 years: July 1st, the wife of Samuel Groff, Leacock; Oct. 30th, the wife of Martin Baer, Earl.

From 70 to 80 years: April 22nd, Catharine High, Leacock; Sep. 8th, Benjamin Landis, Leacock; Sep. 14th, Christian Burkholder, West Earl.

From 80 to 90 years: April 28th, Elizabeth Burkholder, West Earl; July 4th, the widow of Thomas Evans, Leacock.

RECAPITULATION.

Under 10 years of age,	17
From 10 to 20 "	1
" 20 " 30 "	2
" 30 " 40 "	1
" 40 " 50 "	2
" 50 " 60 "	1
" 60 " 70 "	2
" 70 " 80 "	3
" 80 " 90 "	2

In all, 31 interments during the year

1872; being an excess of two over any one of the past five years, and 13 more than the average of the last five years.

Sudden death of Ex-Governor Geary of Pennsylvania.

Ex-Governor John W. Geary died very suddenly on Saturday morning, Feb. 8th, while seated with his family around the breakfast table. He occupied one end of the table, while his wife sat at the other, the children being ranged on both sides. While the mother was helping the children nearest her, the husband was doing the same to those nearest him, and just as he was in the act of handing some butter to one of them, his head fell heavily on his bosom, and without a moments warning, having been in the full enjoyment of his usual health, the cold hand of death wrapt his mantle around him, and, at the age of fifty-four he was summoned to that bourne from whence no traveler returns.

We see in this sudden death of one who once occupied the position of a ruler, and filled his place with those of high positions in the world, that death indeed is no respecter of persons, and this should indeed lead us to think of our own frail and uncertain lives and so try to live that when we come to meet the "King of Terrors," we may be enabled to say, O death, where is thy sting? O grave, where is thy victory?

Obituary.

Died on the night of Feb. 6th, at his residence in Richland county, Ohio, Pre. JOSEPH FRED, aged about 65 years. His burial on Sunday the 9th was largely attended. On the day previous to his death, he was in his usual health, with the exception of a severe cold; he was able, however, to do his usual amount of labor about the house, such as chopping wood and carrying it into the house. He ate a hearty supper, went to bed as usual after which his wife brought him a cup of tea, which he drank and upon lying down, she asked him whether he thought he could now sleep; to which he replied, "Oh yes." She then left him a short time, when upon retiring she thought he was resting so well that she would not disturb him, and so she went quietly to bed and fell asleep. In the morning she again arose quietly so as not to awake him, for she thought he was still resting well. She went to the kitchen and when breakfast was ready she returned to his room to call him, when she noticed one of his feet uncovered, and upon touching it she exclaimed, "Oh Pap, how cold your foot is," and in trying to cover it she found that it was not only cold but stiff. On going to his head she found that he was dead.

While writing the above, my mind reverted to the many personal interviews, and the pleasant associations which I have been privileged to enjoy with the dear brother. Amongst the many pleasant reflections of

my mind I have thought of a visit he and I made to the church in Allen Co., Ohio, some years since. I related to him the circumstance connected with the sudden death of our aged brother and Bishop, John Good, of Fairfield Co., Ohio. I told him among other things that he had previously expressed his desire that if it were the Lord's will, when his time was to come to an end in this world that he might be called away without suffering long under a lingering disease; and as I related to him how God had granted his request, and that his death was more like going to sleep than otherwise, with brightening countenance he hopefully responded, "That is also my prayer." Thus we see in two instances the fulfillment of God's promise in which he said that "the desire of the righteous shall be granted."

Bro. Freed labored in the ministry about thirty years, and in his removal, the little flock, over which he has, for many years, been keeping watch, will feel heavily the loss they have now sustained. Being left as sheep without a shepherd, they will only be comforted at the thought that God "doeth all things well," and that their loss is the eternal gain of their pastor who, we feel assured, shall now rest from his labors and his works shall follow him.

At his death ten children were living, but one day after his death, his daughter (sister Nussbaum of Lagrange Co., Ind.), was also called to her long home. Thus a loving wife and nine children with many mourning friends are left to weep over his sudden and unexpected departure. May God sustain and comfort all the mourners.

Elkhart, Ind. DANIEL BRENNEMAN.

Married.

On the 21st of September 1872, at Evergreen Cottage, in Warrington township, Bucks county, Pa., by W. D. C. Rodrock, ARTHUR M. MOYER, son of the late Martin Moyer deceased, of New Britain township, to MARY FLY daughter of Henry Fly, of the same place.

On the 8th of February, by W. R. Yearick, JOHN B. DETWEILER of New Britain, to KATE HOLDEN of Doylestown, both of Bucks county, Pa. February 2nd, by Bishop Jonas Yoder, CATHERINE PLANK, of Pretty Prairie, Lagrange county, to FANNY PLANK, of Haw Patch, Noble Co., Ind. In Motville, St. Joseph county, Mich., by Rathbone Esq., JOSEPH KAUFFMAN, to HENRIETTA BOARDMAN, both of Elkhart county, Ind.

January 7th, by John P. King, JACOB KAUFFMAN, to SALOME REUTZLER, both of Logan Co., O. By the same, January 9th, CHRISTIAN KING, of Lawrence county, Pa., to VERONICA BEILER, of Logan county, Ohio.

January 26th, near Middlebury, Elkhart county, Ind., by Pre. Eli S. Miller, BRO. JOHN M. KAUFFMAN, to Sr. LYDIA STUTZMAN.

Died

August 7th 1872, in Elm Grove, Lagrange county, Ill., of Hemorrhage of the bowels, JACOB NEUBAUER, aged 30 years, 1 month, and 7 days. He was a brother in the Amish Mennonite Church.

He leaves a wife and two children to mourn their deaths by A. Ropp and Jacob Unicker. October 16th, in St. Joseph county, Ind., MARY ELLEN, daughter of Michael and Elmira BOLINGER, aged 4 years, 3 months, and 9 days. Sermon by James Culbertson and D. Brenneman.

December 10th, in York county, Pa., Sister BARBARA MOSLEY, aged 77 years, 2 months, and 22 days. She was a faithful sister for many years. She has now gone to that rest prepared for all those that love and serve the Savior. Discourse by Geo. Rupp, in German, and by Sam. Zimmerman, in English.

December 24th, in Elkhart county, Ind., JOHN S., son of Samuel and Mary YODER, aged 16 days. Services by C. and J. M. Christophel.

December 20th, in Waterloo county, Ont., of Consumption, LEAH, daughter of John Y. SCHANTZ, aged 17 years, 9 months, and 22 days. A year previous to her death she found peace for her soul, and sealed her peace with God by baptism. O, dear young souls, take this young sister in the Lord for an example, and come to Jesus, who will give you peace.

January 5th, in Allen county, Ohio, of Typhoid fever, Sister ELIZABETH BRENNEMAN, aged 47 years, 8 months and 7 days. She was a kind and faithful sister, and leaves a sorrowful husband and 4 children to mourn her departure. Services by Christian Christophel of Elkhart county, Ind., and C. Culp.

January 9th, at the residence of her son-in-law, Abraham Hallman, in Montgomery county Pa., of the infirmities of age, widow HELENA JOHNSON, aged 96 years, and 11 days. Interred at the old Skippack Mennonite burying-ground.

January 10th, in Elkhart county, Ind., of Scarlet fever, REVUS MIROX, son of John and Catherine MIROX, aged 1 year, 7 months and 3 days. The same day, in St. Joseph county, of Scarlet fever, ROSETTA, daughter of Christian and Miranda HOLDMAN, aged 10 months, and 22 days. Also an infant of — FAULKNER. These three children were buried at the same time at Shaum's grave-yard on Sunday the 12th. A very large assembly of persons were in attendance. Services by J. Metzler, H. Shaum, and D. Brenneman from Ps. 16: 6; Matt. 18: 3.

January 18th, in St. Joseph county, Ind., VIOLA, daughter of M. and A. BOLINGER, aged 4 months, and 28 days. Services by J. Culbertson, J. Krupp, and D. Brenneman.

January 17th, in Juniata county, Pa., of old age, Sister ELIZABETH HECKMAN, aged 70 years, and 14 days. She was a sister in the church for many years. Another saint has gone to the reward of her labors. Services by Jacob Grabill, and Martin Bowers from Ps. 132: 14.

January 18th, near Shippensburg, Franklin county, Pa., of Hemorrhage of the bowels, Sister ELIZABETH HORST, wife of deacon Peter Horst, aged 43 years, 8 months, and 11 days. She leaves a husband, 2 children and 4 step-children to mourn their loss. Funeral discourses by John Hunsicker and Peter Wadde in German and by Philip Parster in English, from 1 Peter 1: 24.

Dearest sister thou hast left us,
Here our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

January 20th, in Henry county, Ohio, of Typhoid and Lung fever, Sister SARAH BURMAN, aged 55 years, 3 months, and 5 days. She was confined by sickness about six weeks, during which time she suffered severely. She leaves a bereaved husband and 7 children to mourn their loss.

No more shall grief and bitter tears
Disturb her peaceful rest;
After her trials and sorrows here,
How sweet to be at rest.

January 24th, in Juniata county, Pa., of the

infirmities of age, Sister FANNY AUKER, widow of Pre. Chr. Auker, who died about 20 years ago. Her age was 72 years, and 28 days. Interred in the Lost Creek burying-ground in the presence of a large number of friends and relatives. Another saint is called home to glory. Discourses appropriate to the occasion were made by Samuel Winney and Wm. Grabill from Matt. 7: 17.

January 27th, in Lagrange county, Ind., at the residence of his daughter, CASPER HECKMAN, aged 84 years, 7 months, and 2 days. Discourse by J. J. Berntrager from Ps. 62: 6-13; and Chr. Miller from Luke 6: 19-21.

January 28th, in Mahoning county, Ohio, of Rheumatism, MARY, wife of Christian LEHMANN, aged 39 years, and 16 days. Appropriate remarks were made by J. Bixler and J. Culp from Luke 10: 42.

January 30th, in Waterloo county, Ont., of Consumption, THEODORE EBY, aged 27 years, and 30 days. Discourse by C. Halm in English and J. Woolner and Joseph Heger in German. January 30th, in Waterloo county, Ont., of Typhoid fever, CATHERINE, daughter of D. C. SCHNEIDER, aged 10 months, 2 months, and 19 days. Sermon by R. Schmitt.

February 8th, in the same place, of Typhoid fever, JACOB, son of D. C. SCHNEIDER, aged 19 years, 5 months, and 24 days. Sermon by R. Schmitt.

February 9th, in Elkhart county, Ind., MARY ELLEN, daughter of Robert and — JOHNSON, aged 4 months, and 21 days. Discourse by Henry Shaum.

February 6th, near Morgantown, Berks county, Pa., Sister RACHEL MAST, wife of Daniel Mast, aged 67 years, 9 months, and 9 days. She was a faithful sister in the Amish Mennonite Church, and was a bright and shining light in the large circle of friends and acquaintances among whom she lived, and may they follow her example in following the meek and lowly Lamb of God. Her sickness lasted four weeks, which she bore with christian resignation, when she was called to leave this life. She leaves a dear consort and 8 children to mourn their loss; yet their loss is her everlasting gain. Peace to her soul. The burial occasion was improved by John Stoltzfus and Christian Umble, from Rev. 14: 12, 13.

There is a world above,
Where parting is unknown;
A whole eternity of love,
Form'd for the good alone;
And faith beholds the dying here,
Translated to that happy sphere.

In Elkhart county, Ind., on the 6th of February, of Elisha Colie, MARY ANN, daughter of John N. and Elizabeth CHRISTMAN, aged 22 years, 8 months, and 19 days. She had been sick only one day. She was buried on the 8th, at Yellow Creek Meeting-house, followed to the grave by a large concourse of friends and relatives. Funeral services by J. A. Beutler, H. Shaum and J. F. Funk from Matt. 24: 42-44. What a solemn warning this should be to all of us and especially to the young. One day so full of life and health and the next, cold in death! Truly we should not, neglect to make due preparation to meet our God, for in a day and an hour when we think not the Son of man may come.

On the 29th of January, in Lagrange county, Ind., CATHERINE, daughter of John and Elizabeth NEUBAUER, aged 1 year, 2 months, and 7 days. Funeral services by H. A. Miller, J. J. Weaver and D. Brenneman from Matt. 18: 3.

In Lagrange county, Ind., on the 8th of February, of Consumption, ELIZABETH, wife of John NEUBAUER, Jr., and daughter of Pre. Joseph Freed of Ohio, aged 33 years, 7 months, and 10 days. She had been afflicted some time but bore her sickness with patience and christian fortitude, and appeared to be fully prepared to leave this world of sorrow and be with Christ. Before she died she said she was going home to her child

which had died only about a week previous. She was married on the 6th of November 1852, in Richmond county, Ohio, and moved with her husband from there to Indiana in 1860. She was the mother of ten children, three of whom died before her. Funeral services by J. J. Weaver, H. A. Miller and J. F. Funk from Jn. 11: 26.

February 1st, in Hay, Huron county, Ont., SARAH LEAMING, aged 5 months, 20 days, and 3 days. Services by J. H. Huron county, Ont., Sister VERONICA, wife of Bro. Joseph SMITH, aged 38 years, and 1 month. Sermon from Rev. 14: 13; 2 Sam. 22: 31.

February 6th, in Richmond county, Ohio, very suddenly, Pre. JOSEPH FREED, aged about 65 years. See Obituary.

February 7th, in Cass county, Missouri, of Lung fever, CHRISTIAN KINSINGER, aged 55 years, 11 months, and 24 days. He leaves a wife and 4 children to mourn his removal.

February 9th, in Bucks county, Pa., at the residence of her son-in-law H. W. Hines, LEAH, widow of the late ABRAHAM GARGES, aged 69 years, 11 months, and 3 days. Services by Jacob Reinhardt and J. M. Haldeman in English, and Isaac Rickett in German.

February 13th, in St. Joseph county, Ind., REBECCA, daughter of John and — BRENNEMAN, aged 11 years, 11 months, and 18 days. Services by John Weaver and Jacob Wistler from Jn. 5: 25.

February 10th, in Elkhart county, Ind., of Brain fever, ANNA, son of Richard and Susanna PARCELL, aged 5 years, 7 months, and 27 days. Funeral services by D. Brenneman from Ps. 49: 15. February 15th, in Elkhart county, Ind., CATHERINE, wife of Lewis SALSBURY, aged 40 years, 6 months, and 15 days. Her remains were deposited in the Amish Church burying-ground, where appropriate remarks were made by D. Brenneman from Job 19: 25, 26.

January 23rd, in Lower Salford, Montgomery county, Pa., ISAAC KRAZ, aged 81 years, 2 months, and 4 days. The 26th, he was buried in the presence of many relatives and friends in the Lower Salford Mennonite grave-yard. Services by M. Gottschall.

January 24th, in Elm Grove, Louisa county, Iowa, BARBARA, wife of Michael BUZZARD, formerly of Northampton county, Pa., aged 74 years, 3 months, and 2 days. Interred the 28th, in Spring Run grave-yard. Services by Pre. Huhn in English, and Pre. Yust, in German, from Rev. 14: 18. She leaves a husband and 6 children to mourn their loss. She was a sister in the Amish Mennonite Church, about fifty years, and was always zealous in the cause of Christ.

My mother died and is no more,
Upon this vale of tears;
Her spirit's fled to that bright shore
Where pleasures banish fears.
Her body's lying in the tomb,
Her soul is with its God;
Nothing of her on earth is found,
She's gained the rest she sought.

February 4th, in Franconia, Montgomery county, Pa., of Consumption, ROSEVA, infant son of Daniel S. and Catharine GRIMMAN, aged 9 months, and 16 days. Services by J. Landis, H. Nice, and J. Clemmer.

February 14th, in Lagrange county, Ind., of Consumption, EMMA, daughter of John and Catherine YODER, aged 15 years, 10 months, and 20 days. Buried in Elm Grove burying-ground. Sermon by Eli S. Miller and Levi Weaver from Ps. 39: 5, 6.

February 14th, in Tazewell county, Ill., MAGDALENA KENNEL, aged 81 years, 8 months, and 23 days. This aged sister in the Amish Mennonite Church, has been a faithful follower of Jesus for 67 years and has remained firm unto the end. She leaves 6 children, 34 grand-children and 28 great-grand-children. The burial was to have taken place on the 16th, but owing to the heavy rain it was deferred until the following day, how-

ever, as a considerable number of persons were assembled there were services at the house. Interred the 17th. Funeral services by Peter Gungier, Peter E. Stuckey, and Joseph Unicker.

February 20th, in Elkhart county, Ind., of Scarlet fever, CORA MAY, daughter of the late Simon, and Josephine CASPER. Buried the 22nd. Funeral services by H. Shaum and J. F. Funk. January 10th, in Wayne county, Ohio, the wife and child of Jacob Sholenberger. The funeral was set for the 12th, but on the morning of that day, JACOB SHOENBERGER died. On the 13th, the husband, wife, and child were buried. Age of the child 2 weeks. They leave 8 children, to mourn their loss.

In Hilltown, Bucks county, Pa., ANNA MARY, wife of Abraham FRETZ, aged 25 years, 6 months, and 9 days. Services by Jacob Reinhart and J. M. Haldeman.

October 4th, in Waterloo county, Ont., of Typhoid fever, TIMMAN, son of Christian B. SCHNEIDER, aged 40 years, 4 months, and 10 days. Funeral services by J. A. Martin and Samuel Weber. December 6th, in Waterloo county, Ont., of Typhoid fever, Jos. GROSS, aged 18 years.

February 17th, in Waterloo county, Ont., of Typhoid fever, NELSON, son of Christian B. SCHNEIDER, aged 22 years, 1 month, and 25 days. Buried the 19th, in the presence of many relatives and friends, in Martin's burying-ground. Funeral services by Samuel Weber, Moses Bauman and A. Martin.

February 13th, in Waterloo county, Ont., GEORGE BETZ. He was hauling stone to Berlin. After dinner he went out to haul his sled, and intended, as is supposed, to push his sled forward, as he had often done so; but in the evening, as the children were returning home from school, they found him lying on his face, and the sled on one of his legs, and his neck broken. He was evidently killed instantly. He leaves a bereaved wife and 7 children to mourn their loss. February 3rd, in Allen county, Ohio, of Diptheria, LYDIA, daughter of C. B. and Susanna BRENNEMAN, aged 7 years, 1 month, and 20 days. Funeral services by C. Culp, and D. Brenneman.

Dearest Lydia, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Letters Received.

Benj Hershey, John Heger, Lydia Ann Abbott, J D Hershey, A Metzler, J D H 2, Ulrich Heger Reithen Europe, Shem Zook, Christian, Jacob Sutter, John N Long, J C Rupp, Catharine Garber, John P King, S G Fly, D Metzler, J M Haldeman, John H Landis, Elias Schneider, S F Springer.

MONEY LETTERS.
A—Henry Ayle \$2; John U Amstutz \$1 30; Elishah Amstutz \$1; Jos. Amstutz \$1 70; Jacob Andrews \$1; John Angstein 80 cts.

B—Benjamin Baer \$1; J W Berntrager \$1 50; Gabriel Baer \$4; Dr A L W Bowers \$2; Elan H Brackbill \$1; C Blocher \$1 50; C Brand \$1; Eli Byler \$1; John Brunk \$1; John K Brubaker \$1 50; Jos S Bare \$2 50; Peter Brilhart \$3; P Brenneman \$1 10; Samuel Badluge 25 cts; Mary A Basinger \$1; Benj Baer \$3 55; Jacob Boorse \$1 50; Joseph Birky \$3; T A Brown \$1; Moses Benchy \$1; Henry Bergey \$1; John H Bechtel \$3; John Bachman \$2; Moses Brenneman \$1 60; Noah Bechtel \$1 4; A G Beery \$1; Moses Bauman \$1; David Burkholder \$1 50; John A Byers \$1; Daniel Berge \$2; Conrad Brehm \$1; Joseph Burcky \$7 50.

C—Joseph Cooper 50 cts; H C Cressman \$1. D—Henry Deiter 70 cts; W E Detweiler \$1; John Diller \$3 10; Lydia H Dohner \$1; how-

E—Seth Eby 10 cts; Matthias Eby \$1; C Eglestein \$1; John Egl \$1 50; Peter Eby \$1 11; John Eshleman \$1 60.

F—M C Fretz \$7 50; Andrew Freed \$2; George Funk \$5 10; Anthony Freed \$2; John Freed \$1; Rachie Fretz \$1; Mary Frick 25 cts.

G—Amanda Groff \$2; Christian N Gerber \$2 50; Noah Good 50 cts; Chr Gungrich \$2; John Goldsmith \$1 50; Chr Goldsmith \$1; Jos Graver \$1; Abraham Good \$1; Abm Gillon \$1; S P Grove \$3; Naga Ginchig \$1; John Gerhart \$50; Joseph Gerber \$41 50; John Greenwalt \$2 60.

H—B F Hamilton \$2; John Hershberger 50 cts; Henry Huber \$2; Jacob G Hoover \$6; Chr Hochstetter \$5; Jacob Heidelberg \$1; Chr Herr \$1; Martha B Hiesland \$1; J C Hunsicker \$1; Joseph Hershey \$2; John Heckelman \$1 10; Adam Herber \$2; John H Hess \$3; Benj F Herr \$4; Peter E Hershey 30 cts; Jacob B Houser \$1; Christian Hostetter \$1; Joseph Hostetter \$1 50; John Heger 75 cts; D Herr \$2; David Huber \$1; Sam Hershberger \$1; C Herr \$3; Wm Hembling \$1; P Hofstetter \$1; N Hofstetter \$1; Michael Honderich 50 cts, all right. I—C Imhoff \$2 75; Peter Imhoff \$1.

J—Mahlon Judd \$2; N Johnson \$1; Mary Johns \$1.

K—Isaac J Kauffman 75 cts; Jacob Kauffman \$4 20; David Kauffman \$1; C Kauffman \$2; W A Klingman \$6; John Kurtz \$1 50; John Kauffman \$6; Christ Kempf \$1; J M Kauffman \$1; Isaac Kilmer \$1 50; David Kauffman 65 cts; Ch Krebhiel \$1 85.

L—John Lapp \$2; David K Loomis 10 cts; John Lehman \$1; J R Lehman 50 cts; Chr Leifer \$1; Benj Leifer \$1; A C Lantz \$3; Sam, as the children were returning home from school, they found him lying on his face, and the sled on one of his legs, and his neck broken. He was evidently killed instantly. He leaves a bereaved wife and 7 children to mourn their loss. February 3rd, in Allen county, Ohio, of Diptheria, LYDIA, daughter of C. B. and Susanna BRENNEMAN, aged 7 years, 1 month, and 20 days. Funeral services by C. Culp, and D. Brenneman.

M—Martin Miller \$2 40; L J Miller \$2 60; Daniel Miller \$1 50; Jas Morrell \$2; Aaron A Miller \$1; J M Miller \$3; Abraham Mast \$2 50; Christian Musselman 50 cts; J S Moyer \$3; R Metzler \$1 50; Daniel Martin \$1; Abraham Moyer \$1 50; Mattie Keagy \$1; Jacob Muma \$6. Paid till June 1873; John Moyer \$1; Samuel D Miller \$1 50; Wm McElheny \$1; John P Mast \$5 95; Wm G Moyer \$1 80; Sarah Metzler 25 cts; John Martin \$1; M S Moyer \$1; Moses Martin \$2; C H Moyer \$1; J M Miller \$1; J J Marner \$6 10; Henry Myers \$5; John M Mast \$1 50.

N—Benj Neisley \$1; Jos K Newcomer \$1; Fannie M Neff 30 cts; Elias Neff \$3; Chr C Nafinger \$1; Chr Newhauser \$3; Martin Nebel 10 cts; B F Newcomer \$2.

O—Samuel Oberholtzer \$3 10. P—John Plank \$1; John J Plank \$2. R—E E Rexrode 50 cts; Christian N Rupp \$1; Jon E Riehl \$1 50; Adam Rexroder 20 cts; W E Rittenberger \$25 74; Jos Roth \$1; Adar Roseberger 20 cts; John Reist \$1; Martha Rowe \$1.

S—Joseph Stoner \$1; John Strohm 75 cts; Wm P Stauffer \$1; Tobias Shenk \$1 10, Elijah Stover \$1 50; Michael Schwartz \$1 10; David Sommer \$3 50; John Sharp \$5; John Snyder \$1 50; Rietien Stueckey \$2 05; B H Sweeney \$3 50; Henry Schrock \$1; S V Shantz \$10; A J Springer \$1 50; Abm Shank \$7; John Shenk \$5 50; John Schmitt \$1 50; Geo Smith \$3 65; C Short Wd \$1; Harman Snyder \$3 78; John S Stutzman \$2 50; Christian Salzman \$1 65; J H Shank 50 cts; Abraham Schneek \$1 10; Christien Stoner \$20; John Springer \$1; Frederick Stauffer \$3; Henry Shenk \$2 50; Jonathan Staucker \$2.

T—Moses Thomas \$0; Abraham A Tschabts \$8; A M Tucker \$1; David A Troyer 50 cts; E Tschabts \$1.
U—Daniel Unicker \$1 80.

Memo Simon's Foundation (Ger.)	1.20
Unpartheisches Gesangbuch, with clasps	2.25
Gemeinschaftliche Lieder-Sammlung (mennonitisches Lieederbuch)	.65
Ernsthafte Christenpflicht	65
Johann Arnd's Complete works (Ger.) including Arnd's Wahres Christenthum, Paradies Gerleien, &c.	3.50
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Bibles	1 00, 2 00, 4 00
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The three years together in one volume, by express \$3.50, by mail \$4.00.	

said, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." But his father had compassion, and fell on his neck and kissed him, and said, "This my son was dead, and is alive again; he was lost, and is found," and he received him again into his former relationship, and made a great feast, and rejoiced. We infer that this prodigal son ever after remained faithful to his father. There is joy in the presence of the angels of God over one sinner that repenteth. Why is it that so many of the converts of our day fall from grace, to the beggary elements of this world? It seems to me they have not the true faith. Conversion without faith is of but little benefit. It is necessary to place our trust in God, and not put too much confidence in ourselves.

Many times have I been grieved to learn of converts falling into their old sinful ways, after they had broken the chains of darkness, "and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," Paul says, "Bodily exercise profiteth little; but godliness is profitable unto all things." Conversion and faith must be together; without one the other will avail nothing.

Judas repented, and threw the money into the temple, and went out and hanged himself, and was not saved. Saul, too, said to David, "I have sinned against thee my son," yet he continued in his same course. "Multitudes have confessed the name of Christ, and still the course they pursued was not pleasing to God, because of the want of faith; for 'without faith it is impossible to please God.'" By faith Abel offered unto God a more excellent sacrifice than Cain. By faith Moses refused the treasures of Egypt; by faith the Red Sea was divided; by faith the harlot Rahab perished not, with them that believed not; by faith the prophets, patriarchs, and men of God, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong through the power of God.

Dear reader, go to Jesus; put your whole trust in him; look on him with full assurance of faith. His heart is full of grace and love. He is ever willing to assist thee. He is a living fountain for all thirsty souls; his word is heavenly manna which will strengthen our faith in God, and give a foretaste of the treasures of heaven. Jesus is our best friend; he has promised to be with his people even unto the end of the world. Oh, what a glorious consolation for the soul in afflictions, in sufferings, and even in death, to feel that the Savior stands at thy side! "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else," Isa. 45:22; and they shall come from the East, and the West, and shall be seated with Abraham and Isaac in the kingdom of heaven.

JACOB BOWMAN.

Canal Winchester, Ohio.

For the Herald of Truth.

An Explanation on Rom. 6: 4.

"Therefore we are buried with him by baptism into death."

By special request I will endeavor by the help of God, to give my views on the above text. I am conscious that this passage is variously understood, yet in the fear of the Lord and without design to wound the feelings of any one or do violence to the word of God, I will endeavor to explain it according to my understanding of it.

We will notice in the first place that the text makes the declaration, "We are buried with him by baptism into death," not into

water, as some would understand it, but "into death," and in the verse preceding the one from which our text is taken, the apostle says, "Know ye not that as many of you as were baptized into Jesus Christ, were baptized into his death." By this we understand that true believers, by baptism, are united together into one literal body, of which Jesus Christ is the head; baptism also serving as a seal of the covenant made with God, by which also is signified that as Christ died for our sins, and rose again for our justification, so true believers also have died unto sin and rose again (not out of the water as immersionists claim), but "through the faith of the operation of God," to walk in newness of life.

I will now endeavor to give my sincere views with reference to the apostle's meaning in expressing the words under consideration, and first, I would remind the reader that there are, in the Holy Scriptures, various deaths, with their corresponding burials and resurrections spoken of, and in order to avoid error it is necessary to be careful that we do not transversely connect them together. It would be absurd to suppose that Lazarus and others who had died a temporal death, were only spiritually buried and resurrected. But a literal death requires a literal burial, and when one has died a natural death it requires again a literal resurrection to bring him to life again. Hence it is only reasonable to suppose that the burial spoken of in the text must correspond with the preceding death, which is spoken of in the same chapter. "How shall we that are dead to sin live any longer therein," says the apostle. Evidently he does not here speak of a literal death, but seeks, in a figure, to set forth in a comprehensive manner, the effect or result produced by the operating power of God's Spirit upon the hearts and minds of those who yielded to its influence.

He evidently intends to show that the power of evil, by which they had formerly been actuated and led into evil and sinful indulgences was now no longer the ruling power or principle of action, that having yielded to and been overcome by the greater power of God's Spirit and love which now pervaded their minds, it ceased to exist, and hence a new life was manifested.

I fail to see by what way the apostle could have made the matter more clear and comprehensive than by the figure he uses. He elsewhere, in the same chapter refers to the same matter; only he uses different language and speaks of the old man being crucified, and the body of sin being destroyed. How beautifully the different figures, which have been employed by the apostle to set forth the same idea, harmonize. When a thing is crucified and dead it is properly destroyed. Let it be borne in mind that the apostle does not speak of death and destruction here in a literal, but in a figurative sense. Would it then be reasonable to infer that the apostle, immediately making mention of a burial in connection with death presented as a figure, alludes now to a literal

burying into an element, as some would have it? We certainly think that the testimony of God's word, as well as reason and sound judgment are evidently against it. Having set forth so clearly in a figure the idea of dying unto sin, or in other words sin dying within us, he now proceeds to make use of another figure by which he would set forth the idea that that which is dead must also be buried, there to remain. When a person or thing is dead it must needs be buried; so we understand the apostle to mean that the "old man" or "body of sin," as he chooses to term it, which has been crucified and is dead shall also be buried, there to remain, and not come to life again, nor manifest itself in works of darkness, and fruits of unrighteousness. We fail to see the likeness or figure of a burial in the immersion of a person in water, and taking him immediately out again, even if we understood the apostle to allude to a literal burial.

Elkhart, Ind. DANIEL BRENNEMAN.

For the Herald of Truth

The Tongue.

Dear reader, We are commanded not to be rash or arrogant in our reproving one towards another, but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. The tongue is a busy little member. The apostle James says, "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in horses' mouths, that they may obey us; and we turn about their whole body." The apostle brings our minds to bear upon the ships, "which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature; and it is set on fire of hell." That is, it is instigated in its destructive course by infernal spirits. "To every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Wherein bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

I do not understand the apostle here to mean that we had better not do these things, but rather that the tongue must be bridled by the word of God, and be brought under subjection, that it may administer grace, and be an instrument in the hands of

God to do good. For, saith the apostle, "Doth a fountain send forth at the same place, sweet water and bitter?" This cannot be done. The stream must answer to the fountain; the fruit to the tree. Can a corrupt tree bring forth good fruit? Can a good tree bring forth evil fruit? No, this cannot be; neither can a changed heart that is led by the Spirit bring forth any other fruit than that which proceeds from the Spirit, neither can the unregenerated bring forth any other fruit than that which proceeds from the corrupt heart. Can the fig-tree, my brethren, bear olive berries? either a vine figs? So can no fountain yield both salt water and fresh. These are words which ought to be well considered by all who claim an interest in Christ.

Again, "Who is a wise man endowed with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." Here we see that there can be no bitterness, no envying, no strife in the heart, for it is the temple of the living God; and in the temple and kingdom where God dwells there is love, joy, and peace which passeth all understanding; for it is the temple of God, and in him dwelleth all righteousness. We may have bitterness, and envying, and strife in our hearts that may not be visible to men, but it is known to God. In this let none be deceived. Let him not think that this wisdom is from above. Oh, no, it is earthly, sensual, devilish. It cometh from the father of lies and confusion. "But the wisdom that is from above is first pure, (mark) then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace."

Blessed are the peacemakers, for they shall be called the children of God. Oh, what a happy promise this is! Should it not constrain us all to seek that which maketh peace? How consoling will it be in the hour of death to think that we are a child of God, an heir of promise. But Oh, how sad will we feel in the last hour when we discover that we have not sought that which maketh peace, but have been the cause of bitterness, strife, and confusion, not alone among brethren, but among neighbors and friends; that the tongue has been so unruly as to bring sorrow and trouble upon those whom we should have treated with kindness; reproved them in the spirit of love and meekness. For "Blessed are the meek, for they shall inherit the earth." Christ, our Savior was meek and lowly. He is the author of peace. He came from heaven and preached peace to them that were afar off, and to them that were nigh. His gospel is called the gospel of peace. The fruit of the Spirit is peace. The fruit of righteousness is sown in peace of them that make peace. Should we not then be encouraged to go forth in the power and

might of the Lord, seeing that he has been so merciful unto us as to spare us another year? Wherefore, lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it be healed putting on the whole armor of God, the breast-plate of faith and love, and for a helmet the hope of salvation. "Finally, my brethren, be strong in the Lord, and in the power of his might" that we may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against powers, against spiritual wickedness in high places. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness and your feet shod with the preparation of the gospel of peace; going forth to conquer and triumph over all our foes; putting under subjection all evil lusts, and bringing into captivity every evil thought, going forth as bright and shining lights, carrying with us the pure oil of divine grace, till the coming of the bridegroom, to be welcomed as faithful guests unto the marriage supper of eternal rest.

Oh, could I with this pen write the inward feelings of my heart to the many readers of the Herald, and prevail upon them to take refuge in the rock, Christ Jesus. This rock will stand fast, eternal in the heavens, when the sun, moon, and stars fall; and all earth must crumble to naught, and the heavens pass away with a great noise. Oh, where, Dear reader, do you expect to seek refuge in that tremendous day when God will pour out his wrath without mixture, if you refuse to take refuge in Christ, that dearest and truest friend? He spared no pains, he even passed through the most cruel death to secure to you and me, yea the whole human family, a rest forever from all pain, sorrow, affliction, and death. Take one more view of the Savior and Deliverer. Behold him once more hanging between heaven and earth, before your heart becomes harder. See by faith that virtue flowing out of his side, as it were a healing balm for your wounded soul. Oh, take refuge in the crucified Son of God, and abide in him until death, and you will forever be safe amidst all the convulsions of expiring nature.

I send forth this message in the name of Jesus. I fear not to own Christ, my hope of salvation. He is my comforter and consoler in the hour of need. By the grace of God I intend to hold him forth in walk, conduct, and conversation, until he calls me hence. I fear not, neither is there a doubt resting on my mind that would cause me to cease to strengthen the brethren with my weak talent, to be strong and firm in the doctrine that is advocated through the Herald of Truth. The report is abroad that I oftentimes have doubts in my mind concerning the doctrine maintained by the Mennonites. This is incorrect. This report is not founded upon truth; and hear this, all ye that spread this abroad; that I believe

in the doctrine taught by Christ and his holy, chosen apostles and builders, and that he commissioned them to preach the pure and unadulterated gospel of the Son of the living Father to all the nations of the earth. This truth I, a poor, weak follower of Christ do believe and maintain; and I call upon any one to show me any other doctrine that will harmonize, or agree more closely with the word of God than that which is maintained by the Herald. If there is, I will gladly receive it.

My much beloved brethren, Fear not, but be strong in the Lord. Go forth in the fear and power of God; be not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. This power and gospel has stood amidst terrible persecutions, and the gates of hell have never prevailed against it. The truth will stand till the coming of the Son of man in the clouds of heaven, with all his holy angels to gather his chosen and elect from the four winds of the earth, who shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. Let us go forth in the name of Christ, and practice through life the teaching of him who spake as never man spake. With the faith of Joshua and Caleb, we can possess the promised land, although yet out of sight. Let us unite in heart and strength, and with the bond of brotherly love keep the unity of the faith, and God will help us. He will be our captain to lead us through all the battles which we must fight. Stand fast and faithful in the bond of true and sincere brotherly love, one toward another. The bond cannot be broken, if it is fastened by the Spirit and power of God. None should doubt God's word, for he has all power. Let us amend our lives in newness of the Spirit, that the church of God may be as a city set upon a hill, that she may shine forth in all her beauty, as in the primitive days, that the world may behold her pure and good fruits, that many may say, Come, let us go up to the mountain into the house of the Lord and take refuge there, for the wrath of the Lord will come, then the harvest will be past, the summer ended, and we shall not be saved.

Oh Lord, thou knowest the motive I have in view. Thou knowest what is before me. Thou knowest the end of my days. Keep me to be a child of thine. Teach me humility. Teach me day by day to grow in grace, and to grow day by day in nothingness; to this end bring me and my dear and beloved brethren and sisters, with all our sons and daughters to a happy end in Christ Jesus. Amen.

Melrooy, O.

B. F. NEWCOMER.

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep, it cannot be accumulated; nor have we got to go out of ourselves, nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.—*Martaria*

For the Herald of Truth.

The Publication of Religious Literature.

Is there any benefit in publishing religious literature? There are books and papers published without number, and circulated in every place. Church organizations labor with the most untiring zeal to spread abroad their doctrines and principles, and we have the most positive assurance that much good has been accomplished in this way.

Peter Waldo, after his conversion took steps, to have the Scriptures translated into his native tongue, so that the common people could read it. Luther labored for the same end, and we have his translation still. Menno Simon wrote tract after tract, until his "Complete Works" make a volume of about seven hundred and fifty large double column pages. Dietrich Philip, a contemporary of Menno, also leaves a work of some five hundred pages in the German language. Henry Funk, no less than the others leaves to his posterity his "Restitution," or "Erklärung ueber das Gesetz," and his "Mirror of Baptisms," both valuable works. Thielem von Braht wrote his "Martyr's Mirror," and Denner his book of "Sermons," so our forefathers have published a number of other books both large and small and have made considerable effort to circulate the truth abroad.

In more recent times we have still other writers who have done what they were able, and we believe they have all done much good. Of course we have no means of telling how much good any of these books have done; eternity alone can reveal that. But all who have read any of the above works, and many of our readers are well acquainted with most of them, will remember how pleasant it is to sit down and trace after the thoughts and experience of other men, in other ages of the world; and O, what encouragement it affords us when we see the faith and the confiding zeal of our brethren, how they have labored and lived and endured for Christ and his kingdom; and yet there are men to-day who are opposed to the circulation of religious literature, men who do not see the importance of these things; men who would fain try to make one believe it was wrong to teach the doctrines and principles which we profess and believe; what a pity! We hold principles of faith and doctrine which we believe are based upon the purest teachings of our Savior, and we know it is good to believe them; we know they will bear us through the storms of time and the realities of eternity; we know if we abide in them it shall be well with us in the great day; and if they are good for us, if they teach us the way of life, they will do the same for every other person; and should we not try, then, to promulgate them, to teach them in all the ways in which God has given us?

Brethren, there is much to do! many are perishing for the want of the bread of

life. Shall we not give it to them? Shall we not use our means, our talents, our abilities? Let us try to circulate good books and good papers. It can do no harm. And we hope all who have the ability to do so, will lend us their aid in trying to supply the Herald with the best and the choicest reading matter. A little girl once happened to find a torn leaf of an old Bible, in which she read about Jesus and learned to love him, and in the hour of death he was to her an unspeakable comfort and enabled her to say, "O, death, where is thy sting! O, grave, where is thy victory!" And so through a single word, a sentence, many a sinner has been converted. Let us therefore not despise, these things, but labor in all we do for the glory of God and the salvation of souls. J.

For the Herald of Truth.

Are we prepared to die?

Dear friends, Let this be a question for us all, Are we prepared to die, or is it so with us that if we should be called out of this world in the state in which we are, we would sink to the bottomless pit of hell, where we would have our part with the rich man for ever and ever? Dear friends, Let us consider for a moment how it is with us. Is it our pleasure and desire to serve the world with all its lusts and pleasures, or is it our desire to serve the Lord with all our heart?

If we look around us we can see how the Lord calls our friends and neighbors from our sides, into eternity, and some of them so suddenly that they have no time to repent. If they are not all prepared for heaven it will be too late forever, therefore, let us seek to save our souls with fear and trembling, while it is day; the night cometh when no man can work. Perhaps some think they will repent and be converted on their death-bed; but, Dear friend, Has the Lord promised to let you lay on your death-bed for a while and give you time to repent? I dare say, No, he has not made any such promises. Death is uncertain: we know not where, when, or in what way death will meet us, and as the tree leans so it will fall. The young people often think if they would become converted they would have no more friends; but that is not the case. If you come to Jesus you will find that you will have better friends than before, and the best friend that we can have is Jesus. If we feel, and can say without doubt that Jesus is our friend, then we are better off than if we had all the people of this world for friends and were without Jesus. The Lord has said in his word, "Without me, ye can do nothing," and it is true, without him we cannot exercise our thoughts, therefore, let us come to Jesus without delay, if we have not come so far that we can say from experience that Jesus has power on earth to forgive sins.

Dear friends, whoever you are, do not put it off any longer but make up your mind to come to Jesus: pray to him day and night

without ceasing, till you can say by experience that you know that your Savior liveth. If we have experienced this, we have something to do. Christ says that we must deny ourselves, take up the cross and follow him daily in his footsteps. It is not enough if we only try to live like a christian on the Sabbath day, and the rest of the time serve the world. No; that will not do; we must serve God daily. Prayer should be the last thing in the evening, and the first in the morning; we ought to fall asleep in prayer, and when we awake in the morning, our first thoughts should be to praise the Lord for all the blessings we receive from him from time to time. O how thankful we should be to God at all times because he so loved us that he sent his only begotten Son, Jesus Christ, into the world to open a way for us to enter heaven. Let us look where our Savior died and bled on the cross for our sins, and rose again the third day, and is now in heaven at the right hand of God, and invites us all to come to him.

He says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." He also invites us to come and drink of the water of life freely; the poor can come as well as the rich; we need neither gold nor silver; all that Christ wants is willing hearts. We must become willing to give ourselves into his hands, and he will then lead us to that happy world above which God has prepared for his children from the foundation of the world, where there are no more temptations and trials to contend with, but where we can praise the Lord with all the holy angels forever. Amen.

Heseler, Ont.

H. GOUDIE.

For the Herald of Truth.

The Mammon of Unrighteousness.

In the 16th verse of the 9th chapter of Luke, we read, "Make to yourselves friends of the mammon of unrighteousness," &c. The advice given by our Savior to men of wealth is this, To make God your friend by a charitable distribution of your wealth that he may bless you, and make the poor your friends, by aiding them in their distress, and that they may unite you in prayers for you, and make your good deeds known at the throne of grace. Make also your own consciences your friends, that they may not reproach, and shame, and sting, and torment you, that when ye fail, that is, when you come to die your good works may follow you, as we read in Rev. 14:13, and that ye may then obtain rest in those everlasting habitations which God has prepared for them that love him.

In the 13th verse of the same chapter, the Savior says, "Ye cannot serve God and Mammon." God is our master by creation, preservation and redemption; he has appointed us our work and secured us our wages. The world has become our master by intrusion, usurpation and a general estima-

For the Herald of Truth.

Baptism.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6:3, 4.

We understand, that by nature we are all sinners. Paul says, "While we were yet sinners Christ died for us." Christ came into the world to save us from our sins; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" therefore he commanded his apostles, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, &c., teaching them to observe all things whatsoever I have commanded you," and "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

We believe that baptism is a command which we shall observe. There are different opinions in regard to the manner in which it should be performed; we believe that it is done with water, by pouring; the water should be applied to the applicant and not the applicant to the water. John says, Matt. 3:11, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire," for "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," Acts 1:5. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting, and it sat upon each of them; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons, and your daughters shall prophesy.

Baptism is the fulfilling of all righteousness, and thus it becometh us to fulfill all righteousness; not the putting away of the filth of the flesh, but the answer of a good conscience toward God. The ark of Noah was a figure whereunto few were saved. The ark stood on dry land and the rain descended on it from above; now we cannot read that it was under the water at any time. Ye are all the children of God, by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ. We don't believe that baptism alone will save a man; it is the faith in Jesus Christ. The Savior says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life." It was not the brazen serpent on the pole that healed the Israelites; but their faith and obedience in the word of God. If those that were bitten by the fiery serpents had not looked on the brazen serpent, they would have died, because of their disobedience.

tion, too many esteeming it as their chief good, and delighting in it as their chief joy. No man can serve these two masters, which are of contrary interests, and give contrary commands; no man can serve God and the world, but he may do much towards serving God and glorifying him with the riches of this world which he possesses, if he will apply them in the right way.

We cannot serve God and the world both, and seek them as our chief good and ultimate end, because no man can divide his heart betwixt God and the world, for if we love the world as our chief good and seek it as our highest interest, and serve it as our chief commander, we cannot perform the service nor give the love which we owe to God our Maker. J. M. H.

REMARKS.—Whoever reads carefully the above remarks will see without difficulty that the two passages do not at all conflict. In the one, Christ teaches those who have this world's goods to use them liberally for the benefit of the poor, and for benevolent purposes.

In the other he teaches that we cannot serve God and mammon; that is, be children of God and of the world at the same time. We must serve God supremely, and use the things of this world as not abusing them. While we are in the world we must use the world and the things of the world to the support of our bodies, but we must make them subservient to our use and not become subservient to them; they are our servants, we not theirs. Whatsoever we possess, we should consider as the gift of God, and use it to his honor and glory. Then we can make to ourselves friends with the mammon of unrighteousness (money or possessions), and yet serve God supremely.

For the Herald of Truth.

Come to the Savior.

My christian friends, brothers and sisters in the Lord, first I wish unto us all, that the grace of God and the love of Jesus Christ might be shed abroad in all our hearts, so that we may all live for Jesus, die in him and finally get to heaven.

I have been lying on 'a bed of affliction for nearly two years, but the Lord was merciful unto me, and gave me strength again; and I am now well, thanks be to God for his kind protection. Brothers and sisters, I have no doubt but that you have offered many prayers in my behalf, and I still ask you to pray for me so that I may not be forgetful of my duty toward the Lord and my fellow-men. May God help us to pray without ceasing; and to pray in spirit and in truth for ourselves, and for all men. It is our duty to pray for one another because there is a great power in prayer that is offered aright. I do not mean a long prayer, or high and good sounding words; but a prayer that comes from an honest, sincere and upright heart. This is what the Lord requireth of us, and such a prayer has power

enough to make good christians. If we are willing to do our part, God is always willing to give us grace. O, then, my christian friends, let us be engaged in the good work while it is yet called to-day.

God's ways are not our ways, neither are his thoughts our thoughts. He employs various means to draw us to him. About fifteen months ago the hand of death was laid upon my husband, who was always well and hearty until he was taken with the Erysipelas and fever and after a few days of suffering he was taken away. Thus we can see that in the midst of life we are in death.

I had also two cousins who passed from life to eternity not long since; the companions of Christian and John Nusbaum. How sad the thought! but they are gone; yes they are gone never to return again. May the Lord of mercy look down upon us and strengthen us to overcome our bereavements. Dear cousins, I can sympathise with you. Why is it, that God has dealt thus with us? Perhaps to remind us of our condition, and draw us nearer to him, for sooner or later we, too, will have to die and give an account of our behavior here, let it be good or bad.

Let us ask Jesus to stand by us in all our troubles and trials and give us grace to overcome all; and at last when we are called from earth away, may we lie down in peace; and in the morning of the resurrection be accepted in that glorious kingdom where we can meet around the throne of God to part no more. What a happy meeting that will be, therefore dear friends, let us not be discouraged, but strive to be faithful to the end.

It is true, we have many troubles, and trials, and afflictions, and sorrows, to contend with in this world, but let us be strong in the faith; let our hopes not waver; let us not grow weary in well-doing but let us be brave soldiers, always on guard, ever ready to do our duty and fight manfully for the cross of Christ, until the storm is over and then go home to glory. There unite with saints and angels in singing praises to God and the Lamb. Eye hath not seen, nor ear heard, neither have entered into the heart of man the glorious things, there are in store for those who patiently wait on the Lord for their redemption.

May God bless us all, and lead and guide us to a happy end.

"O happy day! when saints shall meet
To part no more—the thought is sweet;
No more to feel the rending smart
Oft felt below, when christians part.

O happy place, I still must say,
Where all but love is done away;
All cause of parting there is past;
There social feast will ever last."

ELISABETH BRUBAKER.

Wakarusa, Ind.

Earthquakes, and fire, and frost, and flood form a part of the divine economy, even as do sunshine, and shower, and summer heats.

We believe that we are saved by grace, and not by works; for, if we have done all those things which we are commanded to do, we shall say, We are unprofitable servants; for we have only done what was our duty to do. Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" I understand that our old man is crucified with him, that the body of sin might be destroyed. The Savior died on the cross, and was laid in a new tomb, hewn out in a rock where never man had lain, and the third day he rose again.

H. S.

Praise God we're going Home.

Our weary days will soon be over,
And ev'ry night of gloom.
Be lost in that delightful waking,
Of bliss beyond the tomb;
Around our frail and shattered looks,
When ocean billows foam,
The soul amid the storm can sing,
Praise God—, we're going home.

The heart that finds repose in Jesus,
Can smile at every pain;
To live is Christ, in joy or sorrow,—
To die, immortal gain;
We look beyond those fading scenes,
Though strangers here we roam;
We have a sure abiding place;
Praise God—, we're going home.

The hand of death may rent asunder
Our dearest earthly ties.
Yet faith unravels a world of glory,
And these we long to rise;
Faith soars aloft on eagle wings,
Above yon azure dome—
Brings heavenly visions to our sight,
Praise God—, we're going home.

Selected by J. M.

For the Herald of Truth.

Unrighteous Mammon.

An explanation was desired in the Feb. number of the Herald on Luke 16:9. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations," and verse 13, "Ye cannot serve God and mammon."

These verses undoubtedly to some persons appear conflicting, but when we read the preceding verses of the same chapter, concerning the parable of the unjust steward, who made himself friends to take care of him after he was deprived of his stewardship, we find that his lord commended him, not on account of his injustice, but because he acted wisely; and now the Savior wants us to take this as an example in a spiritual sense. But does the Savior mean

that we should become a friend or gain the friendship of the unjust mammon? By no means; because the friendship of the world is enmity with God, and the habitations which mammon affords us are transitory, and not everlasting.

I would ask, who then is able to receive us into everlasting habitations after we fail in our stewardship here below? It is certainly Jesus alone to whom is given all power in heaven and on earth. He is the friend that we must make of the mammon of unrighteousness, and how must we do it? Jesus said unto the young ruler, "Thou knowest the commandments, Do not commit adultery," &c., and he answered and said unto him, Master, all these have I observed from my youth; then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross, and follow me." This teaches us how to gain friends who will receive us into everlasting habitations.

Hence we might render the text thus, "Improve your riches or possessions in such a way that you will gain the friendship of Jesus, who, when you die, is able and willing to receive you into everlasting habitations."

DAVID BURKHOLDER.

Locke, Ind.

For the Herald of Truth.

Let us not be weary in well-doing.

Let us consider the words which God, through his angel, saith to the church of the Laodiceans, Rev. 3:15. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Brothers and sisters, and all who take an interest in serving God, let us be faithful in watching, and praying to him to lead us on through this narrow path that leads to life, that we may not become lukewarm. I believe that if we suffer ourselves to fall into the hands of our dear Savior, as did Mary of old; cast ourselves at the feet of Jesus and say, as Saul did when he was cast to the ground by the shining light, "Lord, what wilt thou have me to do." If we would at all times stoop down and ask our Sav-

ior in faith, What wilt thou have me to do, we after could be saved from becoming lukewarm. But is it not too much the case that when everything goes on agreeably to our will and taste, we are so apt to forget our good friend? Now, when we forget him, he will also forget us.

We may also call too much upon him with our lips only, for in Matt. 7:21, he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." By this we learn that we are not only to praise him with our lips, but with our good works in faith, love, and charity. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Also "Except ye be converted, and be come as little children, ye shall not enter into the kingdom of heaven." When I was yet on the broad road, there was still something saying, It is not necessary to stoop as low as this or that one. But at the present I believe the lower we stoop down, the higher God will raise us up. The more we cast the old man off, the more the new man will take place, which, after God, is created in righteousness and true holiness. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." And again he saith, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

God knows our works if they are good or bad, if we are cold, hot, or lukewarm, and if we obey or disobey. In his Holy book he calls us unto him, but we are to come with a sincere heart. Not only with outward appearances, self-righteousness, &c. He saith, "Because thou art lukewarm, I will spew thee out of my mouth." Let us take these words to heart and be more earnest in watching, and praying unto God that he will lead us through all tribulation; lest Satan, the enemy, overtake us and entangle us in his net that we may not be able to escape. * *

Worthy of Consideration.

A correspondent says, "I am often brought to weep when I see Zion so cold, and her light so obscure; it

seems to me there must be a lack on the part of the watchmen. Can they not cry a little louder? Can they not go forth in the might of the Lord and carry Zion, the beloved, higher above the hills and mountains of the adversary?"

This is indeed something to think about. Let us all ask ourselves the question, whether a little more could not be done in the way of winning souls to Christ?

For the Herald of Truth.

The Christian's Duty.

For some time I have thought of writing for the Herald but still left it for abler minds to write for your paper through which so much is much is done to win souls to Christ. Brethren and sisters and especially ministers of the gospel. A talent has been given to every one, and we are commanded to work with that while traveling through this unfriendly world. I think we might make good use of our talents by writing good articles for the Herald of Truth, in the way of encouraging one another while here below, and build one another up in that most holy faith once delivered to the saints.

Let us consider the 'shortness of time, and how very swiftly our years pass by in which we are to work out our soul's salvation. We have no time to stand idle all the day long, but are to work in the vineyard of the Lord, and I see no better way to speak to all the brethren and sisters than through the Herald: we all can employ our talents in that way where we have not all the privileges in our churches to speak or rather to exhort, and in explaining the Scriptures. Think not that it will do no good; the harvest is great but the laborers are few; just think if you could bethe means of saving one soul you would have gained more than the whole world, yes, all the riches on land and sea are not worth as much as one soul saved from destruction. Then let us work while it is called to-day, for the night of death will come when no man can work. Our days of probation will soon be over, and then as we have sown so we shall also reap.

Then from bishop to lay-member let us all do our duty to enlighten, instruct, reprove and warn sinners from the great dangers to which they

are exposed and turn them from darkness to marvelous light, from the power of Satan unto God. Let us then all be faithful to God and our fellow-men. It is only those who endure to the end that will be saved. When ye shall have done all those things which are commanded you, say we are unprofitable servants, we have done that which was our duty to do. My christian friends let us write more. If it is done for edification and to the honor and glory of God we shall be well paid in this world for having done our duty; and in the next we shall hear the welcome words, "Come ye blessed of my father; inherit the kingdom prepared for you from the foundation of the world." Strive to be children of God, and if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

D. MORRELL, JR.

Ligonier, Ind.

The Bitter Spring.

A little river in Scythia, Herodotus tells us, has a marvelous sweetness in its waters until a certain bitter spring mingles with it. Henceforth its waters are all tainted and unfit for use.

What a type of the young heart is this stream at the first; and how like that heart, when one corrupt teacher has beguiled it, is its course after meeting the spring. One wicked lad in school has well nigh destroyed all the rest. Some gray-haired men seem to spend their lives in destroying our youth. "Their sleep is taken away except they cause some to fall."

I have seen a youth urged and pressed into a bar-room, with great mirth and jesting, by a party of grown men. He hung his head and went most unwillingly at first, but he soon became a regular visitant there.

An infidel merchant took great pains to instil his view into the minds of all in his employ. Any young man of especial intelligence was sure to receive his most marked attention. His books were loaned freely and pressed upon him, and he did not rest until he felt he was fairly won to infidelity. He has gone to give up his account; but he could not bury his influence. It

was like a poisoned well whereof hundreds may drink to their eternal death.

Christ says of such a corrupter of youth, "It were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea." That was a terrible punishment sometimes inflicted on malefactors, but it was light compared with what God has in store for those who cause to offend these little ones.—*Am. Mess.*

For Us.

It is a blessed thought that the Bible was written for us. That the Spirit of God looked along the ages and saw that in such an event or circumstance of life, we should need just such counsel and help. And then he inspired men to write it down. Not for our good only, but for thousands who have gone before and who will come after. No promise is there but has been proved thousands of times. No warning, but many have taken it home.

It is like a good chart, which has everything on it, that a mariner in any sea may need. Its truths never wear out. Says one who has been a deep student of it, "The Bible will bear a thousand readings, and the man who has gone over it the most frequently and carefully, is the surest of finding new wonders there."—*Am. Mess.*

MEDITATION.—It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall.*

If you do not wish your children to bring your gray hairs with sorrow to the grave, train them up in the way they should go, and they will not depart from it in old age.

Censure from lips that know how to commend always means something, and generally accomplishes its purpose.

As christians draw nearer to God they forget the coldness and misunderstandings that may have existed between them.

Opportunities for doing good are all around us.

Herald of Truth.

Elkhart, Ind., April 1873.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Removal.—Brother Hooley will remove from "Little Elkhart" to "Pretty Prairie" about the 10th of March, 1873.

Poor Polly.—The old well known poem, "Poor Polly," or a warning to the young people can be supplied to all who wish it at ten cents a dozen.

A Hint.—We sincerely request persons writing for the Herald, always to use BLACK INK, and not write BETWEEN the lines. If these things are observed, it will be a great benefit to the printers. Please make a note of this.

Missent.—In the absence of our regular mailing clerks, several packages of the Herald for March, have been missent. Any who did not get their papers, will please inform us and we will see that they are supplied.

The Gemeindeblatt.—We can still furnish the Gemeindeblatt to all who desire to have it, at 75 cents a year. Subscriptions will be discontinued at the expiration of the year unless the subscription is renewed. The paper is published in Germany in the interest of the Mennonite church there, by Pre. U. Hege, and gives us an insight into the condition of the church in that country. It also contains many articles of interest to the general reader.

Articles.—We are very glad to see our friends so diligent in writing. We have a good stock of articles in store for the next number already, which will appear in due time.

Pride and Humility.—This work has also been delayed some, but will be out in the course of two or three weeks.

Christliches Gemueths-Gesprach.

We have just issued a new edition of our Confession of Faith, and those wishing to obtain a copy of this work, will please address this office. The new edition is printed on good paper, in large, plain type, and is well bound in leather backs, and neat, black cloth sides. Price 60cts per copy. \$6.00 per dozen.

Gems of Truth.—Brother Henry's new book for the children, after considerable delay, is now nearly ready. It is all printed and as soon as we can get it bound it will be ready for delivery. We hope many of our young friends will want the book. It contains many instructive lessons, such as are beneficial to the young, is nicely printed and will be neatly bound. Send for a copy. It costs 35 cents by mail postage prepaid, or \$3.60 per dozen.

Address, H. B. BRENNEMAN,
Elkhart, Ind.

Our New Tune Book.—The work on this is progressing and we expect that during the following summer it will be all completed. Our friends will please remember that to compile and issue a book of this kind requires no small amount of labor, and as we have understood that some were expecting the work out in a few weeks, we take this method of informing them that we will probably need most of the summer to get it out.

The Bloody Theatre or Martyr's Mirror (in English) of the defenseless Christians, who suffered and were put to death for the testimony of Jesus, their Savior, from the time of Christ until A. D., 1660. Compiled from various authentic chronicles and testimonies and originally published in the Dutch language, written by Thieleme J. Von Bracht, carefully translated into the English language by I. Daniel Rupp, and first published in that language by David Miller, near Lampeter Square, Lancaster co., Pa., in 1837.

It is proposed by the undersigned to republish the above work, provided a sufficient number of subscribers to warrant the undertaking can be obtained.

The size of the Book will be 8 by 11 inches, bound in leather, will contain about 1000 double column pages, printed on good white paper and will cost \$5.00.

Subscriptions for this valuable work are coming in very slowly, and it is not at all

certain yet that we will be able to print it unless a more active interest will be manifested in the matter. To print an edition of this work will require a large outlay of money, and unless we obtain considerable more encouragement it will hardly be accomplished. We would suggest that some one who feels an interest in the work in each church, would make an effort and solicit subscriptions and send them in at once and we will remunerate them for their trouble. That is, we will give one book free to every person who will take twelve copies and make himself responsible for the pay. Should some be able to get only six subscribers for the work we will allow him half the price of one book. Who will try?

From Bro. Noah Good, of Marion Center, Kansas, we have received a letter in which he writes that he has received the favors sent him, returns his sincere thanks to the brethren for their generosity and kindness manifested towards him: expresses many kind wishes for their welfare and further says: "We moved on our homestead on the 11th of February, in due time to secure our home; we all like it and feel well satisfied with the country. Bro. Henry Yother has been with us during the last week. This leaves us in reasonable health." &c.

The Emigration of the Mennonites from Russia.—The emigration of the Mennonites from Russia is beginning to assume a more serious aspect. Since the Russian authorities have prohibited the preaching of the doctrine of non-resistance, the people begin to feel the burden of oppression, and to comprehend that there is really a meaning to the restraints laid upon them by their government. From recent letters received from there we learn that about twenty families are ready with the opening of the Spring to come over. These families possess considerable means and intend to go to Minnesota.

A deputation has also been chosen and is no doubt at this time already upon the way to this country, and will shortly arrive here, to examine this country and make final choice of a place for settlement.

The necessity of emigrating seems to gain ground. Many who, till recently, were strongly opposed to emigrating are now favoring the project, and we have no doubt that in the course of another year we will see a very large number of them coming to this country.

Conferences.

The time for our spring Conferences will soon again be at hand, and we trust all our people will feel in them that interest which these important gatherings demand. Many of the ministers indeed need to be encouraged a little in this respect. Every minister should try and attend the conference in his own district, and thus lend his aid in building Zion. A great deal might be accomplished in this way.

THE SEMI-ANNUAL CONFERENCE in Lancaster county, Pa., will be held on Friday, April 4th, being the Friday before Good Friday, at Brubaker's Meeting-house, about three miles west of Lancaster City.

THE SEMI-ANNUAL CONFERENCE in Virginia, will be held on the 25th of April, being the last Friday in the month.

CONFERENCE in Montgomery county, Pa., on the first Thursday in May, being the 1st day of the month.

CONFERENCE in Wayne county, Ohio, on the 16th of May.

CONFERENCE in Whiteside county, Ill., on the 23rd of May.

Changing Places. The time has come again when many persons are looking around for homes. There are families who are seeking to improve their condition by removing from their present homes, to other localities; there are young men who are seeking new situations and different kinds of employment; there are young women who are moving to other places, seeking new homes, and new fields of labor, and by persons thus moving from one place to another various changes are made. Men and women are brought out from under certain influences and thrown under other influences; every movement will bring with it its changes. It is oftentimes good for persons to make such changes and often too, very often it is not good for them. People in making these changes often look too much upon outward, perishable and temporal things, forgetting altogether those more important and necessary things which relate to our eternal welfare. We have seen families, father and mother with a whole cluster of children, tender vines turning their youthful tendrils about the parents, moving out from among good influences, kind christian neighbors, and the church of their adoption and settle themselves in the rough, wild country of the west, where society was even wilder and rougher than the country; among unbelievers and infidels, Sabbath-breakers and swearers, and such like persons, and expose the dear children whom God gave them to the poisonous atmosphere of sin and crime; we have seen young men leaving the paternal roof and the influences of a christian home, and the good counsels of teachers, parents

and friends and cast in their lot among the sin-polluted society of cities and towns where they soon lost all good impressions which a father's care and a mother's love sought to impress upon them; So we sometimes see the young woman going out into the world in her effort to free herself from the restraints of those to whom she is dearer than to any other on earth, her parents, and entering perhaps first the society of gay companions, then the great arena of fashion and then sometimes a life of sin and shame. These results are often brought about by a want of forethought or a natural propensity to evil and a desire to escape the restraints of pious influences. Men held under the restraint of good influences may escape a thousand snares which Satan sets to entangle the unwary in their ways; and for this reason we should always try to keep within the pale of good influences. Young people should feel thankful for good, kind and pious parents; and parents themselves should so arrange their affairs that they and their families might ever remain under the influence of the church, the Sabbath-school and all other means of grace.

In this respect many of our church-members show a carelessness and a disregard that is truly not to be commended. We see Mennonite families separating themselves from the church and settling in any place where their fancy or inclination may dictate, or where the love of filthy lucre (money) may draw them. And how many hundred families have thus thrown away their influence for the church, and with this, their influence for Christ and have forgotten the religion of their fathers, the religion of Jesus, and their families grew up little better than infidels. So with the young men and the young women, who go out of the church, into the world, following sin, and walking in the way of the transgressor.

Now then we want all our readers to consider this matter, and become more zealous soldiers of the cross, more consecrated servants of the church and of Christ, and when they want to change places, choose some place where there is a church, where there are christians, where there are brethren, and help them to build up the church. Let the church and the school be first in your minds. We ought to be zealous christians, and when we go to form settlements in new places, let a number join together and form a society, establish a church and a christian-like school. There are many such Mennonite families scattered all over the West and living alone without any of their faith around them, and without trying to maintain the faith and ordinances of the church. Their long separation from the church and the brotherhood has caused them to grow cold. We know by our own experience and that of others how hard it is to retain ones integrity when so long isolated from the church. A young man writes us that he is occupying a situation where he is in daily contact with wicked and godless men and that he has no desire to remain there. Several families we

notice recently who have changed their homes have sought out the brotherhood and obtained homes in the midst of a community where they can enjoy the privileges of the church and this is right. There they have an influence and can do good to themselves and to others. We always feel sorry when we see brethren move away alone—we would like to see many of our members, more earnest Mennonites as well as more earnest christians. Our people should try and hold more together, be more united; more jealous of their church; try to help each other more, and take a deeper interest in the church. The old proverb says, "In union there is strength," and what a power for good there might be in the church, if its members were more of one mind, more zealous for their own church and their own institutions. Not that I would foster or incite a spirit of sectarianism, not at all—we want to cultivate a generous christian spirit—the spirit of universal good to all men, but especially to the household of faith. Let us then feel that we are members of the church, and as members let us maintain the ordinances of our church and stand by the church and help to build and support and strengthen her. Let our young men think of this; let our young women think of this.

Two young men at school some years ago talked of this very thing. Neither of them was a church member then, but both were the children of Mennonite parents. The one regretted very much the loss which the church continually sustained by many of her strongest and best young men carelessly and wantonly throwing away the principles of the church and that which they had from early childhood been taught, and mingling in the great stream of the worldly minded, making at the same time the declaration that he should try and abide with the church of his fathers. Years passed away and the two boys were grown to manhood, and both of them had exchanged their eastern homes for places in the far west. One had a small family growing up around him, and occupied a position of great responsibility in the church of his earlier choice. The incident of his school-life above related had passed from his mind. His friend visited him and in their conversation their minds were carried back to their school-days, and the incident given was again recalled, and it was pleasant to think that the young man, who in his youth already cherished so strong a love for the church had never proved false to his determination. By the grace of God he had been led to see his lost condition as a sinner, and finding a sure refuge in Jesus, the Savior of mankind, he felt willing to do what he could and abide in the faith of his fathers. He is living still, and by the grace of God, should be spared and remain faithful he may be able to do much yet for the cause of Christ. His companion sleeps in the silent embrace of the grave, having in his early manhood been called away, and like too many others, the influences of the world had led him too to adopt

what he no doubt believed to be an easier road to heaven than the strait path of self-denial which Christ pointed out for us to follow. Let us be strong in our faith, strong in the Lord, strong in our church and strong in Christ. JOHN F. FUNK.

Correspondence.

From Kansas.

To those wishing to make their homes in the far west, I will offer a few thoughts on the advantages we find here, in what was formerly known as the "Great American Desert." The advantages offered to those who wish to colonize is superior to most other states west of us. I have traveled over a great part of western Kansas, and I find the soil is very productive, with good timber; plenty for firewood and lumber; excellent water by digging from 16 to 30 feet. All kinds of grain do well, and for stock it cannot be equalled. As the buffalo grass, with which the prairies are covered, seems to be more nutritious than other wild grass, and any time during the winter, you can find it green at the roots, or rather under the old. It is in the latitude for fruit, and all kinds that have been tried prove a success so far.

The counties of Smith, Phillips, Norton, Russell, Ellis, Trego, Ness and Rush, are still open to settlers, and as for choice, there is none; all are well timbered, well watered, and only waiting to be well settled, either under the homestead or pre-emption laws. The K. P. R. R. is now running through the counties of Russell, Ellis, and Trego, to Denver. This company passes colonies west for half fare.

The Solomon Valley R. R. is complete to Solomon City, and steps are taken to continue westward. The company proposes passing through Greeley, Colorado. The Solomon Valley is the largest and best valley of the West. The timber on the River is good. The river is a beautiful, clear, running stream, fed by many tributaries. Saw-mills and grist mills are to be found here and there. Of wheat, fifty-four bushels have been raised to the acre, and of corn, eighty. Vegetables grow in abundance, and as large and fine as I have ever seen. This (Jewell) county is yet in its infancy. The first settlers settled in 1870; now the land is nearly all taken. Timber is well distributed all over the county, and scarcely can you find a prairie claim but has plenty of timber within four miles of it. On the northern line of the county the settlers find plenty of timber on the Republican River, which runs parallel with the north line, and within four or five miles of this line, nearly across the county, and crosses it at the northeast corner, and lower down in the county comes in White Rock Creek, which runs across through the entire county. It, with its tributaries furnishes an excellent supply of good timber

for the northern townships. On the west is found Limestone Creek passing from north to south. From the central portion rise three small streams called the Buffalo Creek running south through the center; also Marsh Creek, and Brown's Creek run parallel with these three creeks.

There are springs all along these streams. Building stone, and stone for all purposes and of the finest quality are scattered all over the country, making it easy to erect houses and barns, of the very best grade. Coal has been found in nearly all parts of the county. The face of the country is level. There is scarcely a quarter section, but will make a good farm. There are some second class claims to be had, and some first class can be bought. Jewell City market: Winter wheat \$1.00, spring, for seed, \$1.25, oats 35 cts. per bu, corn 25 cts., potatoes 70 to 75. Pine lumber, from \$50 to \$70. Buffalo and antelope are found from 50 to 100 miles west of here. I helped kill one buffalo while looking for land. Three of my sons killed twenty-seven in the month of January. One of my sons has lived here for two years, and has killed game enough for his meat. This winter so far has not been very cold; only four light snows of about three inches each time.

I have heard of very little sickness. The Jewell county Doctor rides over five counties and his time is not more than half occupied. I see by the Herald that a number of brethren from Russia wish to come to this country and find homes; I think they will find no better place than Western Kansas, either for colonies or single locations. Land can be had for from 3 to 10 dollars per acre. I am alone here, and will be pleased to show any of our brethren over the country at any time, and if any come west, I hope they will try and come this way. They will be warmly received, and see as beautiful land as can be found anywhere.

If any wish to come by R. R. they will find it convenient to make Clay Center, Clay Co. their destination. From there the stage runs through this (Jewell) Co., three times a week. Any one wishing to find me, will come to Jewell City, and inquire for me. There is a school section joining my claim, that has not yet been sold, and it can be had for three dollars per acre.

I have held three very interesting meetings since my sojourn here, and by the help of God our heavenly Father, I shall continue to hold them, as opportunity offers.

I commend us all into the hands of Christ, our dear Redeemer. May the saving grace of God rest upon us all. Amen.

Jewell City, Kan. JOHN SNYDER.

From McPherson Co., Kansas.

Dear Mother, brothers and sisters, I believe that our Father in heaven is blessing our country by encouraging preachers and church members to come and settle on our beautiful land. Thanks to our Father and

Savior, we will soon have a church here, right in our midst. Last week preacher Henry Yother was here and we had two meetings. He also joined Bro. Heatwell and Sister Kilmer in holy matrimony. * * * Now Pro. Brundage, Pro. Michael Shank and friend Stauffer and wife are here. * * * Yesterday, March the 3rd, we had meeting at uncles, (Bro. Michael Kilmer) and to day we had meeting half way between us and uncles, and on Sunday we will have preaching at the same place by Bro. Brundage. These brethren are highly pleased with our country. Bro. Shank went home to-day, and is going to sell as soon as possible and move to this place. Bro. Brundage is going to take a homestead about one mile from my place. Michael Smeltzer took a claim half a mile from my land, and we have hopes of soon having a settlement here.

We had eight weeks of snug winter weather. Since the first of February we had remarkably pleasant weather, except last week it was cold and rough; this week it is pleasant and warm again. There were some breaking and plowing done here last month. We are all well pleased with our new homes. People are settling in so fast that we feel thankful to our Lord and Savior Jesus Christ for all these good blessings and for the good prospect of soon having a church here. Bro. Brundage is now at our house; to-morrow he is going to see some land, and next Monday I intend to go with him to the Land Office at Salina, to take a homestead.

We are all well and so are our friends and neighbors as far as I know. I hope this may find you all well. We look for some more Eastern folks in a week or two.

March 6th 1873. ISAAC WEAVER.

For the Herald of Truth.

Notes about Marion Co., Kansas.

Editor, Herald of Truth:

Having returned from Marion county, Kansas, after a visit of over five months, I thought a few facts and ideas respecting the west might be of some interest to you and the numerous readers of your widely circulated and valuable paper.

In the first place, I will give you a few facts respecting the weather. The fall was beautiful with a refreshing shower about once in two weeks, just enough to make the fall wheat grow rankly. The first snow fell on the 10th of December, about two inches in depth. But winter did not really set in until about the 20th, when we had a pretty cold week; the mercury being as low at one time as 14 degrees below zero. From the 27th of December to the 29th of January we had very pleasant weather with the exception of one day, which was a little stormy. On the 28th it set in cold and continued so about a week. This was our coldest time—the temperature being as low as 22 degrees below zero one morning before

sunrise. Nearly all the snow disappeared the first week in February; and about the 15th, the frost was completely out of the ground and some were sowing wheat. However it turned colder on the 21st and sowing was stopped for a time. We had altogether about 22 inches of snow, and the greatest depth at one time was about a foot. Had we sleighs we might have had an occasional sleigh-ride for about three weeks. Kansas men think they have had a pretty severe winter, but it seems of very short duration to Canadians.

The fall wheat looked well on the 24th of February, when I left there, and promises an abundant harvest. Spring wheat and other grains yield well, as also do vegetables, and fruit, but corn is the great staple.

The county is well watered by numerous streams and springs, and the facilities for milling and manufacturing are good.

The soil is excellent, and the surface is sufficiently undulating not to retain surface water.

Building material, such as stone, is abundant and of superior quality. Good building lumber can be had at from forty to fifty dollars per thousand. Timber is scarce except along the streams, however, a great many use it for fuel. Coal can be had at from six dollars and fifty cents, to seven dollars and fifty cents per ton.

The Atchison, Topeka, and Santa Fe Railroad passes through the county. A second, the Kansas and Nebraska road is graded past Marion Center, and is expected to be in operation by the 4th of July next. A third road which is to pass through the Center is likely to be completed in a short time.

In brief a space it is impossible to do justice to this subject.

RICHARD HAROLD.

Bridgeport, Ont., March 3rd 1873.

Children's Department.

For the Herald of Truth.

Our Words.

My young readers, The last time I wrote to you, you will perhaps remember, was about "Our Thoughts," showing that we are accountable for them all, and that we should have God in all our thoughts. I hope you have been taking some notice of how your thoughts run, and how watchful you need to be to avoid evil and wicked thoughts. This time I want to call your attention to "Our Words."

By words you know we express our ideas or thoughts. Now if a brother or sister or a school-mate happens to treat you unkindly, you know it will be natural for you to

feel offended, and if you are not careful you will harbor in your mind thoughts about the matter making it perhaps much worse than it is. And you will be likely to express these thoughts in words, and do you see that you would be wrong? If you want to be good boys and girls you will try to do as our Savior wants us to do.

He tells us always to return good for evil. Not to be angry with any or hate them, but to do to all others as we wish to be done by, and as he has done and still does for us. He continually deals with us in love and mercy.

Do you know that our thoughts are inclined to be evil continually unless we watch and practice good thoughts? Thus would our words be if we would always say what we first think. I hope, my dear young reader, you will bear in mind that our spiritual enemy, the devil, who put bad thoughts into our first parents that they eat of the forbidden fruit, is still as busy with us trying to have us think, speak and do wrong, and that it is very needful for us, even when we are quite young, to begin to watch and become acquainted with his deceitful and vain enticements.

Then, as we grow to manhood and womanhood, we shall be good soldiers in the army of Jesus. We shall be able to conquer all evil thoughts, and keep back wrong words in the name of Jesus, and thus become active and successful bearers of the cross in this world, and in due time our heavenly Father will admit us to where there will be no temptation to think or speak evil. All our thoughts and words will then be in the glorious and blessed work of giving praise, honor and might to our gracious Redeemer, who has saved us from this evil world and from the punishment of those who do not love and obey God in this world.

I trust, dear little reader, if you are old enough to understand what you read, you will be very careful of your thoughts and words. Remember that "it is good to think twice before you speak once." Always be careful what you say about others. When you are tempted to say something bad about any one, ask yourself, Will I be doing him good, or will it harm him; even if he does not now know what you say? He may find it out, and what is more, He to whom you are accountable for

all your words knows it. He has created that other boy as well as you, and loves his soul just as much.

Now you have a desire that God should love you, have you not? So let us bear in mind that the more we do good and speak kindly to others, the more acceptable we will be to our Savior, Jesus. Let us mind also that every bad thought and evil word that we resist and conquer, counts for us a victory, and soon this warfare will be over. Then the joyous time will come. How glad we will be, if when we come to die, we can look back over our past lives and feel that we have taken good care of our thoughts and our words, and that we tried to love Jesus and our fellow-men.

B. F. H.

To my Little Friends.

We have been so well supplied with articles for the children, that I have not written much for them for some time. I have not by any means forgotten you, my young friends, and shall see to it that you have your share of reading each month.

A good deal of my time this winter has been taken up in writing and printing a little book for you. I took much pains to make it interesting, plain and instructive. I believe you will all be pleased with it, and hope as many of you as can will send for a copy. See the notice of the book and price in the Editorial department of this number. I shall try to write something for you again next month. BROTHER HENRY.

Thanks.

For the past few months my friends have been very liberal in sending in good articles for the children, for which we feel very thankful. We hope they will continue to help us in this good work, and thus relieve us of doing nearly the whole work all alone. BROTHER HENRY.

Letters.

I have some letters from my little friends which will be noticed in the next number. I hope I shall receive some more by that time. I am always very glad to hear from you, as it gives me the assurance that the Children's Department is read with interest.

Obituary.

One of my little friends, a most faithful reader of the Herald, and also of the Bible. EMMA C. YODER, of Lagrange county, Ind., has left this world, and gone home to Jesus. She died the 14th of February, aged 15 years, 10 months, and 20 days.

I was well acquainted with Emma and marked her to be a mild, and kind-hearted, and loving girl. Some weeks before she died she gave her heart to Jesus, and found sweet peace in him, and died with the full assurance of meeting him in peace. On the evening before she died, she called her little sister to her and told her to be a good girl; and just before she drew her last breath, and the last words she spoke, she said, "O Jesus come to me, and take me to thee."

We feel sad to hear of our dear little friends departing out of this life, but we also rejoice to know that they are now out of this world of wickedness and sin, away from the many temptations of this world; and are safe at home with Jesus. Let us try to love God and our Savior, and walk in the ways of wisdom, that we may meet all those of our dear friends, who have loved and obeyed God while on earth, where we need never part again; in that beautiful city, where there is no night, no sickness, no pain, no death and no sorrow.

BROTHER HENRY.

FOOD FOR THE LAMBS.

I Love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. Ps. 116: 1, 2.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter
April 21	Matt 9	May 7	Matt 25
" 22	" 10	" 8	" 26
" 23	" 11	" 9	" 27
" 24	" 12	" 10	" 28
" 25	" 13	" 11	Mark 1
" 26	" 14	" 12	" 2
" 27	" 15	" 13	" 3
" 28	" 16	" 14	" 4
" 29	" 17	" 15	" 5
" 30	" 18	" 16	" 6
May 1	" 19	" 17	" 7
" 2	" 20	" 18	" 8
" 3	" 21	" 19	" 9
" 4	" 22	" 20	" 10
" 5	" 23	" 21	" 11
" 6	" 24	" 22	" 12

This table can be written on a piece of paper and kept in the Testament for a mark.

Submission to the inevitable afflictions of life is the surest and the only way of deriving the benefits they are able to work out for us.

On the Inconsistency of Covetousness with the Word of God.

There is no vicious propensity of the human heart more frequently alluded to, and more severely denounced in the Scriptures of truth than the sin of covetousness. For it strikes at the root of all true religion, says the foundation of piety and benevolence, and is accompanied with innumerable vices and evil propensities, which rob God of his honor and glory, and drown men in destruction and perdition. It would be too tedious to enter into all the views, which the word of God exhibits of the nature and tendencies of this sin, of the threatenings pronounced against it, and of its utter inconsistency with the benevolent spirit of the religion of Jesus; and therefore I shall select for illustration only two or three prominent particulars.

In the first place this propensity is branded in Scripture with the name of idolatry. Let not covetousness, says Paul to the Ephesians, be once named among you, as becometh saints. For this ye know, that no covetous man, who is an idolater hath any inheritance in the Kingdom of Christ and of God. And in his epistle to the Colossians, he enumerates among the vices which bring down the wrath of God upon the children of disobedience, covetousness, which is idolatry.

Idolatry is one of the greatest crimes of which a rational being can be guilty, for it is that which is the source of all the ignorance, superstition, cruelties, immoralities, and obscene abominations of the heathen world. It is to idolatry we are to ascribe the burning of widows, in Hindostan, the cruel rites of juggernaut, the exposing of the sick and dying on the banks of the Ganges, the murder of infants, the infernal sacrifices of the Mexicans, the making of children pass through fire to Moloch, the human butcheries which are perpetrated in almost every pagan land to appease imaginary deities, the abomination of the ancient Canaanites, the murder and obscenities of the south sea Islanders, the degradation of intellect which is found in every heathen country, and the innumerable vices and moral pollutions of all descriptions which abound among the tribes and nations that are ignorant of the living and true God; so that idolatry may be considered as a comprehensive summary of every species of malignity, impiety and wickedness.

It was for this reason that the Israelites were separated from the nations around, and so strictly interdicted from the least intercourse or communion with idolaters. So jealous was the God of Israel in reference to idolatry, that the least approach to such worship either in word or action, or even in imagination, was pointedly forbidden. "In all things that I have said unto you, be circumspect; make no mention of the name of other gods, neither let it be heard out of thy mouth. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them and quite break down their images;

ye shall destroy their altars and cut down their groves. Neither shalt thou make marriages with them, for they will turn away thy son from following me; and the anger of the Lord will be kindled and destroy thee suddenly." If idolatry had not been strictly forbidden and undermined, the knowledge and the worship of a true God would never have been established in the earth. In accordance with these injunctions, the first and fundamental precepts of the moral law was given; which has a reference not only to the Jews, but to all the inhabitants of the world, Thou shalt have no other gods before me. And the second which forbids any visible representations of deity, has this strong and impressive sanction, for "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." For this reason, likewise, the nations of Canaan were devoted to utter destruction. For they not only worshipped a multitude of strange gods, but offered human victims on their altars, and sacrificed even their sons and daughters to devils. And such practices lead to adultery, incest, sodomy, bestiality, and other kindred crimes, by which these nations were distinguished so that by these abominations they rendered themselves unworthy of a place within the precincts of terrestrial existence; they were blotted out as a stain upon the creation of God, and their doom was intended as an awful warning to the Israelites of the evil and danger of turning aside from the true God to idolatry. Hence the curses and denunciations that were threatened against the least tendency of the heart to idol worship. "Cursed be the man that maketh any graven or molten image an abomination to the Lord, the work of the hands of the craftsman and putteth it in a secret place. Every one of the house of Israel or of the stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and cometh to a prophet to inquire of him, concerning me, I the Lord will answer him by myself, and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am JEHOVAH."

Hence the punishment of death which was uniformly denounced and inflicted upon the idolater. "If there be found among you, a man or woman that hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven; then shalt thou bring forth that man or that woman which have committed that wicked thing unto thy gates, and shalt stone them with stones until they die." Such denunciations may be seen running through the whole of the prophetic writings in reference to Israel, and almost every judgment of God either threatened or inflicted is ascribed to the abounding of idolatry and the sins connected with its procuring cause. These circumstances, therefore, may be considered as stamping upon idolatry a higher degree of

approbrium and malignity, than upon any other crime, and consequently, as representing the idolater, as the most depraved and degraded of human beings. We are therefore apt to recoil from such a being, as one who labors under a peculiar mental and moral derangement, in virtually denying the first principle of human reason, and the God who is above, as one whom we would almost shudder to receive into our company, and would think unworthy to enjoy the common sympathies of human creatures. But wherein lies the great difference between the covetous man who is an idolater, and him who falls down to Moloch, or Juggernaut, or worships the sun and moon, and the host of heaven? There is the same mental derangement, the same malignity of affection, and the same dethronement of God from the heart, in the former case as in the latter, though they are manifested by different modes of operation. Let us consider for a moment the resemblance between these two modes of idolatry. Covetousness may be considered in two points of view, as consisting either in the inordinate love of money, on its own account, or in the love of those sensitive gratifications which it procures; and in both these respects it may be shown to partake directly of the nature of idolatry. In what does the essence of idolatry consist but the estrangement of the heart from God, and setting up in competition with him, any other object, as the supreme object of our affections, and the ultimate end of all our pursuits? while the pious soul joins in union with the Psalmist, and says, "Whom have I in heaven but thee, O Lord? and there is none on earth that I desire beside thee."

The covetous man says of his gold, Thou art my hope; and to the fine gold, thou art my confidence. I rejoice because my wealth is great and my hands have gotten me much. Such mental idolatry is no less irrational and hateful in the sight of the Most High, than that of the blind pagan, who prostrates himself before a block of wood, or the figure of a crocodile.

Selected by G. Z. BOLLER.
Have Patches, lad.

Growth in Grace.

Grow in grace; because this is the only way to be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to goodness. He that is satisfied with his attainments has attained nothing. He that sees so little of the promise of the inward, transforming, elevating influences of grace, as to think that he has attained all he can desire, has never understood the first elements of the Christian life. No! we are begotten to a life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress has never set out for heaven.—Robert Hall.

Our Lamps.

Say, is your lamp burning, my brother?
I pray you, look quickly, and see,
For if it were burning, then surely,
Some beams would fall bright upon me.

Straight, straight is the road, but I falter,
And often fall out of the way;
Then lift your lamp higher, my brother,
Lest you should make fatal delay.

There are many, and many around you,
Who follow wherever you go;
If you knew that they walked in the shadow,
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble,
They are bruised on the rocks, and they lie
With their white pleading faces turned upward,
To the clouds, and the pitiful sky.

There is many a lamp that is lighted,
We behold them anear and afar,
But not many among them, my brother,
Shines steadily on like a star.

I think were they trimmed night and morning,
They would never go down, or go out,
Though from the four quarters of heaven,
The winds were all blowing about.

If once all the lamps that are lighted,
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.

How all the dark places would brighten,
How the mists would roll up and away,
How the earth would laugh out in her gladness,
To hail the millennial day.

Say, is your lamp burning, my brother?
I pray you look quickly and see,
For if it were burning then surely,
Some beam would fall bright upon me.

Stop! Read! Reflect!

"Stop, poor singer, stop and think,
Before you farther go,
Can you sport upon the brink
Of everlasting woe."

Why are you permitted to live? Is it that you may amass wealth? Is it that you may obtain the honors of the world? Is it that you may revel in its sinful pleasures? Your better judgment answers, No! Why then is it that you are privileged with life? Is it not that you may glorify God; be useful to those with whom you associate, and that you may prepare for a future state of existence? Are you, then, making use of life for these purposes? If you have not been born again, born of the Spirit, you are not! But, instead of glorifying God, you are dishonoring him! Instead of your influence being such that others will be made wiser and better, it is tending to lead them from God, and down to destruction? You cannot serve God and mammon. And by your influence, you are actually engaged in the service of one or the other. Instead of preparing for death and judgment, are you not living as though there was no Judge or day of reckoning? Are you not paying great attention to the body, to the fashions and vanities of life, while the highest interests of your precious soul are being neglected? O! stop for one moment, and re-

flect. Is it not folly to care so much for those things that must perish, and so little for those that are eternal, "if life so soon be gone"? There is but a step between you and death. It may be nearer you than you suppose. A moment, and you may be in eternity—gone, and gone forever. Are you prepared for it? How many of your friends and acquaintances have fallen during the past year? You may be next! Can you then be indifferent?

Heaven, with all its pure associations, is beckoning you upwards! Hell, with all its fearful agony, is warning you of approaching danger! The Holy Spirit is wooing and entreating. The blessed Bible is full of invitations for you to come and accept the blessings of salvation. Will you listen to the invitations; listen now? Will you accept the offers of mercy, and accept them now? "Procrastination is the thief of time." Now is the accepted time, and to-day is the day of salvation.

Obscene Literature.

The extent to which the traffic in literature filled with obscenity is carried on will stagger the majority of people. The amount of books, pictures, circulars and "charms" monthly scattered abroad over the country, most of which fall into the hands of the young, is enough to poison the morality of the next generation. The effort to arrest this flood of rotten literature is commendable in the highest degree and it is satisfactory to know that it is meeting with some success. If parents will not keep watch of their children, public societies and philanthropists must, and they do. By the efforts of one man, A. Comstock, of Brooklyn, N. Y., during the past few months, there have been seized and destroyed over 181,000 pictures and photographs, over five tons of books, two tons of letter-press sheets, 50,000 songs, catalogues, circulars and hand-bills, and 20,000 microscopic watch and knife charms, besides a vast quantity of other matter. Over 6,500 letters from all parts of the country ordering these articles were intercepted and destroyed. During this time he has secured the conviction of five dealers, who are now filling out the full sentence of the law.—*Ex.*

There will come an hour when the Christian who is burdened and toiling and suffering and bleeding may say, "It is finished." After that eye hath not seen, nor ear heard, nor the heart of man conceived, the joy begins never to end.

For the Herald of Truth.

Thy Will be done.

Father, I know thou guardest me,
I know thy love and strength agree;
And all the powers of earth and hell
Are harmless while with thee I dwell;
Yet oft my weak, distrustful heart
Sinks down as Satan hurls his dart:
I shrink from every cross and care,
Though striving to repeat in prayer—
"Thy will be done."

Uphold me by thy mighty hand
And, in each trial I shall stand;
Withdraw thy help and I shall fall
For thou, my Lord, art all in all;
But thou would'st not have rebels die—
Thou canst save sinners vile as I.
Therefore while earthly griefs I bear
This, only, still shall be my prayer—
"Thy will be done."

Let want with bony fingers seize,
Let me be tortured by disease;
I know that thou wilt make me strong
And I shall vanquish both ere long.
Perfect my patience, O my God,
Though feeble flesh may fear the rod;
By even these my heart prepare,
Yet shall this be my constant prayer—
"Thy will be done."

Should friends and kindred be removed,
Thou wilt restore what I have loved
And, by thy help I shall go on
To the fair land where they are gone:
Or, should the dearest friends forget
And foes my weary way beset:
By thee assisted I will dare
To press on still—my ceaseless prayer—
"Thy will be done."

Whatever be my lot below
Oh, may my love to thee overflow,
Bertown on my submissive grace,
Let me find peace in every place,
And may my highest joy still be
To hear, or think, or tell of thee:
Thy love to those around declare
And even breathe the simple prayer—
"Thy will be done."

LOUISIANA F. ABBOTT.

For the Herald of Truth.

Not Right.

A great many Brethren allow themselves to be persuaded to sign notices forbidding all persons to trespass on their premises by hunting or fishing—threatening to deal with all trespassers according to law.

In Lancaster co., such notices can be found posted along public roads. This is indeed unjustifiable. Plausible reasons can be given for so doing, but they conflict with the precepts of Jesus, the true Dictator. Jesus taught his children to forgive those who trespass against them. How then can they deal with them according to law—that is, sue them at law?

O! brethren consider the matter. Do

not allow yourselves to be misguided. Jesus set us an example. When he suffered, he threatened not. How then can you threaten before you suffer? The world, the moral world, may do so, yet the world lieth in error. But brethren should not, cannot mingle their names with the names of the world. Search the Scriptures and you will be convinced that such things are inconsistent.

For the Herald of Truth.

Wickedness.

Dear friends, Let us think on the wickedness of the people at the present time, and how few of the whole number of people on the earth there are who profess the religion of Jesus. How necessary it is for the followers of the meek and lowly Lamb of God, to use all their influence against wickedness in every form; and not encourage it by engaging in vain, and foolish conversation; but rather be more engaged in reading the word of God, in prayer, and in admonishing one another, and striving to draw souls from the snares of the enemy.

Our mission while on earth is to glorify God, to make our peace, calling, and election sure, and strive to bring sinners to repentance, and thus save their precious souls from everlasting destruction. To this end may God touch every hardened heart with the finger of his love, that thereby the family of God may be enlarged. This is the prayer of your friend.

JOSIAH CULP.

Obituary.

At his residence, in Nicholson township, Fayette county, Pa., after a protracted illness of several weeks' duration, on the 20th day of February 1873, Bro. SOLOMON HONSAKER, in the 70th year of his age. His remains were interred at the Mastontown Mennonite Church on the 22nd, where a funeral sermon was preached by J. S. Gibson of the C. P. Church to a very large concourse of relatives and friends, who had assembled on that occasion to pay their last tribute of respect to him, who had been long and favorably known, and highly esteemed in the community.

Bro. Solomon Honsaker from the first of his sickness, seemed to entertain a presentiment that he would not recover. He became united with the church many years ago, when a young man; and was very seldom absent from his seat in the house of God on the Sabbath during the course of his life.

When assailed and prostrated by disease he submitted in his affliction, with a Christian humility and fortitude that evinced his faith in the promises of God. As death in its progress approached him, his prospects of a glorious immortality brightened—and thus sustained his sorrowing family and friends, under the afflictive dispensation. He would frequently unite with the brethren in their devotional exercises, and join

them in singing, although laboring under a painful, bronchial affection. On one occasion he sang a favorite hymn entirely through by himself, only a few days previous to his death. The good impressions of his religious instruction and counsel to his children and many relatives and friends will not be easily effaced, or soon forgotten by them; but as bread cast upon the waters will re-appear many days thereafter. He was a son in law of Bishop Nicholas Johnson, and his next neighbor from the time of his marriage until his death.

NICHOLAS JOHNSON.

For the Herald of Truth.

Obituary.

Died at his residence in Springfield township, Richland county, Ohio, JOSEPH FREEB, aged 64 years, 6 months, and 22 days. His sufferings were severe, yet he bore them patiently until death released him. Words of comfort were delivered to the bereaved children and friends by Samuel Blough in German, from Hebrews 4: 9-11; and by Hiram Musselman, in English.

February 19th, in Bucks county, Pa., HENRY, son of John BECHTEL, aged 2 years, 3 months, and 20 days. Funeral discourse by J. M. Halleman.

February 18th, in Richland county, Ohio, of Catarrh, and inflammation of the lungs, HENRY, son of John and Anna FREY, aged 5 months, and 14 days. Services by Rev. Wisler from Matt. 19: 13, 14.

February 17th, in Juniata county, Pa., JOHN T. SHURK, aged 23 years, 2 months, and 23 days. Funeral service by Samuel Winey, from Amos 4: 12.

February 28th, in Lancaster county, Pa., of Croup, ELISABETH, aged 6 years, 1 month, and 21 days: And March 3rd, JOHN, aged 1 year, 5 months, and 8 days. Children of Daniel and Rebecca SOLTZGERS. They were both buried in one coffin. Sermon by Henry Lantz, and John K. Stolzfus.

February 6th, in Clarke county, Ohio, Sister ELISABETH NEFF, aged 88 years, 2 months, and 2 days. She leaves an aged companion, with whom she lived in wedlock 63 years, and 8 children to mourn their loss. Discourse by J. M. Greider from Rev. 20: 6.

February 6th, in Sellersville, Bucks county, Pa., KATIE, daughter of John S. and Amanda FRETZ, aged 4 years, 4 months, and 13 days.

In Elkhardt county, Ind., on the 2nd of March, NANCY, wife of Benton Moore, aged 16 years, 9 months, and 18 days. She was sick only four days and leaves an infant babe motherless. She had never made a profession of religion, but for some time previous to her sickness and decease, she had a pronouncement of her death, and frequently said that she would not get well again. During her sickness she often repeated the prayer, "O Lord bless my soul!" She was buried on the 4th, followed to the grave by a large concourse of friends and relatives. Funeral services by H. Shaum and J. F. Funk.

March 4th, in Elkhardt county, Ind., of Quinsy, CHAUNCEY son of Peter, C. and Elisabeth STAHLER, aged 3 years, 2 months, and 25 days. Funeral discourse by D. H. Hochstetler.

On the 6th of March, in Lancaster county, Pa., after a short illness, CYRUS, son of Benjamin and Mary Ann SORBER, aged 3 years, 1 month, and 10 days.

On the same day, of spotted fever, HENRY, son of Barbara and David HOFFSTADT, aged 3 years, 7 months, and 11 days. These two children were buried at one time. It was truly pitiful to see the two bodies side by side, in Bachman's Meet-

ing-house, during the time of funeral services, which were appropriate and impressive by B. Lehman, A. Witmer and D. Witmer.

February 28th 1873, in Hilltown, Bucks county, Pa., HETTY wife of P. Abm. MOYER, aged 48 years, 4 months, and 19 days. Funeral services by Sam. Godshalk, and Isaac Overholt, in German, and J. M. Halleman in English.

February 23rd, in Mahoning county, Ohio, of Rheumatism, FANNY, wife of Samuel METZLER, aged 34 years, 9 months, and 11 days. Buried in Metzler's burying-ground. Discourse by P. Basinger and J. Bixler.

"This but a few day since
She had a flushing face;
But soon the Savior called her hence,
To founts of living grace."

February 22nd, in Paint township, Somerset county, Pa., of Gravel, JACOB BLAUGH, aged 61 years, 6 months, and 22 days. His sufferings were severe, yet he bore them patiently until death released him. Words of comfort were delivered to the bereaved children and friends by Samuel Blough in German, from Hebrews 4: 9-11; and by Hiram Musselman, in English.

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ing-house, during the time of funeral services, which were appropriate and impressive by B. Lehman, A. Witmer and D. Witmer.

What solemn scenes and mournful too
Where two at once are called to go;
To meet in heaven, that better land,
With saints to dwell, in glory stand.

In Plumstead, Bucks county, Pa., March 17th, after an illness of one week of Lung fever, Sister FANNY FUNK (widow of John Funk who died in 1831). She was 70 years, 9 months, and 4 days old, having remained in her widowhood nearly 39 years; leaving one son and one daughter, and a large circle of relatives and sympathizing friends to mourn their loss, which we trust is her eternal gain. For about 50 years she has been a consistent member, and a shining light in the Mennonite Church, and has set an example that others would do well to imitate. On Wednesday following, her funeral was attended by a large concourse of relatives and sympathizing friends to the burying-ground at Deep Run. Isaac Moyer officiated at the house and Samuel Godshalk and Isaac Rickert spoke words of comfort at the Meeting-house. Gone but not forgotten.

March 11th, in Elkhardt county, Ind., widow Mary WOODSTOCK, aged 74 years, 5 months, and 6 days. Interred at Yellow Creek, grave-yard 13th, where appropriate remarks were made by J. M. and Chr. Christophel.

March 15th, in St. Joseph county, Ind., of Spotted fever, NOAH, son of Daniel and Sarah HOLMES, aged 3 years, 6 months, 9 days. Services by Joel Shively, from Luke 10: 13, 16.

March 18th, in Elkhardt county, Ind., MELVIN, son of Christian and Lydia HOSKINS, aged 11 months. Funeral discourse by D. Brenneman, and J. M. Christophel.

March 4th, in Clay county, Ind., of Typhoid fever, and Erysipelas, Sister ELISABETH, widow of Abraham WATZ, aged 1 month, and 3 days. She leaves a kind husband and 2 children to mourn their loss. Services by Jacob Huffer, and David Culler, from Rev. 14: 13.

March 5th, in Elkhardt county, Ind., ASTERY, daughter of Jacob BOWERS, aged 3 years, and 3 days. Services by Henry Shaum and J. A. Beutler.

In Hickory county, Mo., March 12th, very suddenly, CATARINE, wife of Adam HOCHSTETTER, aged 48 years, and 1 day. With her husband she emigrated from Millin county, Pa., in 1841. She prepared her noon-day meal as usual, and afterwards complained of being cold, and laid herself in bed, and instantly death called her spirit home. She was a sister in the Amish Mennonite Church. Services by Jacob Yoder, and Charles Kunze.

March 6th, in Haldimand county, Ont., of Consumption, JOHN SWARTS, aged 20 years, 5 months, and 25 days. He was a son of the late Bro. Jacob Swartz, and is the eighth of the family who have died within a few years, and all (with one exception) died of consumption, and all of them were under thirty-two years old, at the time of their death.

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MONEY LETTERS.

A—Noah Alwine, \$4 08; G. B. Amstutz \$2; John Albrecht 20cts; Maria Auer \$1 50; Chr Augspurger \$1.

B—John Burkholder \$1; Gabriel Baer \$4 50; Testen Benner \$2; Joseph Byers \$1; Noah M Blosser \$2 60; Samuel Bally \$1 50; Samuel Blough \$13 35; John Berkey \$4 50; Abm G Burkholder \$4 50; B Bowman \$2; Jonas H Buchwalter \$2 50; Samuel Book \$1; Jacob Buchwalter \$1; Jonathan Beiler 50cts; Gabriel Baer \$3; Henry Brubaker \$1; Geo Brenneman \$2; Jac Bachman \$2 60; Samuel Bryan \$1 50; Chr Brenneman \$12 75; Daniel Burkhard \$1 10; John Burky \$1 75; Gabriel Baer \$1; Daniel Buchwalter \$3; Michael Buchwalter 30cts; Benj Barry \$5; J M Brenneman \$1; Simon Baecher \$7 75; H G Brunk \$2 10.

C—Noah Cockley 25cts; A C Crater \$1; Josiah Ciemmer 50cts; Jas Culbertson \$1.

D—Geo Dietrich \$1.

E—Elias H Eberly \$1; E H Esbenschade \$6; James Everts \$1; Henry Erb \$1; Chr Ehrsman \$1; John Engel 50cts; Samuel Eberly \$1.

F—Henry Fisher 25cts; R E Funkhauser 10cts; David Fordenwald 10cts; Abm Funk \$6; N Frets 70cts; Daniel L Forry \$2.

G—John M Greider \$12, Sarah A Good \$1; Chr Good \$1 50; Jos Gerber \$1; Jac M Greider \$5 50; Wm Gable \$1 50; David Gehman 50cts; Chr Good \$1 50; John B Gingerich \$1 50; M Gashow 80cts; Daniel Gerber \$4 32.

H—John Hertzler \$1 50; J B Harnish \$2 15; Samuel Hoover \$3 75; Abel Horning \$1; Detrich Hoover \$2 10; Christ Hertzler \$2 50; Jos Huber \$1; H R Hurst \$1; John H Hess 50cts; L C Honsler \$3 80; J B Hoffer \$1 50; Jac Hildebrand \$2 62; J H Hildebrand \$5; B L Hershey \$6 60; Thomas Harold \$1; Peter Hostetler 75cts; Henry Hildebrand \$1; E S Hartzler \$5 50cts; Eusebius Hershey \$1 50.

K—C L Kauffman \$2; J N Kelley \$1; Jacob Kindy \$1; Sam L Kauffman \$1 50; B F Kauffman \$3; Jared Kauffman 25cts; Daniel Kreider \$1; Christ Kind \$2; Jacob Kennagey \$1 50.

John King \$1; John O Kindig \$1 50; John Y King \$1 50; Samuel Kindig \$2; Abm. Kratz \$1 50.

L—Jonathan Lantz \$1 30; P Litwiller \$1; D Lechnitner \$1 50; John F Landis \$1 30; L H Landis \$1; Jos B Lichty \$1; D B Latschaw \$1; P Litwiller \$1; D H Landis \$1; Pres Jn Lapp \$1.

N—Noah Mast \$4 25; John Moyer \$1 60; John P Mast 75cts; John B Miller \$1; S D Mast 25cts; Benj Martin \$3; Samuel Martin \$1; Please send your Post Office address, Peter D Misher 10cts; Absalom Miller \$3 60; J D Mast \$1; J J Merner \$4 50; Dillman H Meyer \$10; Abm Mast \$1; Elias R Miller \$7 45; Peter Martin \$1; John H Mellinger \$2; James McDonald \$1; Jos Metzler 50cts; Chr Martin \$2; Jacob Meschter \$1.

N—Peter Nafziger \$1; Mary A Niell; Henry Neuschwanger \$1 50; Martin R Nissley \$1.

O—Jac Oberholtzer \$1 50.

R—Daniel Roth \$2 50; Noah Reesor \$1; R Reinhardt \$5; W B Rittenhouse \$2; Sam Reesor \$1; Aaron E Reist \$1 50.

S—Jacob D Schwartz 35cts; Gideon Snyder \$1; Sam S Stauffer \$3 00; Jac Y Shantz \$4 45; Jos Shertz \$1 50; Andrew Salzman \$5 60; Jac Schmitt \$1; David Shenk \$1; Samuel Shwalter 40cts; Abm Schneck \$4 50; Jacob Shembeck \$1; Steph Stahl \$3; B Stauffer \$1 50.

Please send name of your Post Office. M Strickler \$1; Michael Schluenger \$2; Henry Staak 60cts; Sarah Shank 50cts; S P Steiner \$1; Daniel Schmitt \$1; Chr Stuekey \$2 50; John Stoltzfus \$5; Mary Schrock \$1 50; Geo Smith \$3; Henry Shenk \$1 10; Wm Shueneman \$1; John Sigler \$3; Joseph Sherk 25cts; P A Slousker \$1 70; Michael Shenk \$1; Sam S Schupe \$1; David M Stauffer \$1 50.

T—Jos Troyer \$1; Abm Tyson \$1; John S

Letters Received.

J Hartman, J B Metzler, J D H 2 Ph Ronlet, Jacob Bowman, Daniel Burkhard, Joseph J Borntrager, T A Brown, Jos P Gerig, Jacob K Yoder, Chr J Yoder, M H Herschberger, don't know any thing about him. Fred Zellner, Elisabeth Troyer, Elsha Kauffman, Chr Raber, D J Troyer, G B Hess, Daniel Brubaker, Noah Alwine, John Burkholder, J B Cullar, B Herschberger, Amos H Engle, Henry Bare, Robert Wyss, Catharine Wanner, Chr Schmitt, Michael Ruit, J K Andrews, Jac N Brubaker, Daniel Haug, Abm Bear, Peter Shroek, J J Johnson, Jos Longenecker, Jos K Frantz, Geo C Wagner, Martin Miller Jr.

Thut \$2; Geo B Thomas \$2 50; G W Tepple \$1;
J F Troxel \$1;
W—Jonas G Wenger \$1 50; Samuel S Weaver
\$2 10; George Walter \$1; R F Work 10cts;
A Wambold \$2; Amos Weaver Jr \$1; Joseph
Weaver \$2.
Y—Isaac Yoder \$3 50.
For Books.—Jacob N Brubaker \$20; Joseph
Gerber \$3 50; Jacob Egly 50cts; David K Ber
key \$2 50; Jonas K Yoder \$1 92; C F Nafziger
\$3 42; Lavi Wimmer \$9; Jacob Hauser \$32 00;
Jacob Kilmer \$26; J Broodbook \$6.
Names sent in without giving Post Office.
Gideon Snyder, Samuel Martin, B Stouffer, Dan-
iel Schmitt, Henry Neuschwanger, John F Landis.

TIME TABLE.

Lake Shore & Michigan Southern
Railroad.

Passenger trains on and after Oct. 27th, 1872,
leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line), 11.10 A. M.
Special New York Exp., (Elkhart) 1.10 P. M.
Atlantic Express, (Air Line) 9.55 P. M.
Warsaw & Cincinnati Exp. via Goshen, 1.40 P. M.
Emigrant & Express (Air Line), 5.50 P. M.
Night Express, (Main Line), 1.10 A. M.
Mail, (Main Line), 11.15 A. M.
Grand Rapids, 4.05 P. M.

GOING WEST.

Special Chicago Express 4.20 P. M.
Accommodation 5.25 P. M.
Emigrant & Express 7.30 P. M.
Night Express, 2.15 A. M.
Pacific Express, 4.25 A. M.
Elkhart Accommodation, 6.00 A. M.

All trains run on Cleveland time which
is 20 minutes faster than Chicago time.

Sleeping cars on all night trains.

Time and fare the same as by any other
route.

CHARLES PAINE, Gen. Supt.
C. W. GREENE, Agent, Elkhart.

Books for sale at this office.

The following books are sent by mail, postage
prepaid.

THE ENGLISH MENNONITE HYMN BOOK. A new
edition of the English Mennonite Hymn Book has
just left the press, and is now ready for delivery,
at the following prices:
Single copies, by mail postage prepaid 60
Per dozen, " " " " \$6 00
" " sent by express at purchasers'
expense 5 00

Pocket edition.
THE GERMAN SPELLING BOOK, a work of 160
pages, adapted for schools, Sunday schools, and
those who wish to study the German language
without a teacher.

Price per copy, by mail, 25
Per dozen, by express at purchasers' ex-
pense \$2 50

For larger quantities special rates will be given
on application.

ANGEBEHRE STUNDEN IN ZION. The Little Book,
"Angenehme Stunden in Zion," written by Ulrich
Steiner, a Mennonite minister in Switzerland, to the
Sonnenberg church in Wayne county, Ohio,
has been reprinted and may again be obtained at
this office, at the following rates:

Per single copy, postage prepaid, \$0 10
" dozen, " " " " 1 00

" hundred, by express, at purchasers'
expense, " " " " 7 50

This is a beautiful little work, in the German
language, worthy of being read by all
Unparteiische Lieder-Samm. ung
(amisches Liederbuch) .65
Spiegel der Taufe (Ger.) .30

GERMAN CATECHISM OR QUESTION BOOK. We
have just republished a small German Catechism,
which was originally published by the Mennonite
church in Germany, and republished in 1824 by
the brotherhood in Canada. This little book is
especially adapted to the use of children in schools
and Sabbath schools, and wherever our brethren
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ELKHART, INDIANA, MAY 1873.

Whole No. 113.

Earthly Joys.

The measured cup of earthly joy,
That has been meted out to me,
Was mingled with much keen alloy,
Soonest to fly were those most dear.

I could not ask earth's joys to stay,
My future good I cannot see;
My father gives and takes away
What is the very best for me.

And he has taught me where to look
For joys that never, never die;
And daily teachings from his book,
Point to the changeless world so high.

On the firm Rock of faith and hope,
Oh! Father, may I ever stand;
And when eternal gates shall open,
Give me a place at thy right hand.

For the Herald of Truth.

Shall the Saints know each other in
Heaven?

I have frequently been asked the above question by some of my friends, or in other words, whether I believed that the children of God, who knew each other here in this life, shall know, or recognize each other again in heaven. To which I never hesitated to answer in the affirmative, or that I believed so; without being fully prepared to give a satisfactory reason for such a belief. But as I have of late had great occasion to think and study over this subject more particularly, I hope I may now be able to give at least, some plausible, if not fully satisfactory reasons for my belief. It is true, we should be careful, not to pry too deeply into the mysteries beyond this life, nor go too far beyond what is written. To get information on such important points, we should always resort to the Scriptures, although we cannot there find it written just in so many words that Saints shall know each other again in heaven, yet we can there find, at least, as in a glass darkly, some pretty strong glimmerings on this subject, sufficient I think, to establish such a belief.

When the rich man in hell lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom, it is evident that he knew them, as he named them both. He cried, "Father Abraham, have mercy on me, and send Lazarus," &c. Abraham it seems, also knew the rich man and Lazarus, and what their conditions had been in this life. Ho

said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things," &c. Now, if the good and evil, so far apart, can know each other, it is reasonable to suppose, that the saints who dwell together in heaven forever, should also know each other.

Jesus said of the workers of iniquity, that "they shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, yet they themselves should be thrust out, where there shall be weeping and gnashing of teeth." Now if these evil-doers shall see those holy patriarchs and prophets, may they not also know who they are, as well as the rich man knew Abraham and Lazarus?

But how much more shall the holy saints know them, as the Savior has promised, "that many shall come from the East and West, and shall sit with Abraham, Isaac and Jacob in the kingdom of heaven." Does it not seem reasonable, that the saints, who have the promise to sit in the kingdom of heaven, with those holy patriarchs, shall also know them? and if so, why may not all the saints know each other? and in particular those who knew each other in this life. When Jesus was transfigured on the holy mount, in the presence of Peter, James and John, there appeared unto them Moses and Elias, and it is evident that the apostles knew who they were, for while those holy saints were talking with Jesus, Peter said, "Lord, it is good for us to be here; let us make three tabernacles, one for thee, one for Moses, and one for Elias; thus calling them by name. Now if these apostles were permitted to become acquainted with those holy saints, while yet here on earth, how much more will they know them in heaven? And why then should not all the saints in general know them, and each other there, since they have the promise to sit with Abraham, Isaac and Jacob in the kingdom of heaven, which seems to signify an especial privilege?

The Savior says, Luke 16:9, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail (die or be discharged), they (those your friends) may receive you into everlasting habitations (namely into heaven). Here Jesus seems plainly to intimate, that those poor saints who were in this life relieved of their needy conditions, by the more wealthy saints, shall continue in the future, or at the day of judgment, receive or bid welcome into heaven, those

their once kind and merciful benefactors, and so of course, they will also know them.

When Lazarus was dead, Jesus said to Martha, "Thy brother shall rise again, she answered, I know that he shall rise again in the resurrection, at the last day." This evidently was a source of comfort to Martha to know that her brother would rise again at the last day, and so she must have expected and believed, that she would then also know him again to be her brother, for without such a belief, where then could have been her source of comfort?

Paul wrote to Philemon concerning his servant Onesimus, verse 15, "For perhaps he therefore parted for a season, that thou shouldst receive him forever." The words "receive him forever," doubtless have reference to a reception, not only in this world, but also in the world to come. Could Philemon receive Onesimus in the future world, without knowing who he was, how then could these words of Paul have been a consolation to him? for which purpose they were evidently spoken.

John in his revelation, "Saw under the Altar, the souls of them that were slain for the word of God," &c., "and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," chap. 6:9, 10. These souls it seems had a knowledge of each other; they also knew how and by whom their lives were ended on earth, therefore they joined in saying "our blood." They also knew that their persecutors by whom they were slain, were yet unpunished. I would here ask, May they not also know each other, in a more full and perfect, glorified state, after the day of judgment? I think this is a clear testimony that saints will know each other in the future world.

When the seven sons of Sceva (Acts 19:14, 15) adjured an evil spirit in the name of Jesus, whom Paul preached; the evil spirit answered and said, "Jesus I know and Paul I know, but who are ye?" Now if an evil or wicked spirit could know Jesus and Paul, and as it seems, also the sons of Sceva, how much more then is it reasonable to believe, that glorified saints shall know each other in heaven?

Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Je-

us "is not ashamed to call them brethren." How natural it is to believe that such holy brethren, and sisters, and mothers, who were all born of one father, and shall compose one family in heaven, shall know each other there. When such spiritual relatives meet here on earth, they will usually not be together long, before they will know each other's names, and from whence they came. And how could they be regardless of this knowledge in heaven?

But after all the foregoing testimony, there are some who deny that saints shall know each other in heaven, for if they did, (they say) then they would also know that some of their friends were not there, which would cause them trouble and sorrow, and consequently this would diminish their own happiness. To this it might be replied that if the knowledge that some of our friends were not there, would have a tendency to lessen our happiness, it might have an equal tendency, not to know whether any of our friends were there. But doubtless the happiness of the saints in heaven will be full and complete to all eternity, and should it be even with the knowledge that some of their friends are not there, just or equally as well as the holy angels can be happy there with the knowledge that some of their fellow angels who sinned, are not there, but cast down to hell. But how the children of God can be perfectly happy in heaven, with the knowledge that some of their kindred are not there, is a mystery which we cannot now fully know, but shall know hereafter. Doubtless Jesus is unspeakably happy in heaven, although he knows that millions upon millions of the human race are lost. Saints are partakers of Christ's divine nature and Spirit, and have his mind; surely then they may also be unspeakably happy with him and the holy angels in heaven.

Jesus declared that after the resurrection the children of God are equal to the angels, Luke 20: 36. Now it is evident that the angels know the saints as they are "sent forth to minister for them who shall be heirs of salvation," Heb. 1: 14. So they must of course know who the heirs of salvation are. Also at the end of the world, "they shall come forth and sever the wicked from among the just," Matt. 13: 27. They know them even by name. We frequently find where the angels were sent to the children of God, that they called them by name. "O Daniel," said the angel, when he was sent to him with a message. When the birth of John was foretold by an angel, he said, "fear not Zacharias." Also at the announcement of our Savior's incarnation, "Fear not Mary." And again, "Joseph, thou son of David fear not." Now if the angels know the names of God's people here on earth, how much more will they know them in heaven, where their names are written, Luke 10: 20. Now if the angels know the saints by name, is it then not reasonable to believe that the saints will also know each other by name, since they are to be "equal unto the angels?" which may also imply an equality in knowledge.

And if saints may know each other in heaven by name, of course then also face to face. This is my belief. O! how cold and cheerless must be the feelings of those saints who cannot believe that they shall ever after death, recognize their christian brethren, with whom they here frequently associated in the worship and service of their heavenly Master; yea, were bound together in sweetest union, with the bonds of christian and brotherly love, from whom it was most painful to separate here on earth, shall such loving brethren and sisters, parents and children, tho' they meet in the mansions of bliss, remain strangers to each other, or never more know that they once knew each other on earth? O! how gloomy must be such a thought.

How consoling and cheering is the thought that the time is fast approaching, when christian friends, christian parents, with their obedient children, shall meet in heaven, to recognize and greet one another, and there mingle their voices with an innumerable company of saints around the heavenly throne, to ascribe praise, glory and honor to God and the Lamb for ever and ever, where "will be joy unspeakable and full of glory," yea, "an exceeding and eternal weight of glory," where we, if we get there, shall not only know again those our friends and the saints, with whom we were acquainted on earth, but learn to know many millions more, whom we never knew before. A certain writer supposes that the children of God will meet with three wonders when they reach heaven. In the first place they will wonder, on account of meeting some there, whom they did not expect to meet. In the second place they will wonder, because some are not there whom they expected to meet. In the third place they will wonder, because they themselves are there.

O friends, brethren and sisters, this world is not our home, but "we are journeying out to a place of which the Lord has said, I will give it you," Numb. 10: 29. We are only strangers and pilgrims on earth. We have a waste, howling wilderness (Deut. 32: 10) to pass through. Powerful enemies are daily surrounding us, seeking to discourage us on our journey, therefore let us take courage and be bold; yes, let us "be strong in the power of his might." Let us valiantly use the "sword of the Spirit," and by the help of God, fight our way through, still going on "conquering and to conquer." Hold out faithful a little longer: we soon may reach the heavenly Canaan, where there is an eternal rest remaining for the people of God; also a crown of glory.

O brethren, let "not slothful in business; fervent in spirit, serving the Lord." Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Soon we may meet, where parting is no more. There will be no more sorrow there, nor sickness nor death, but sweet rest, peace, union, and love. There let us meet where we can speak face to face,

and be ever together with Jesus, and the holy saints and angels. May the Lord grant it. Amen. J. M. BRENNEMAN.

For the Herald of Truth.

Who shall cast the first Stone.

Christ said not in vain, "Strait is the gate, and narrow is the way which leadeth unto life." Every true christian believer who faithfully tries to obey the commandments of our Savior and follow his footsteps, will readily perceive such to be the truth. The apostle Paul, says, "Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin," Heb. 3: 13. Paul, also says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things," Romans: 21.

Now when we closely examine these two verses we find that there is a duty devolving upon all of us, members as well as ministers and deacons of the church; the sinner is to be admonished and exhorted, but here the question arises. Who is to do it, and how is it to be done? We find that the scribes and Pharisees brought a woman (taken in adultery) before Jesus, and said, "Moses in his law commanded us that such should be stoned. What sayest thou? Jesus answered, He that is without sin among you let him first cast a stone." Here then we may learn that in order to fit ourselves to exhort others we must first labor at home, we must first explore the hidden recesses of our own hearts, and pray God to grant us wisdom and strength; or exclaim with David of old, "Give me, O Lord, a clean heart," and thus become a light of the world, that they may see our good works, so that we can exhort them by our example rather than by words.

It is necessary for us to cast the beam out of our own eye, and then we may see clearly to cast the mote out of our brother's eye. We may compare the heart of man to a natural field of ground where weeds grow spontaneously, and when the farmer plows the ground in the spring and plants or sows his seed the weeds will come up with it, and unless he diligently cultivates it and thereby keeps the weeds down, he will have nothing to gather when harvest comes. Just so it is in a spiritual sense, he who is continually watching his neighbor and pointing out his faults, and correcting his brother's errors, is often sadly neglecting his duty at home, in his own heart, and in his own family. He who undertakes to correct his brother ought first to examine his own heart and see what manner of fruit it yields and whether he is not guilty of the same crime or of others equally sinful, and recollect that a multitude of little sins are worse than one great one. The little weeds in the field are often so thoroughly matched together that the useful plant cannot take hold without the weeds are first plowed down and the ground is completely cultivated.

Likewise the little slender fibers spun by the silk worm when taken separately are so thin that they are almost invisible, but when they are doubled and twisted and redoubled a number of times it forms one of the strongest ropes that can be manufactured. Consequently he who is guilty of a multitude of little sins is no better than he who commits a few great ones, and must therefore be slow in judging others lest he will condemn himself, and this leaves a narrow way for the christian to walk.

On the other hand, if a brother or friend reminds us of our errors, we ought never to be offended and reply, as is too often the case. Mind your own business, you are no better than I, it is none of your business what I do, &c. We ought to thank him who reminds us of our faults, even if his character is not as it ought to be. I will say for instance, somebody would come and tell us that one of our buildings was on fire, I do not care who it was, if it was a drunkard or one of the most unprincipled men, we would not say, Go and mind your own business, we would thank him for his kindness and would instantly exert all our powers in endeavoring to extinguish the flames, and save the building from destruction. Or if we were traveling on a road through some woods infested with robbers, and somebody would meet us and say, You would better turn round and take a different route there is a gang of robbers lying in wait for you only a little way ahead, who will kill you and take your money; would we not thank him and turn back in order to save our lives? Now if we thank him who informs us of the danger of our present life and earthly property, how much more ought we to thank him who informs us that we are spiritually on the wrong road and that our never dying souls are in jeopardy? Is not the soul worth more than the body?

Locke, Ind.

DAVID BURKHOLDER.

For the Herald of Truth.

The Way of Transgressors is hard.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," 2 Jn. 9.

When we search and faithfully read the Scriptures they cause within us astonishment and great fear. We see that the greater part of the human family are sinners and transgressors, and if in defiance to God and his holy doctrine and commandments, they continue thus to transgress until death overtakes them, they will remember, too late, whose doctrine they have transgressed, and whose commandments they refused to obey. The words of Solomon will be applicable to them wherein he saith, "The way of transgressors is hard." Yes, dear friends, we must say with sadness of heart, that the greater part of the professors of christianity transgress God's righteous mandates, and at the same time perhaps boast of their christianity. Allow me to say that if instead of reading worldly news and novels, they would read and

search the holy doctrine of Christ and his Apostles more faithfully, with an unprejudiced heart, the sinners in Zion would be afraid, and fearfulness would surprise the hypocrites, Isa. 33: 14. I believe that they would then be ready to say, Sinners and hypocrites, who among us shall dwell in the devouring fire? and spend eternity in everlasting burnings?

I will not except a single denomination, they certainly have all come far short of their duty, yet the innocent ones who are scattered here and there shall be exempt. But the sinners and hypocrites and the transgressors together shall not go unpunished, neither in this world nor in the world to come, except they repent of their transgressions, and mend their ways. A transgressor, then, is a sinner, and also an ungodly person, for John the Apostle saith, "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law," Jn. 3: 4. And again, "He that committeth sin is of the devil," ver. 8; hence he is not of God, he is ungodly, void of a God, and hath no God. Paul says, "The wages of sin is death." Death was the wages our first parents received for their transgression.

O, friends, I again say unto you, if you will not cease to transgress, and abide not in the doctrine of Christ, that you will have neither a God nor a Savior at the great coming day, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. No mercy will be shown unto you, for if God spared not the old world that transgressed, neither will he spare you at his second coming, for when the door of the ark was shut, he brought in the flood upon the world of the ungodly. They perished out of the ark without mercy. God also destroyed Sodom and Gomorrah with fire for their wickedness, making them an ensample unto those that after should live ungodly. O, ye transgressors, where is your God, where is your hope, and where is your promise, what shall the end be of them that obey not the gospel of God? If the righteous scarcely be saved, where shall the ungodly and the sinner appear? The question is, how shall we escape if we transgress and abide not in the doctrine of Christ, for he says, "My doctrine is not mine, but his that sent me," Jn. 7: 16. And we are commanded to see to it that we refuse not him that speaketh, for, "If they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."

Now we conclude that nearly all will acknowledge that the sinner and the ungodly will finally be punished for his transgressions, but do not consider themselves to be in the transgression, because they are a member of some church, and are good christians. But we will now examine their case, and see whether they are of these characters, who

have obeyed from the heart that form of a doctrine which was delivered unto them. We find that Moses truly said unto the fathers, "A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people." Acts 3: 22, 23. And that same prophet, Jesus, just before his ascension, commanded his disciples, saying, "Go ye, therefore, and teach all nations, &c., * * * Teaching them to observe all things whatsoever I have commanded you," Matt. 28: 19, 20. And again, "Ye are my friends if ye do whatsoever I command you." But "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." That same prophet (Christ) among many other things which he commanded when he taught the people on the Mount, also said, "I say unto you, Swear not at all; neither by heaven; nor by the earth; but let your communication be Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil." And James says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." You do not hesitate to swear by heaven nor by any other oath that cometh before you; O, ye transgressors, where is your God? And again, "I say unto you that ye resist not evil;" but ye resist evil sometimes to the utmost extent of the law, and avenge yourselves upon those that purpose to do you evil. Paul says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine: I will repay, saith the Lord."

And again, "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." But you do not hesitate to arm yourselves with the weapons of war; and instead of loving your enemies, slay them by the thousand, although it is written, Thou shalt not kill; and yet ye hate, destroy and kill your enemies, and instead of a blessing and doing good to them, and praying for them, you curse them to the depths of hell, as I have heard from many a profane lip, and that too from christian professors. O, how shall they escape. It is also said, Rom. 12: 2, "And be not conformed to this world." And "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." And James 4: 4, "Know ye not that friendship with the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." But many of the christian professors are so conformed to this world and its sinful fashions, and are so in love with the same, that it is impossible to distinguish between them and the most ungodly sinners; and yet the Scripture demands a separation from sinners. In John 13, we read how Christ humbled

himself as a servant, and washed his disciples' feet, saying unto them (according to the German), "So shall ye also wash one another's feet." For I have given you an example that ye should do as I have done to you. And he concludes thus, "If ye know these things, happy are ye if ye do them." Many consider this doctrine too low and mean, and not worthy to be observed. O transgressor, how can you be happy without obedience? Christ became the author of eternal salvation unto all them that obey him, and to none other.

In conclusion we will admonish you in the name of Jesus, faithfully and carefully to search the holy Scriptures, and whatsoever you find in them commanded unto you, that do. When you find that Christ commands you to repent, then do it heartily for all your sins and transgressions. When you find that it is forbidden to swear an oath, then swear not by any means. When you find that it is forbidden to kill, then do it not. When you find that it is forbidden to resist evil, and to avenge yourselves upon your enemies, then rather suffer wrong than do wrong. Love them as you are commanded; do them good and pray for them. When you find that Christ commands you to come unto him and follow him, then come; fear not, he will not lead you astray. When you find that it is forbidden to love the world and be conformed to it, then be ye transformed by the renewing of your mind. When you find that he commands you to wash one another's feet, then hesitate not to do it. When you are commanded to humble yourselves, then do it, that ye may be exalted. When you find that you cannot serve God and mammon, then remember that it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Dear friends, let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man, Eccl. 12: 13;—a duty which we should not be slow to perform, for it is written, Deut. 18: 19, It shall come to pass, that whosoever will not hearken unto my words which he (the Prophet, Christ) shall speak in my name, I will require it of him. Then let us all be faithful, and not only obey, but also abide in the doctrine of Christ. For he that abideth in the doctrine of Christ, he hath both the Father and the Son; and whosoever hath these, is not far from the kingdom of heaven.

Delphos, Ohio. G. BRENNEMAN.

For the Herald of Truth.

Comfort In Tribulation.

"Your sorrow shall be turned into joy," Jn. 16: 20.

Dear christian pilgrim, How true are the words, "we must through much tribulation enter into the kingdom of God." While journeying through this gloomy world we meet with many sore bereavements, disappointments, trials and sore afflictions. Dark

clouds often gather thickly around us, and all looks dark and dreary; our hearts melt away in sorrow, we sigh and weep—perhaps mourning the loss of departed friends whom we loved most dearly, and we "refused to be comforted," because we see them here no more. But while in this sad condition we recall to mind the cheering words of our Savior, "Your sorrow shall be turned into joy," which again speak comfort to us in our affliction. Thus we again take new courage, and in the language of Paul, we are ready to exclaim, "We glory in tribulations also."

Our sufferings in this world are of short duration. Our earthly pilgrimage will soon terminate. Many of our fellow pilgrims who a short time ago were yet in the land of the living, enjoying the blessings of this life as we now enjoy them, are here no more; they have crossed the stream of death; their bodies are slumbering in the grave, but their precious souls have taken their flight to the eternal world, and if we can have the blessed hope that they died in Christ we have no reason to mourn, but rather rejoice to know that their sorrows have all been turned into joy. Oh, my christian reader, Have we not a strong desire to meet those loved ones again in the bright mansions above, where sorrows and afflictions, sickness and death will reach us no more forever?

Therefore, "Let us not be weary in well-doing, for in due season we shall reap if we faint not." Let us run with patience the race that is set before us," although the waves of trouble and affliction may beat upon us on every side. We may yet have many hard battles to fight. Satan may cast his "fiery darts" at us, and try his utmost to lead us astray; but let come upon us what will, if we are the servants of God and trust in him, we need not fear. God is able and willing to help us in time of trouble, and if we call upon him for assistance he will lead us through this wilderness of woe, and then when he calls us to appear at the judgment bar we shall hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—welcome news indeed to a weary traveler. Then shall our labors have an end, and all our sorrows shall be turned into joy. It will indeed be a refreshing time when parents and children, brothers and sisters, husbands and wives, and all christian friends shall meet each other in the paradise of God, where the mourners cease from mourning and the weary are at rest. There the parting tear will no more be shed, and "God shall wipe away all tears from our eyes." There we shall be like Jesus, "for we shall see him as he is."

Oh, brothers and sisters, again I must entreat you not to become discouraged on our way to the promised land of rest. Although God's ways may at times seem mysterious to us, but knowing that he is a God who is too wise to err, we must believe that he rules all things for the best. He desires our salvation, consequently he often sees proper to chastise us, in order to draw us

nearer to him. The apostle says, "Whom the Lord loveth he chasteneth." King David says, "Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes."

Oh, that when we are afflicted we could feel as David did, though "sorrow upon sorrow" shall come upon us, may it only be the means to bring us nearer to Jesus. Let us ever be submissive to the will of God: "patient in tribulation," knowing that the time is short, and soon, perhaps very soon, if we hold out faithful, we shall reap an abundant harvest. "They that sow in tears shall reap in joy." Remember the comforting words, "Your sorrow shall be turned into joy."

Elida, Ohio. MOSES BRENNEMAN.

Our Conversation.

"And those that feared the Lord spake often one to another."

The fear of the Lord as represented in the text, and natural fear, are of two kinds, widely different from each other. We may illustrate the contrast between the two, by comparing the vision of the hand writing on the wall, with the text, "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Natural fear is associated with every phase of terror, but the fear of the Lord incites strict obedience to his divine commands, which in return fills the heart with holy peace. All the blessedness of the fear of the Lord can be perceived in the narrative of which the text is a part.

The wickedness of the people had become great, and God had visited them with sore chastisements. But from the beginning he has always had his people on earth, and in this instance there were still some who had not so far forgotten him, as not to feel their depravity, and their sole dependence on him whom they had deeply offended. They saw that their God was still a God of mercy, and the words of the prophet fell deep into their hearts. They were bound together in love, and in the fear of the Lord they sought to confirm one another by holy conversation.

"And the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name, and they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

The fear of the Lord is inseparable from all that our inward soul desires. No earthly disappointment; no earthly want; no earthly condition can in the least degree mar the foretaste of heavenly bliss that is associated with the fear of the Lord. It brings us near to our heavenly father, and the nearer we come to him the more lightly we can pass by every earthly loss or disappointment, cast our cares upon him who careth for us, and

realise the truth that "all things work together for good to them that love God, to them who are the called according to his purpose." In the same channel in which our thoughts generally run, our conversation inclines. If we are spiritually minded we enjoy the society of those whose conversation is in heaven. If we are carnally minded we enjoy the society of those who are of the earth, and speak of the earth. To some extent our secular affairs require our thoughts and conversation, but aside from this, a man's mutual conversation is a true index to his heart.

Our thoughts govern our conversation, and in return by our conversation we cultivate in our heart thoughts akin to the conversation in which we are engaged. Words spoken in mutual conversation have been the means of winning souls from perdition.

And again, trashy language by christian professors, have caused the first step of many of Christ's "little ones" on the road to eternal ruin. Words have been stumbling-blocks to those who might otherwise have been won to the christian faith. They have been the material of the weapons of infidelity against the church of Christ.

Christian reader; every word you speak leaves an indelible record for or against you. It is in strict accordance with fixed principles, that we must give an account of every idle word at the day of judgment. "Therefore laying aside all malice, and guile, and hypocrisies, and envies, and all evil speaking," in conversation that "becometh the Gospel of Christ," let us speak often one to another.

C. F. DETWEILER.

Beaver Ridge, Tenn.

For the Herald of Truth.

The Root of all Evil.

During the past three years, I have been a constant reader of the Herald; and have always been made glad, and edified by the many exhortations, and explanations of different portions of the Scripture given in its columns, made by the brethren, warning us to shun evil, and flee from the wrath to come. This is right, and it is every one's duty to do so.

If a tree always produces bad fruit we do not begin at the top to cut off the limbs to destroy it, but we commence at the root and dig it out or cut it off, and thus destroy it. Paul says, "The love of money is the root of all evil." Now if it please God to bestow on us much goods, and if we use them to his honor and glory, in assisting those who are poor, or not so highly favored, then wealth is no injury: but if we are always willing to loan our money to the rich, and cast off the poor, and refuse to lend them any of our means, and have our affections placed on them, it will work to the destruction of our immortal souls.

Many, indeed, who profess to love and obey the Savior, by their actions manifest a disposition to crush, or trample down those

who are less favorably circumstanced, and they forget that God is no respecter of persons. The Scriptures command us to love our neighbors, and to do to them as we wish them to do to us. This includes all, rich and poor. Now, I ask, what matters it how plainly we dress or how humbly we appear to walk before God, if when we have an abundance for sale, and a poor neighbor who is in want, comes to us asking for a little grain, or some other favor, and we put him off, how can we expect to merit the approbation of the Lord Jesus? Is it not appearing in sheep's clothing, while inwardly we are ravening wolves?

Dear readers, If we wish to root out this evil we must use, as an instrument, the word of God, for it is quick, and powerful and sharper than any two-edged sword, and it is a discernor of the thoughts and intents of the heart. We must resist these temptations, these growing evils. We learn from Jesus, that when he was tempted of the devil, he said unto him, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I beseech you, in Christ's stead, not to try to be followers of Jesus by only observing half his commands, and trampling the other half under foot. Jesus says, "If ye love me, keep my commandments," and "Thou shalt love the Lord thy God, with all thy heart, * * and thy neighbor as thyself." This does not mean that we shall love our rich neighbor, and hate our poor neighbor. Oh, no; if we have the love of God in our hearts, we will show it without respect of person.

Ministers, also have a great duty to perform, and they are commanded to go into all the world, and preach the gospel to every creature. By doing so they will do a great deal towards removing this great evil. We believe our church is built on a true foundation—on the doctrine of Jesus Christ, who is the author and finisher of our faith. How needful then that we have more laborers in the Lord's vineyard, to proclaim the glad tidings of salvation—to awaken sinners, and bring them into the fold of Christ.

May the love of Christ, the grace of God, and the communion of the Holy Spirit be with us all, now and forever. Amen.

Bremen, O.

SAMUEL S. GOOD.

For the Herald of Truth.

Looking forward with great Joy.

Dear young brethren and sisters in the Lord, and all young friends who are readers of the Herald, I have often had a great desire to write some words of encouragement to you, especially since the death of my dear brother Henry, but always finding myself too weak for the important work, I still neglected it until the present time. I have now, however, concluded to write as well as I can, as I can not feel at rest until I write.

Sometimes the thought comes to my mind that we are commanded to admonish one another and to help each other along on our way to heaven. Thus I feel that it is a duty for the edifying of us all and for the promotion of the glory of God, to express my thoughts and feelings, looking to Jesus for help, knowing he can and will help us in all things if we but confidently trust in him.

It pleased Almighty God to take away from us our dear brother, very suddenly and unexpectedly. This was a heavy stroke indeed, but I do not complain or murmur at the goodness and mercy of God. I must believe it was God's work, and what God does, surely, is well done. I patiently look forward with great, yet exceeding great joy, to the time when I can expect to meet him again and to dwell with him, never to part any more. Methinks when I reflect over his walk and conduct I can have the glorious consolation that he left this troublesome world in peace with his heavenly Master and with all mankind, and has gone to the bright mansion above; but in order to meet him, I know very well I have a work to do here below, which I am trying to do, if I know my own heart, and I know I often grow too forgetful and negligent of the needful work.

Satan that deceiver is always trying to lead us from the path of duty. Oh, that God would help us all to withstand him at all times for we ourselves are too weak. Now dear brothers, sisters and friends, have we ever considered aright why God calls away, and sometimes very suddenly, some of our young friends into eternity? Must we not all believe that these things are intended as loud calls and friendly warnings to us? I believe it is to show us our nothingness and to draw us closer to God. Let us then all try to serve God and become closer united to him than we have ever been heretofore; and Oh, sinners, if any such do read this, what do you think about your case? Do you not also consider them as loud calls and friendly warnings? I hope you do. How also give heed to them? Oh, how can you be at rest one hour without forsaking this sinful world and its pleasures, so vain and perishable? Who would not rather serve that lovely Jesus, than Satan? Knowing that we all must die, and perhaps soon, very soon it may be said of some of us, he or she is dead and gone to try the realities of another world. We know not when, where or how we may be called away, but this we know, that God can call us away just as easily when we are in good health, as when we are on the bed of affliction. Come, then, let us all try to be the true children of God rather than of this wicked world, and then we can look forward with joy to the time when we shall leave it and go to meet our dear friends who have gone before us.

Have we not all, or most of us, brothers and sisters, or father or mother, or some dear friend in eternity, and surely we wish to meet them again when we leave this world if we believe that they have gone to that everlasting resting-place. We know we all have a work to do here below in order to meet them there. Three of my

brothers and one sister have left this world. Oh, how I long to meet them again! I hope to meet them all in heaven. I know I can if I am obedient to God, if I serve him with a true and sincere heart. How is it with us brethren and sisters? Are we the true children of God? Do we love serve and obey him above all things? Do we let our lights shine that others around us may see our good works and thereby glorify our Father in heaven? Do we ever try to get our young friends to go with us?

Friends, let us be earnestly engaged in prayer for ourselves and others, so that many poor souls may see the great necessity of turning to Christ before it is forever too late! How sad the thought! Why is it that there are so many who are not willing to serve God rather than Satan when they know that to-morrow death may come? How can they look forward with joy to the time when they must leave this world? Oh, where will they land? Sad and gloomy must their hopes be; they perhaps have dear friends over yonder, who they believe died happy and have a desire to meet them in heaven, yet they are not willing to give their hearts to Jesus; but they may rest assured that as long as they do not turn to Jesus they can have no hope of entering heaven, and of meeting their friends.

What great joy there often is in this world when friends are separated for a while and can meet again! How much more so will it be in heaven! Here we often meet with troubles, trials and temptations, sometimes as it were on every side, but let us only try to be patient to the end and cheer ourselves with the words, "We must through much tribulation enter into the kingdom of God." Then why should we ask to enter there otherwise? Had we never any trials, distress and tribulation to undergo, would we not then have reason to believe that we are not on the way to heaven when we can so plainly read that through much tribulation we shall enter there? What did our dear Savior endure? what did he do for us? and he is yet so ready and willing to help us in every time of need, if we but flee to him, yea, lean upon him in true faith, and ask him to help us. Oh, brothers and sisters, let us not grow weary in well-doing; let us help each other along on the narrow path which leadeth to life everlasting; let us try to cheer one another up, and pray for one another, that we may all hold out faithful to the end, and a crown of everlasting joy and happiness is awaiting us.

Once more I say to the careless and unconcerned, Turn from your evil ways. Come, go with us on the narrow way to heaven! there is room for you also; Jesus loves you and does not want you to be eternally lost. Oh, that you may yet all become willing to follow that meek and lowly Lamb, Jesus; set to work at once; choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Then we can all journey together hand in hand on our way towards that heavenly Jerusalem,

rejoicing in looking forward with great joy to the time when we can leave this wilderness of woe, and go to meet our dear friends who have gone before us, not only to be with them for a while, but forever.

May God help us all, lead, guide and direct us into all truth, keep us from all harm and evil, make us his faithful children, and at last when death comes bring us all home to heaven, is the prayer of your friend and weak sister.

"Go watch and pray, thou canst not tell
How near the hour of death may be;
Thou canst not know how soon the bell
May toll its doleful notes for thee;
Death's countless snares beset thy way,
Fraid child of dust, go watch and pray."
Elihu, Ohio.

ANNA BRENNEMAN.

For the Herald of Truth.

A Memorial.

On the death of LYDIA M., daughter of Christian and Susanna BRENNEMAN, who died in Allen co., Ohio, of Diphtheria, February 8rd.

By DANIEL BRENNEMAN.

Our loved one God has called away,
And is it true that she is gone?
Yes, Lydia dead and we would say,
In meekness, "Lord thy will be done."

In faith we humbly tried to pray,
Lord spare! Oh save our darling one!
Yet still we felt 'twas meet to say,
Oh God of love! "Thy will be done."

With anxious thoughts our minds were filled—
We feared that she should soon be gone;
God spare, (again we prayed) our child—
But said again, "Thy will be done."

As we were watching by her side,
God called her gentle spirit home,
To those fair, heavenly mansions bright,
Once more we said, "Thy will be done."

God took the little sufferer home—
Seven years to her on earth were giv'n,
To stay with us, and now she's gone,
To that sweet home, with Christ in heaven.

We laid her wan and wasted form
Within her little grave to rest;
By happy angels was she borne,
And now reclines on Jesus' breast.

We love her still, and fondly keep,
The garments that she used to wear;
In memory oft with her we meet,
And long her happiness to share.

We think of her as once she said,
She prayed that God should make her good;

No doubt the Lord her prayer has heard
And answered it as seemed him good.

He took her to his children's rest,
Where all are holy, just and good;
Where sin no more shall e'er molest
The soul redeemed through Jesus' blood.

We think of her when morning comes,
And we unite to sing God's praise;
How with united hearts and tongues
With her we once our songs could raise.

We miss her oft when we are met,
And round the family altar bow;
We see her not—a vacant seat,
Reminds us of her absence now.

We think of her when down we sit,
God's table blessings each to share;
We feel as though for her a plate
We ought to place, and set a chair.

But most of all we think of her,
Now with the angels bright and fair;
Which thought does oft our spirits cheer,
And makes us want to meet her there.

God grant us grace and strength alway;
Sufficient is thy grace alone,
Through which submissive we may say,
What'er betide, "Thy will be done."

For the Herald of Truth.

To Young Christians.

Dear young readers, In my great weakness I feel to bring a few thoughts before you through the Herald, as I am very young myself and often feel discouraged when I look upon the world and its vanity and see how eager the rising generation appears at the present day in carnal desires in the gratification of all carnal wishes within their grasp.

My dear young brethren and sisters, in the Lord, many dangers, trials and temptations we will have to encounter on the narrow way that leads to life everlasting. Let us not become slack in well-doing, for if we but hold out to the end, great will be the reward that is held in reservation for all that keep the commandments of our Lord. O, how thankful should we feel toward our compassionate Jesus for his loving kindness in giving his life a ransom for the whole world, that we through his atoning merit might be saved from everlasting destruction. Should not our young hearts flow with gratitude and thus exult and cherish the spirit of youthful devotion?

Let us ever be on our guard for we know not at what hour the messenger death may make his inroad and snatch our breath, and our bodies be laid beneath the clouds of the valley. Should we not often think of our dependence on Almighty God, of our depraved nature, and his gracious blessings which we daily enjoy? We flourish in all the enjoyment of health, and our young lives and rosy cheeks bloom as the rose on a bright summer morning. But dear young friends, like the rose they must soon fade and die. Should not then our thoughts and desires be upon heaven and heavenly things, continually praying and asking the allwise God not to forsake us but grant unto us all, his rich grace that we once may be so happy as to meet on the shores of immortality, in those regions of never fading bliss?

For the Herald of Truth.

Delay Not.

"And while he lingered, the men laid hold upon his hand," Gen. 19: 16.

God's anger once kindled o'er Sodom did burn,
Because that her people his counsels did spurn;
He says that their cities with fire he'd consume
Since they from their wickedness would not return.

To Abraham now he his purpose reveals,
Nor aught of the matter from him he conceals.
When Abraham prays him the righteous to spare,
God says, I will save them "if ten shall be there."

So when the time came he two angels doth send,
Who went into Lot's house the night for to spend:
Lot's house now encompassed by sinners around,
Doth prove how much wickedness there did abound.

The number of ten for which Abraham prayed,
Not being found there, God no longer delayed;
But urged now his people, the few that were there
To "scape to the mountain and find safety there."

Make haste to depart and "escape for thy life,"
Arise and take with thee thy daughters and wife.
But still Lot did linger, was slow to depart,
And leave those behind, that were dear to his heart.

But whilst he thus lingered to make his escape,
The angels of mercy, his hands now did take;
And also the hands of his daughters and wife,
And hastened them quickly to scape for their life.

Oh how could they linger? God said to them go,
Those cities he said he would now overthrow,
With burning of fire and brimstone from heaven,
And time of escaping alone should be given.

Go forth, nor behind thee once look by the way,
Alas! for Lot's wife, she does God disobey;
In looking behind her, does suddenly halt,
When Lo, she is turned to a pillar of salt!

Thus man is unwilling his God to obey,
Although he in mercy says make no delay;
And hence often lingers, is loth to depart,
From sin, and the idols so dear to his heart.

Oh, hasten thee, sinner, and make no delay,
Oh, linger no longer, but haste thee, away!
Thy doom of eternal destruction is near,
Oh, sinner in judgment, how canst thou appear?

God says to the sinner where'er he may be,
That he from destruction shall haste to flee;
Yet thousands do linger— are ready to say,
I will in the future my Savior obey.

The young oft persuade that they should obey,
The voice of God's spirit and make no delay;
Alas, often linger, because they are young,
And fancy when old they to God will return!

Thus too, men of business oft falsely suppose,
That if for their portion, they Jesus should choose;
By living as christians, must suffer much loss,
And so often linger to take up the cross.

Men likewise who labor in poverty's vale,
Oft think when o'er poverty they shall prevail,
They too will be christians, as justice demands,
And thus often linger to keep God's commands.

Ofttimes too the wealthy who much good could do,
To further the cause of the Master below,
Alas! too oft linger— not willing to give,
Of their surplus bounty the poor to relieve.

What shall we yet say of God's ministers here,
Don't they sometimes linger his word to declare?
In his last commission, the Savior hath said,
Throughout ev'ry nation my gospel go spread.

May God help us all to be faithful and true,
To labor with zeal in his vineyard below;
So that when at last we to judgment shall come,
We may, with the Savior, sit down on his throne.

Elkhart, Ind.

DANIEL BRENNEMAN.

Matthew 11: 11.

"Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist. Notwithstanding, he that is least in the kingdom of heaven, is greater than he."

John the Baptist was the greatest among the prophets, because he was the forerunner of Christ. The prophets before him had prophesied of Christ; John came to prepare the way before him, beheld him, was personally acquainted with him, baptized him, saw the spirit descend upon him and pointed him out to the multitude as the "Lamb of God which taketh away the sins of the world." John too began to preach the gospel doctrine of remission of sin to those who were truly penitent. Notwithstanding, he that is least in the kingdom of heaven is greater than he. The kingdom of heaven we there understand the "fulness of the blessings of the gospel of peace", which fulness was not known until after Christ had been crucified and risen from the dead, and the expression has reference more particularly to the apostles and preachers of the gospel under the New Testament dispensation; "and the comparison between them and John," says a certain writer, "respects office and not character." "John preached Christ coming, but they (the gospel ministers), Christ came, nay, crucified and glorified. John came in the gospel-dawn, and therefore excelled foregoing prophets, but he was off ere the noon, before the rending of the veil, before Christ's death and resurrection and the pouring out of the Spirit, hence the least of the apostles and evangelists, having greater discoveries made them, and being on a greater embassy, is greater than John. He did no miracles; the apostles wrought many. The ground of this preference is the preference of the New Testament dispensation to that of the old. Ministers of the New Testament excel because their dispensation excels, 2Cor. 3: 6. John was the greatest of his order, but the least of the highest order is superior to this first of the lowest order."

Another of the commentators says, "Let us observe that the kingdom of heaven here does not mean the state of future glory. See chap. 3: 2. It is not in holiness, or devotedness to God that the least in the kingdom is greater than John, but it is merely in the difference of the ministry. The prophets pointed out a Christ that was coming; John showed that Christ was then among them, and the preachers of the Gospel prove that this Christ has suffered, and entered into his glory and that repentance and remission of sins are proclaimed through his blood." There is a saying similar to this among the Jews, "Even the servant maid that passed through the Red Sea, saw what neither Ezekiel nor any of the other prophets had seen."

A true witness delivereth souls; but a deceitful witness speaketh lies.

Herald of Truth.

Elkhart, Ind., May 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Explanation.—In our remarks in the last number of the Herald on "Changing Places," some seem to have misunderstood us, and therefore it may be necessary to give some explanation. It was not our intention to find fault with any body. We gave what we wrote as advice. Especially was it no design of ours to discourage any effort to build up new churches, but rather to encourage this. We are glad to see it when a number of brethren and sisters join together and form settlements, in companies where they can live near together, form a community, establish a church, and be instrumental in spreading the pure doctrines of the church. This I say we love to see. But when a single family goes alone and single handed, to cope with the influences of pioneer life, very often they lose not only their influence upon others, but are themselves drawn away into the great stream of worldliness, and religious indifference.

Bish. Nicholas Johnson of Fayette county, Pa., after an illness of about four weeks, died on Saturday morning April 5th, about one o'clock, and was buried on Sunday afternoon, upon which occasion a funeral discourse was preached by Joseph Cover, from the text which Bro. Johnson himself had selected, "Weep not for me, but weep for yourselves and your children." Luke 23: 28.

Full of years the aged laborer has been gathered to his fathers. Peace to his ashes.

Obituaries.—We wish to call the particular attention of our correspondents to writing obituaries of deceased friends. Try to make them as short as possible. We have a good many to publish and if they are made too long, they will take up too much room, and thus often exclude matter that

would be more interesting to the general reader. Bear with us when we abridge and condense them.

Pride and Humility.—A new Edition of this work is completed, and all orders will be promptly filled. The new Edition, contains an "Alarm to the proud, which has never before been published in English. Also several beautiful poems and other articles. The pamphlet contains 80 pages and is a work which cannot be too carefully nor too frequently read in the present extravagant age. Price 10 cents a single copy; 85 cents a dozen.

Gems of Truth, by H. B. Brennenman. This work is designed especially for children. It is a book of our own publication, is neatly bound and contains valuable instruction for the young. Send for a copy; price by mail 35 cents, or \$3.60 a dozen.

Address, H. B. BRENNEMAN.

Elkhart, Ind.

A good Resolution.—A subscriber who has been living for some time in the state of Missouri, where he has not been able to enjoy the privileges of the church, writes recently as follows: "It is my intention to move to Kansas as soon as I can get ready to leave here. We desire to go where we can enjoy the privileges of our church and the meetings. I think Kansas will be a good place soon. I would not advise any of the brethren to settle where there is no church of our faith. There is great danger of us losing our love and respect for the church, by settling away from it. The affairs of the world will draw us away from our faith, and we lose that interest which we should ever have in religion. When we move to a new country we should be careful not to follow too much the world, but keep an eye single to the glory of God and to the salvation of our souls. We should attend first to the cause of religion and then to the things of the world, so far as it is consistent with true christianity to use them as the Savior says, 'Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.'" * *

We heartily endorse the above. Let us as church members try to do something for the church, to build her up and maintain and support her principles and doctrines, and stand together against the foes of Christ, so that our light may shine abroad and much good may be accomplished.

Voice from the Dead.—Copies of this beautiful Poem, also of "Poor Polly," a warning to the young people, can be obtained at 10cts a dozen, at this office.

Our Sunday School Lessons.—With the present number of the Herald we again issue an extra for the especial benefit of the children and young people who read the paper. In it we publish the first of a series of Sunday School lessons, which we propose to continue from month to month, and which are intended for the use of Sabbath Schools.

In many of our schools the teachers are inexperienced in the work, and it is a difficult matter for them to give the proper instructions and keep up an interest in their classes without some guide to direct them. The papers give the lesson, with such explanations as are necessary and a series of questions, the answers to which all can be found, either in the lessons or in the explanations. Or the children will be able to answer them from their own knowledge or experience.

We believe that where our brethren have schools, these papers will be useful to them and we feel sure that they will be better adapted to this purpose than any thing else they can get, and should be pleased to see them in every Meunonite school.

We should labor earnestly to interest the children and young people, and teach them the truth of the gospel, and endeavor to impress upon their minds the great necessity of giving their hearts early to Jesus, and consecrating themselves to the service of the master. In this way we can do much to build up the church, win souls for Christ and promote his glorious cause upon earth.

We have determined to issue these papers, because we need them in our own school, and because a number of the brethren in other places, have expressed their desire to have them, and we have no doubt many others will soon see the necessity of having them.

All the subscribers to the Herald will obtain these extra copies for the present without any extra cost, but when sabbath schools desire to have a certain number of them each month for the use of their schools we will furnish them at the following rates.

Single copy one year	25
10 copies "	\$2.00
20 " "	\$4.00
50 " "	\$7.50
For six months half the above amount.	

The Russian Deputation.—Three of the brethren from Russia, composing the long expected deputation from that country, arrived here, in Elkhart on the 23rd of April, and spent with us two days. Bro. Wiebe spoke at our meeting-house on Thursday evening, and the next morning we accompanied them to Chicago, from whence they went to meet Bro. Warkentin and then to proceed on their journey through the West, for the purpose of determining at which place they will finally locate.

In a short time they expect to meet several more of their brethren from the old country and after a thorough investigation of the different portions of the country they will counsel together and make their final decision.

They landed in this country in Portland Maine, and proceeded to Canada where they spent a number of days among the brethren there. May God give them a speedy and a prosperous journey and bless them in all their ways.

Conferences.

CONFERENCE in Montgomery county, Pa., on the first Thursday in May, being the 1st day of the month.

CONFERENCE in Wayne county, Ohio, on the 16th of May.

CONFERENCE in Whiteside county, Ill., on the 23rd of May.

Correspondence.

From Morgan Co., Missouri.

A LETTER IN COMMON TO ALL THE BRETHREN AND SISTERS IN THE LORD.

First I wish unto you the grace and peace of God the Father, through Jesus Christ, that he will lead and direct us all by his Holy Spirit, until we come where we shall praise him forever without ceasing. Amen.

Further I let you know that we are all well, thanks be to God, and my wishes that this epistle may meet you all well.

At the request of many brethren and sisters, I will, in my imperfection, give my views of the West. I have now been here four years. The climate here in Missouri and Kansas is very good; the winters are not so long and severe as farther north. Today is the 13th of March, and the farmers are busily engaged in plowing. The 8th of March I was in Kansas, 260 miles west of this place, and the farmers there were also plowing. I am well pleased with this section of country; notwithstanding there are advantages here which make it

preferable to many other places, it also has its disadvantages and inconveniences. On earth there is nothing perfect.

I am heartily thankful to God, as also to the brethren and sisters, and all who have so openly manifested their love toward us during the spring, inasmuch as we received so much injury by a terrible tornado. I hope that almighty God will richly reward them. I am very thankful also that my wife is again well, and enabled to discharge her household duties. We feel our severe misfortune greatly as we were deprived of our home, and scarcely knew to what we should have recourse, yet the Lord will open a way. I was in Kansas and took a homestead, at a cost of fifteen dollars, whither we intend to remove.

In conclusion beloved brethren and sisters, again I greet you. May God bless, and stand by us all, that none may remain back. Oh! let us all be rightly awake in the Lord, that we may be attentive to his word, and that we turn to him with the whole heart and confide in him, so that we may be ready when the lord of the house comes, and hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May the Lord help us thereto through Jesus Christ Amen.
DANIEL BRUNDAGE.

A Journey to Missouri and Kansas.

According to previous mention in the Herald, I took the train at South Bend, Ind., the 29th of Feb. accompanied by my brothers-in-law, Samuel Ramer, and Joseph Stauffer and his wife, and on the 22nd we arrived safely at Tipton, Missouri, where we were met by Bro. and Sister Brundage, and John Ramer. I went with Bro. Brundage. In this vicinity we remained five days, during which time I attended four meetings.

The 27th with Bro Brundage, we continued our journey to Kansas, (Bro S. Ramer, remained in Mo., where he resides). At Topeka we were detained 14 hours. Here I saw a man, the plainness of whose dress attracted my attention, and when I was on the train and seated saw him standing; as all the seats were occupied I invited him to sit by me. I soon learned that he was a Quaker, and we had a pleasant conversation together. He gave me a pamphlet concerning their Conference, which was held Oct. 15th, 1872, in Lawrence, Kansas. I read the pamphlet, and I am led to believe that they have men among them of sound judgment; for as far as they went they made every thing accord with the Scriptures. This man says there are about 3000 of their faith in Kansas.

The 28th we came to Florence: next day we took the stage to Marion Center, and stopped with Bro Benj. Bear. Here we met Bro. Noah Good, and we also learned that Bro. Henry Yother of Nebraska, had been here but a few days previous, and had gone to McPherson co., and would call again on

his way home. In the evening I went home with Levi Hoover, and we were not long there before Bro. H. Yother, and others also came. We spent the evening very pleasantly together.

The forenoon of March 2nd we held a meeting at the house of Bro. Noah Good, and afternoon in the Marion Center School-house.

On Monday Bro. Yother took his leave for his home.

Tuesday, friend Abm. Knopp conveyed us to McPherson county, to Bro. Isaac Weaver's. The same evening Bro. Weaver's son took us to Bro. M. Kilmer's. The next day we held meeting at Bro. Kilmer's house. By letter, the aged Bro John Snider requested Bro. Kilmer to convey me to his place, some distance northwest of this, but my circumstances would not permit it this time.

An appointment was made for meeting at a neighbor's house for March 6th, but as an opportunity presented to go to the Station, we left Bro. Brundage to attend the services.

The 7th, we took the train at Newton, and arrived at Atchison in the evening where I parted with Stauffer's, who were going to Merriek Co., Nebraska. I arrived at Clarence Shelby Co, Mo., and went to Bro. Benj. Lapp's, 12 miles north of this. This same evening Bro. Benj Hershey returned home.

Sunday the 9th, we had meeting in their new meeting-house. I visited among the brethren until Thursday evening when we had another meeting. These two meetings were well attended. The ministers here are Benjamin Hershey, Benjamin Lapp, and Abraham Lapp, and Deacon Abraham Schellenberger. The following day Bro. Hershey conveyed me to Clarence.

When brethren go to Kansas, they will find the best and nearest way is from Chicago to Quincy, and the Hannibal and St. Joseph road to Atchison, and from thence the Atchison, Topeka and Santa Fe R. R. By this way changes are few and detention but little.

The 13th, I returned safely home and found my family in their usual health. To the great God be much praise for his protection over me, in keeping me from danger in my journey.
M. SHENK.

A Calamity.

South Bend, Ind.

A sad incident occurred at Brother Henry Baker's on Saturday evening, April 5th about ten o'clock. A flash of lightning struck his barn, which was newly built a year ago, tearing the north gable-end where his stabling was, into fragments, killing seven head of cattle, one horse, and two hogs. Among the cattle were four head of cows, leaving him but one young cow, and one horse. All in the barn were killed except two head of young horses, one each side of the one killed. One of these was his own, and the other a friend let him have to work for its feed.

What is wonderful some of the stock had their hair singed and the barn did not catch fire, and the two colts escaped unhurt, while the others lay dead on each side; but it was the hand of God, and with him there is nothing impossible. This is a hard stroke on Brother Baker, and I feel it my duty to publish it, so that those who feel it their duty to help the unfortunate brother may have the opportunity.

If any one desires to help they may send it to the writer at South Bend, Ind., or to Henry Baker, of the same place.

SAMUEL YODER.

Brethren, let us assist our Brother upon whom misfortune has fallen. A little from each of us will not be missed, and it will be of great benefit to our brother.

Children's Department.

"The Lamb of Jesus."

And it is true, as I am told,
That there are lambs within the fold
Of God's beloved Son?
That Jesus Christ with tender care
Will in his arms most gently bear
The helpless little one?

And I a little straying lamb,
May come to Jesus as I am,
Though goodness I have none:
May now be folded in his breast,
As birds within the parent's nest,
And be his little one?

Spring.

Dear children, In thinking of you, and asking myself, What shall I write for my little readers this month? I could think of nothing more suitable than the subject I have chosen.

The spring of the year always brings to my mind the spring time of life, or childhood; and we may learn some very important lessons from this. There are many things connected with the spring of the year that can well be applied to childhood.

Let us compare the ground which the farmer plows and prepares in the spring upon which to sow seed, such as wheat, barley &c. to the hearts or minds of the children. The farmer selects the best and cleanest seed in his garner, gets his ground in good order, and tries to sow his seed as soon as the proper time arrives; and soon, if the ground is moist from rain, and the sun shines to warm the earth, the seed germinates, and a little tiny stem and the tender blade or a few small leaves appear.

The farmer goes out to his field to

see if the seed he has sown is up, and lo! the field already looks green; "but see, what is this?" he says. He sees some little stalks that are neither wheat nor barley, and he is sure his seed was pure, and what can it be? Oh! they are weeds or thistles. But how did this seed get here? *It was in the ground.* The seed of weeds and thistles, you know, remains in the ground from year to year, and if the farmer has not sown plenty of good seed, these weeds and thistles will grow up and choke the wheat or whatever he has sown, and he gets but a small crop, and besides he will have a good deal of trouble to gather it in on account of the weeds and thistles.

Just so are your hearts, dear children—full of bad seed; full of wicked thoughts, and if we do not try to teach you something good, and try to sow something into your minds about God, and about Jesus, how you ought to be obedient to the commandments of God, and love and fear him, this bad seed which is in your hearts will grow, and you will become very wicked.

Jesus, our Savior once spake a parable, in which he likened the kingdom of heaven to a man that sowed good seed in his field, but while men slept, his enemy came and sowed tares (a very hurtful weed) among the wheat, Matt. 13:25. An enemy also sows this bad seed, these wicked thoughts into your minds; and this enemy is the devil, that wicked being who leads so many people into wickedness, away from God, Matt. 13:30.

Now dear children, Can you not also be farmers of your own hearts, and keep down some of these bad weeds? When people wish to have a good garden, of nice vegetables, they go into it every day, or as often as they can, and pull out the weeds and grass that come up among them; but a careless gardener, who allows the weeds to grow until they become very large, will have hard work to pull them out; and then his vegetables will be so smothered and sickly that he gets but a small crop.

Now if you are careless and let these weeds in your hearts grow, these wicked habits into which children are apt to get, until you become men and women, they will be very hard to pull out.

Sometimes the gardeners cut off the weeds when they are left until

they become too large to pull up; but when this is done, they are apt to sprout at the roots and grow up worse than before. So if men and women suffer these wicked habits to grow in their hearts until they become firmly rooted, they will be hard to pull out. They may sometimes cut them off, or leave them for a while, but ere long, if they are not careful, they will sprout and break out again worse than before.

In the spring, in childhood, while the weeds are yet small, that is, before these bad habits get rooted and fixed in the mind, is the time to pull them out. When you find that these bad weeds or habits are already too strong for you to pull out, go to Jesus, and ask him to help you; he will help you to pull them out, roots and all, and if you continue to pray to him, and watch carefully, they will never grow up again; then when harvest comes, he will gather your souls, as good wheat, into his garner, in heaven, where the enemy can never come to sow bad seed into your hearts.

BROTHER HENRY.

For the Herald of Truth.

Peace better than Riches.

"Better is a dinner with herbs where love is, than a stalled ox and hatred therewith," Prov. 15:17.

Behold what a beautiful sight it is, to see a family of children who are always kind to each other! It makes the hearts of their parents rejoice to see them thus carrying out the commands of having "love one to another," and being at "peace one with another."

Where these good and great principles are, we hear none but pleasant words, which, as Solomon says, are "as a honey-comb, sweet to the soul, and health to the bones." Such a family is spoken of as being worthy of imitation; that is, they are an example by which others should go. Even though they be poor, having but little of the things of this world—but a little to eat and that simply herbs, yet they are much better off than if they had great riches—many good things to eat, and be continually at strife.

When you go to a friend's house and see the children act pleasant to each other, do you not think much more of them than you would if they acted hateful and cross? "If that is slow to anger is better than the mighty." "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife."

How many of the little readers will begin now to be kind to their brothers, sisters and parents, and to all with whom they may associate?

H. A. MUMAW.

The bad Mark.

A man came to a master workman of a large establishment to get a situation for a neighbor's boy.

"I've got a new boy for you," he said to the foreman.

"Glad of it," "who is he?"

The neighbor mentioned his name and residence.

"Don't want him," said the master, promptly. "He's got a bad mark. I meet him every day with a cigar in his mouth. I don't want smokers."

It was a bad mark indeed for a boy, though I dare say he thought it made him appear smart and manlike. It was certainly like the men one sees about the benches and doors of taverns and liquor shops.

They usually have a cigar or an old pipe stuck in their mouths. But they are not very good models for our young men and boys. They can find a great deal better one—*Er.*

For the Herald of Truth.

Be Upright.

When a man always does what is right, and seeks nothing else in his dealings with his neighbors, or those with whom he deals, he is well repaid for it. He will feel at ease in his mind, be happy, and needs not turn out of the way of any one, or be afraid that he will be taken and shut up as a prisoner. And again, he will be beloved by every one, because he acts fairly and honorably. If he needs anything that he has not got, his friends will lend him. Every one will trust him. They say he is an honest man.

But what must be done that we may have honest men? The answer is simply this: We must have honest, upright boys. These will grow up and make just such men. Then little boys, will not try to be good and honest? I know you will feel glad when you become men, if you are good when young. It is not only good to do right, and pleasing to men, but it is also pleasing to God, who gave us the commandments. Therefore we should obey them, for "Whoso despiseth the word shall be destroyed; but he that feareth the commandments shall be rewarded." Then do not refuse to be taught, for "Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored." Be like the prudent man that looketh well to his going.

H. A. MUMAW.

A Word about Sweet Home.

"There is one spot upon the earth
Far sweeter than the rest;
There is one spot we all must own,
The brightest and the best."

Little readers, have you a home—pleasant, peaceful, happy? Oh! what a blessing! Do you realize it—are you thankful for it? Multitudes of little folks have no place they

can call home. Others, again, have a place of turmoil and wretchedness, poverty and ruin. But a home that is a home in every deed is a heaven on earth, a little paradise. Was there ever a word that felt more delightfully on the ear than "Home, sweet home?"

"What thronging memories come!
Again the little group have met
Within the walls of home."

No spot on earth has the charms like that of home. Friends may be kind and minister to our necessities, our physical wants may be cared for; but still the heart longs for the sympathies of home.

"But there's a home, a happy home,
Where wayworn travelers meet."

O glorious home, the home of heaven, the Christian's home, where sorrow and sighing, sickness and death, and, best of all, sinning can never come. There the saints of God shall meet, and part no more forever. "There we shall see Jesus," and be like him, for we shall see him as he is. Though the weary heart may find no resting-place on earth, "There's rest in heaven," when the toils and labors of earth are ended.—*Apples of Gold.*

Letters from the Children.

Abbie, Magdalena, Lizzie, and Joseph Hershey wrote each a few lines on the same sheet, expressing their love, and wishing me God's blessing.

I thank you very much, my little friends. I cannot tell you how glad I was to hear from you. You wish that I could come to see you; I should be very glad indeed if this could be so, but we live so far apart, that it is uncertain whether I shall ever visit you again. Please write again. Be good children. Joseph Salzman, of Lesourdsville, Ohio, writes: "Dear Brother Henry, This is the first time that I have written to you, but I will let you know that I have commenced to read a chapter in the Testament every day. * * * I would like to see you. I am eleven years old."

James T. Heckelman, of Chatsworth, Ill., writes, "Dear Brother Henry, I have thought of writing to you, but have delayed until now. I have commenced to read the New Testament through; I also read the Herald. * * * I wish you would visit us again." Anna Mary Lohman, of Markham, Ontario, writes, "Dear Brother Henry, I wish unto you the grace of God and his assistance. My sister and I read in the Testament every Sunday. We also read the Herald of Truth. I would be very glad if you could once pay us a visit. May the Lord bless you in your work, that you may yet write many useful articles for us in the Herald."

Peter Zehr, of Hopedale, Ill., writes, "Dear Brother Henry, I am eight years old, and have been going to school this winter. I have learned well, and have helped to read the Testament through."

David Anstutz, of Bluffton, Ohio, writes, "Dear Brother Henry, I am nearly twelve years of age, and have been going to school

the last winter. I have learned well. I have read the New Testament through, and also through Huebner's History of the Bible, in which I found many useful lessons. I have not yet forgotten you. Please visit us again.

BE FAITHFUL.—Wherever you are, my young friends, be faithful in the work set before you. At home, at school, in the field, the shop, the store, the counting-room, do whatever is required of you cheerfully and promptly. Conquer the spirit of impatience and complaining. Do every thing well. The habit of thorough work will conduce much to your success in life, and enable you to enjoy a reasonable self-satisfaction in looking back over your actions every day.

"GIVING IN."—It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition; and, unless a very momentous affair indeed, where other people's claims and interests are involved, question if it is not wiser, happier and more prudent to yield somewhat of our precious rights than squabble to maintain them. True wisdom is first pure, then peaceable and gentle.

FOOD FOR THE LAMBS.

Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee, Dent. 6:17.

The Lord is my shepherd.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
May 23	Mark 13	June 8	Luke 13
" 24	" 14	" 9	" 14
" 25	" 15	" 10	" 15
" 26	" 16	" 11	" 16
" 27	Luke 1	" 12	" 17
" 28	" 2	" 13	" 18
" 29	" 3	" 14	" 19
" 30	" 4	" 15	" 20
" 31	" 5	" 16	" 21
June 1	" 6	" 17	" 22
" 2	" 7	" 18	" 23
" 3	" 8	" 19	" 24
" 4	" 9	" 20	John 1
" 5	" 10	" 21	" 2
" 6	" 11	" 22	" 3
" 7	" 12	" 23	" 4

This table can be written on a piece of paper and kept in the Testament for a mark.

Address to Youth.

Young people all attention give,
While I to you my Lord commend;
Ye who in pride and folly live,
Come hear the counsel of a friend.
I've sought for bliss in shining toys,
And ranged alluring paths of vice;
A stranger to abiding joys,
Till Christ became my Paradise.

When to the Savior first allied,
I wept beneath his painful cross:
Where first I felt his blood applied,
And counted all the world but loss.
Here, while exulting in his love,
Ten thousand beauties round me shone;
And streams of goodness from above,
Broke and dissolved my heart of stone.

'Tis here un fading beauties grow,
And music moves in melting strains;
Here healthful waters gently flow,
And God to man his will explains.
He speaks, and radiant morning shines,
And rapture kindles in the soul;
The sinking heart no more repines—
The wounded conscience is made whole.

Why then allured with empty sound,
Unmeaning plays and flattering charms;
Where fatal snares are spread around,—
How dare you sleep in Satan's arms?
Your hearts are like the restless seas,
You seek for rest but never win;
The aching mind no object frees,
Till Jesus heals the plague within.

Reflect, the mournful hour is nigh,
When friends and relatives must part!
Death will dissolve each mortal tie,
And rend the sympathizing heart.
Hark, from the grave the falling clod
Speaks doleful tidings to the ear!
There, beauty lies beneath the sod!
There, drops a parents' weoful tear!

Youth like the spring will soon be o'er,
Must fail by age, or early death;
The sun for you may rise no more,
This day disease may steal your breath.
Your sparkling eyes will sleep in dust,
Your blooming cheeks fade like the rose;
The winding sheet and coffin must
Those sprightly-moving limbs enclose.

Though now with heedless steps you rove,
The grave will soon become your bed;
Where silence reigns, and vapors move,
In dreary darkness round the head.
Your friends the loneliness will pass,
More slowly by, with solemn moan;
Thus, gazing at the spears of grass,
Which shall be o'er your ashes grown.

But O! the soul of numerous blames,
It stinks with groans and ceaseless cries;
To drink the lively burning flames,
In keen remorse and agonies;
Hence, to be lost in doleful night,
Where demons dwell and thousands
roar;

To rave in wild despairing plight,
When twice ten thousand years are o'er.

Alas! young friends, this is the fate
Of all who do free grace refuse;
And soon with you 'twill be too late,
The way of life in Christ to choose.
Come, lay your carnal weapons by,
No longer fight against the Lord;
And with the terms of life comply,
And heaven shall be your great reward.

For you the great Redeemer bled;
For you triumphantly he rose;
For you his arms are open spread;
For you his streaming wounds he
shows.
The smilings of his glorious face
Shed luster round the dreary tomb;
Come, prove the worth of pardoning
grace.

And thus escape approaching doom.
Williamsville, N. Y. L. G. SNARLY.

For the Herald of Truth.
Question and Answer.

Mark 3: 12. "And he straightway charged them, that they should not make him known." This singular request of our Savior is not directly explained. Why he did not wish this to be known has been a question in the minds of many readers. But we may suppose a variety of reasons. This was not however the only time that he gave these instructions. In Matt. 8: 4, when he cleansed the leper, he said, "See thou tell no man." In Mark 8: 26, when he healed the blind man he said to him, "Neither go into the town, nor tell it to any in the town." Again in the 30th verse of the same chapter, after Peter had acknowledged him as the Christ, he charged his disciples that they should tell no man of him. After he came down from the mount of transfiguration, he charged his disciples that they should tell no man what things they had seen till the son of man were risen from the dead.

From the circumstances connected with these events it would seem that one reason was, that he did not wish to gain too great notoriety, probably on account of the people becoming too much excited over the wonderful events, which through him were accomplished among them. Again, in the second place he may not at the time of these declarations wished to have his power, and his divinity so especially made known. Had he at this time fully manifested himself as the Messiah, the people might have insisted upon proclaiming him King, and thus again, though he should have refused to comply with their request, might have excited the envy and jealousy of the Jewish rulers and the Roman government. But whatever may have been the object, we know that he did it for a wise purpose, and that it was necessary for him, in order to carry out his mission to give this instruction, whether those addressed kept it or not, and he who is all-wise, and knoweth all things, may have, and no doubt did have the very best reason for so doing, though he chose not to reveal it to us in direct words.

From a Young Sister.

Dear Brother Henry, I will try with the help of God to write a short letter to you, to let you know that I have not forgotten you yet. I often think of you, especially when reading the Herald. It seems to me, when I read it, that it also would be better for me if I would write; perhaps it will bring me closer to God. It has been so deeply impressed upon my mind that I shall not delay any longer, and I ask you to pray to God that he may strengthen me, and make me able to help you in your labor; for I think it would be good for me, and put my mind more upon Jesus. I should be more earnestly engaged in prayer.

I feel as though I was a great sinner, but I have not forgotten the good advice you gave me when you were here last; you said, "Do not forget to pray." Indeed I did not, but still I think I am not earnest enough; we must still try harder every day, for Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Oh, what encouraging words are these! If only every sinner would repent and have his sins forgiven!

I know that my sins are not yet all washed away, but I will bow more earnestly before the Lord, and ask forgiveness. Brother, pray for me, that I may be strengthened in my work, and come nearer to God. Let us do all that we can for each other, while here upon earth. Let us obey our heavenly Father, and pray to him, so that when we come to die we may all meet in heaven.

I do not think that there is one soul that does not wish to go to heaven. Oh, what a happy meeting it will be if we shall all meet at the great judgment day, and go home with Jesus, and live with him forever. But we have a great work to do; we must work out our souls' salvation; give our hearts to God, and pray to him to watch over us, and lead, guide, and direct us, and bless us with whatsoever we need.

I have written this to bring me closer to God. While writing this I would not be talking or perhaps have my mind on some other things that would be displeasing to God, as is too often the case; but I feel this evening, since writing this letter, to try from this very hour to do better, and have my mind placed on things above. I will try and be more earnestly engaged in prayer and reading. May the Lord be with us now and forever. Amen. M. B.

[Dear sister, I feel glad in my heart that you have resolved to be more earnest in the service of God. May he help you to fulfill your resolution. I can give you no better advice than I have already given you, namely, to be prayerful. The promises of the Scriptures are sure, and we have the promise in them, that if we draw nigh to God, he will draw nigh to us; and if we resist the devil

he will flee from us. May God give you grace that you may hold out faithful to the end, is my prayer.]

Salvation.

What must I do to be saved? This is the most important inquiry that can occupy the mind of man. Reader on what do you depend for salvation? On your own works? Then you are leaning upon a rotten staff. On Jesus Christ? Then you are resting upon a rock that shall never give way. It is faith in him, a lively faith, a faith in the great atonement, that worketh obedience, that will secure your salvation.

Examine yourself whether you are in the faith. Try yourself by the test of Scripture. Prove yourself. If there be the slightest flinching or wavering, you are not in the faith, you are yet in your sins. Salvation cometh from above, it is the gift of God, the reward of the Savior, and vouchsafed to the creature by a merciful Deity. The obedience of Christ obtained it, for he died for the sins of the whole world. He conquered the grave and gives us the victory, so that whosoever believeth shall not perish but have everlasting life.

Prepare me, O my God,
To stand before thy face;
Thy Spirit must the work perform,
For it is all of grace.

Selected by J. S. STONER.

Selected for the Herald of Truth.
Pride and Fashion.

I know of thousands of parents who have received from God a child, and then they turn the young immortal into a dress maker's doll! As if God had not made the little creature beautiful enough; they must overload it with silks and laces, and then torture its freedom into the thongs and screws of arbitrary fashion. This overdressing of the body strikes through into the heart. How can a stop be put to the crop of fops and fashionists if children are to be trained into foppery and coxcombry from their cradles? How can our children be taught self-denial and spiritual-mindedness, while under the artificial trappings of pride and extravagance?—*Electric Weekly.*

The above is indeed only too true. But not only are the little innocent lambs often painfully and shamefully tortured by overloading them with needless dressing, but doubtless, often too, must they suffer on account of lacking sufficient clothing. How often must we see the harmless and tender little babes, go with head, arms, neck and breast uncovered, and that for no other

reason under heaven, but only because it is the fashion. Should the mothers themselves be compelled to go in such a style, they would doubtless complain of being too cold. There is no doubt at all, but that the lives of thousands of innocent children have been shortened by this very sinful and shameful fashion. O! when will such mothers become sensible and merciful? The sixth commandment says, "Thou shalt not kill." Sisters take the hint.

Elida, O.

J. M. BRENNEMAN.

For the Herald of Truth.

Sow Good Seed.

My young friends, I will try to write a few words to you who are now growing up from childhood to years of understanding. Your hearts and minds are now just like a field well prepared and ready to be sown. Now you should try to select the very best seed so as to avoid sowing weeds, thorns, and thistles (bad habits). What would men think of a farmer if he would plow and harrow his ground and then sow it with thistles? Could he expect to have a good and profitable harvest? You would all say, No, that would be of no use and it would take a long time to destroy them again, so that a good crop could be raised.

So it is with your young hearts; if you sow the seed of wickedness and go on in sin, year after year, it will be hard to root it out again. I will now try to tell you how to select the good seed. As you grow up to years of understanding, pray to God every day for his help that he might help you to shun all sin. Read the Testament; avoid bad company; do not swear, nor lie, nor steal. Have no desire to be dressed after the abominable fashions of the world; do not spend your nights from home, or at least not in town, and idle company. But love your homes, love your parents. Try to make home happy, by being obedient. And above all things, love and obey your God.

You perhaps think then you can have no pleasure; but my dear young friends, the only true and substantial pleasure that we can enjoy in this world is to be at peace with God. If you do sometimes spend a day in idle talk and other amusements, so that it seemed to be a pleasure to you for a short time, when you lie down upon your pillow at night you will then remember that it was all idle and vain.

Your conscience will tell you that it would have been better for you if you had spent your time in reading good books or in some other useful way. You could then say your prayers to God and sweetly sleep. So also at the end of your life, if you follow the commands of Jesus all the days of your life, you can commend your souls to God and sweetly rest forever.

J. B. M.

For the Herald of Truth.

Our Birthright.

"Sell me this day thy birthright,"
Gen. 25: 31.

When the Lord covenanted with Abram, though he had no posterity, yet he believed that God would make of him a great nation. When in the course of time Isaac was born the promise was renewed and the Lord said, "In Isaac shall thy seed be called." Great was the honor thus conferred on man by Jehovah. This was to descend from generation to generation through the first born of each successive family. Hewho possessed this birthright was exalted above his brethren. "Let the people serve thee and nations bow down to thee. Be lord over thy brethren and let thy mother's sons bow down unto thee. Cursed be every one that curseth thee and blessed be he that blesseth thee," Gen. 27: 29. Glorious as was this birthright and great as was God's condescension, much more are we in our day preferred and exalted by the same God who offers us a greater and far more glorious birthright. "Beloved, now are we the sons of God," 1 John 3: 2. What a high calling for all, even the most depraved sons of men. All may become kings and priests unto God, and such as will be his sons, he makes co workers with him in the grand work of evangelizing the world.

Esau despised his birthright. He cared nothing for the great promises of the Almighty. Sold it for a mess of pottage. Would rather indulge his appetite than have the glory of God rest upon him. Thousands to-day, Esau-like are selling all the glorious privileges of life and the hope of the life to come for something to eat or drink, or for the sake of indulging unholy tem-

per and lusts, which not only fail in giving happiness, but inevitably destroy both body and soul.

Satan is ever active and loses no opportunity of prevailing on men to sell their birthright. True, he does not trade in that open way which always discovers to you his real intentions, because that would defeat his plans, but in thousands of ways he is striving to lead the souls of men to destruction. Oh, if we could only hear the voice whenever evil is present saying, "Sell me this day thy birthright," and realize that an eternity of misery and pain is being bought, how hastily we would flee to the arms of our blessed Master for protection. Dear reader, have you sold your birthright? Unless you honor it, it is valueless. Oh, prize it. Give God your heart. Your means and body to his service and save the purchase of the blood of Christ.

Shelby, Mich. R. N. KRATZ.

Obituary.

Died March 24th, of Cancer, near Dale Enterprise, Rockingham co., Va., SUSANNA M. RHODES, daughter of Henry H. (deceased), and Margaret Rhodes, aged 18 years, one month, and 8 days. The deceased was afflicted for nearly three years, and for the last three months of her life she was the victim of indescribable and heart rending suffering, yet she bore her affliction with christian fortitude, relying fully on the strong arm of Jesus for her support. She was an example of christian patience, such as could not be expected from one of her age. She searched the Scriptures diligently while able. They seemed a cordial to her soul, for in them she found eternal truths, and many sacred promises, which led her to Christ, and cheered her on her pilgrimage. She became a member of the Mennonite church in 1870, after which she seemed perfectly willing to leave the shores of mortality, and "to be present with the Lord." She looked forward with an eye of faith "to the things that are not seen, but are eternal." She often resorted to the 8th chapter of Romans, and 1st chapter of James for her comfort, and meditation, and also requested some of her associates to read the same. Her mind seemed tranquil to the last. A short time before her death she said she was thirsty; her mother asked her if she should give her water, to which she replied, she was not thirsty for the water she would give her; she desired no water from the well of which she drank from her infancy. But she desired nobler things; she thirsted for the water of life, which if she drank, she would never thirst. She then told those present to straighten her limbs

and body; after this she clasped her hands across her breast and fell asleep in the arms of Jesus without a pang. She feared not the "dark valley and shadow of death," for death to her had lost its sting, and the grave its terror. She was buried on the 25th. Funeral services by the brethren David Landos, Jacob and Joseph Driver, and Samuel Coffman. The chapters James 1st and Roman 8th were read, and appropriate remarks were made from Rom. 8:4-18.

The deceased was beloved by all who were acquainted with her. All sympathized with her in her affliction. Many tears were shed over her remains, yet again we hope to meet her in that sun bright elime where all tears are wiped away, and the weary are at rest.

"Sister, thou wast mild and lovely,
Gentle as the morning breeze;
Pleasant as the air of evening,
As it falls among the trees."

Married.

March 11th, by Eli S. Miller, Noah Schrock, of Howard county, Ind., to ELISABETH ESCH of Elkhart county, Ind.

Died.

February 3rd, in Franconia, Montgomery Co., Pa., MARY ANN BLACKMAN, aged 23 years, 9 months, and 11 days.

February 12th, near Strasburg, Lancaster county, Pa., BRO. JOSHUA ANDREWS, aged 89 years, 6 months, and 3 days. His remains were interred in Mellinger's grave-yard (as he requested). Services by Benj. Herr, and Jacob Hershey, from Rev. 14: 13, 14. Peace, humility, and charity were his delights.

February 22nd, in Rock Hill, Bucks county, Pa., of Scarlet fever, DAVID, son of Enos and Caroline DREWELER, aged 2 years, 11 months, and 25 days. Words of comfort were spoken by Abel Fleunwing, and John Allebach.

February 15th, in Plumstead, Montgomery county, Pa., HANNAH, wife of Lewis MYERS, aged 39 years, 4 months and 25 days.

February 28th, in Shelby county, Mo., of Diphtheria, LILY ANN, daughter of Jacob and Enelue SORTIN, aged 9 years, and 2 days. Services by Benj. Hershey, from Rev. 8: 19-22.

March 6th, in Montgomery county, Pa., JOHN KOLB, aged 4 months, and 16 days. Sermon by Josiah Clemmer.

March 8th, in Montgomery county, Pa., of Consumption, BRO. OLIVER KOLB, aged 25 years. Words of comfort were delivered by Henry Friel and Josiah Clemmer.

March 10th, in Montgomery county, Pa., MARGARET NICE, aged 7 years, 9 months, and 16 days. Funeral services by Josiah Clemmer, and Jacob Landis, from the words, "Danse! (I say unto thee), arise." Mark 6: 41.

March 7th, in Lagrange county, Ind., of Liver complaint, BRO. JOSEPH HODGENSEN, aged 36 years, 1 month, and 25 days. He leaves a wife to mourn her loss. Words of comfort by H. A. Miller.

March 9th in St. Joseph county, Ind., son, daughter of David HODGENSEN, aged 7 months. Funeral services by Daniel Brenneman from Rev. 9: 19.

March 10th, in Champaign county, Ohio, of

Dropsy, JOEL YODER, aged 35 years, 11 months, and 5 days.

"Oft as the bell with solemn toll,
Speaks the departure of a soul;
Let each one ask himself an I
Prepared, should I be called to die?"

March 13th, in Franciana, Montgomery county, Pa., JOHN, son of WILLIAM FRIED, aged 8 years. Sermon by Josiah Clemmer.

March 14th, in Shelby county, Mo., of Lung fever, FANNY, daughter of Levi and Nancy MUMFORD, aged 1 year, 1 month, and 6 days. Services by Abraham and Benjamin Lapp, from Heb. 9: 27.

March 14th, in Huron county, Ont., SUSANNA, wife of Pre. D. LEHMAN, aged 30 years, 6 months, and 16 days. A sermon by M. Bauman, from Job. 14: 17th.

March 14th, in Wayne county, Ohio, of old age, Pre. JOHN ROHRER, aged 83 years, 4 months, and 18 days. Funeral discourse by Henry Beery, and Michael Rohrer of Medina county in German, and Michael Rohrer of Stark county in English from 2 Tim. 4: 6-8.

March 17th, in Plumstead, Bucks county, Pa., of Breast fever, FANNY, widow of John FUNK, aged 70 years, 9 months, and several days. Appropriate remarks were made by Isaac Moyer, and Samuel Godshalk.

March 18th, in Bedminster, Bucks county, Pa., of Consumption, ANNA widow of Henry MOYER, at the advanced age of 78 years, and 26 days. Remarks appropriate to the occasion were delivered by Samuel Godshalk, and Isaac Moyer, from Rev. 2: 11.

March 18th, in Franciana, Montgomery county, Pa., infant son of Abraham and Catharine STAUFFER, aged 1 year, 1 month, and 6 days.

March 20th, in Elkhart county, Ind., of Consumption, HULDA M. M. daughter of Jona and ELISABETH WISLER, aged 18 years, 10 months, and 20 days. Funeral services by — Farber, and D. Brenneman, from Rev. 22: 5.

March 20th in Blenheim, Oxford county, Ont., JUDITH, wife of John BRIGAMON, aged 40 years, 8 months, and 6 days. She was the mother of 16 children, 13 of whom are living. Her last words were, "Beloved companion, I must now leave you, kneel down, and pray for me." Funeral sermon by Joseph Hege, and Enoch DeWetter in German, and — Thompson in English.

March 22nd, in Tuscarawas county, Ohio, of old age, at the residence of his grand-son Joseph Bowers, Bro. SAMUEL BOWERS, at the advanced age of 94 years, 5 months, and 14 days. He was buried the 24th, in the presence of many relatives and friends. Sermon by John Beidler in English from Prov. 14: 32, and by Henry KUMER in German, from 2 Tim. 4: 7, 8. This aged patriarch lived a christian life for many years, was a kind father and loved by all who knew him. He passed away without any pain, and was sensible to the very last, "folded his hands, looked upward, and said, "God, God, God," and expired. "Blessed are the dead which die in the Lord."

March 23rd, in Allen county, Ohio, CHRISTINA, infant daughter of Josiah and Mary KOHL, aged 1 year, 6 months, less one day. Funeral discourse by Chr. P. and Abm. Steiner from Job 14: 1. On the 22nd, of March, in Locke, Elkhart Co., Ind., of Consumption, ELISABETH wife of Jonas MILLER, aged 26 years, 6 months, and 22 days. Her remains were deposited in the New Bremen burying-ground on the 24th, where appropriate remarks were made by Pre. Cloene. She leaves a husband and three little children to mourn their loss.

In Elkhart county, Ind., of Dropsy of the brain, EPHRAIM, son of Jacob and — MICHAEL, aged 5 months, and 27 days. Funeral discourse by J. F. Funk, from Matt. 4: 13.

On the 10th of April, in Lancaster county, Pa., after a short illness of Typhoid fever, Bro. A. M. KARNMAN, aged 30 years, 4 months, and 9 days. His remains were interred in the family bury-

ing-ground on the 13th, followed by a bereft widow, and a large concourse of friends and relatives. Funeral services were conducted by Abraham WITMER in the German, and Amos Herr in the English language from Ps. 103: 15, 16. When the April No. of the Herald came to hand containing the death of two little children upon one occasion written by his own hand, he lay a corpse shrouded and confined for the grave. Behold the uncertainty of life, and the certainty of death. He was a correspondent of the Herald.

On the 18th of April, in Lancaster county, Pa., of Typhoid fever, FANNY, wife of Abraham L. SHUE, in the 40th year of her age.

On the 2nd of April, in Lancaster county, Pa., very suddenly, REUBEN, son of Bro. Joseph STAUFFER, aged 13 years, 6 months, and 6 days.

On the 20th of March, in Salunga, Lancaster county, Pa., of Brain fever, ABRAHAM P. BRENNEMAN, aged 33 years, 7 months, and 28 days.

April 15th, in Warren Twp., St. Joseph county, Ind., of Consumption, JOHN F. POSTVIT, aged 33 years, and 15 days. He was a member of the church for nearly seven years. He leaves a wife and four children to mourn his departure.

Bro. Pontius was ailing for about 18 months, though he was able to be around and do some light work until about five months ago, when he began to fail faster and was hurried on to the grave. He was confined to his bed only about two weeks, during this time he prayed that his end might soon come, and hoped that he need not lay long. On one occasion when conversing with him on the subject of religion he said, "I can say farewell to the world; I have nothing to keep me back; I want to go home to rest." Thus he could look death in the face, with the bright hope of going to the place where the wicked cease from troubling, and the weary are at rest. Services by John F. Funk and Samuel Yoder.

April 8th, in Franciana, Montgomery county, Pa., MARIA, wife of Jacob STAUFFER, aged 55 years, 1 month and 18 days. She leaves a bereaved husband and 7 children to mourn their loss. Words of comfort were spoken by H. Nive, and A. Boring, from Luke 18: 1.

March 18th, in Fulton county, Ohio, of Scarlet fever, MEXXO, only son of Christian and Maria RYMER, aged 3 years. His birth-day was the day of his death. Services by N. King, from Matt. 18: 1-5.

April 8th, in Fulton county, Ohio, of Palsy, CHRISTIAN STUCKEY, aged 73 years, 6 months, and 28 days. He bore his affliction with patience. Funeral services by J. Nafziger, C. Freiberger, and J. Wise from I Cor. 15.

April 10th, in Fulton county, Ohio, JACOB SCHAP, aged 79 years, 4 months, and 13 days. Words of comfort to the bereaved friends were made by J. Nafziger, and C. Freiberger from Heb. 4.

April 17th, in Davis county, Mo., CATHARINE, wife of Samuel KINDIG, aged 40 years, 9 months, and 11 days. She leaves a husband and 6 children to mourn their loss.

On the 18th of —, in Wayne county, Ohio, MARIA Z., wife of Jacob YODER, aged 25 years, 7 months, and 26 days. She embraced christianity in her 18th year, and was a faithful sister of the Amish Mennonite faith. Services were held by Bro. P. King, of Logan county, and Michael Schlonker of Stark county, from Matt. 24: 44.

March 25th, in Page Co., Iowa, of Lung fever, BRO. JACOB HORNUNG, aged 62 years, 9 months, and 9 days: he was a faithful member of the Mennonite Church for over 21 years. He leaves a wife and 11 children to mourn their loss. His sufferings were severe, yet he bore them patiently until death released him. A few hours before his death he called his family around him and told the children how they should be to their mother and to live in peace so that they can meet him again on the other shore. He selected the text 2 Tim. 4: 7, 8. Services by preachers Wilson and Barker.

April 13th, in Cumberland county, Pa., Sister ELISABETH, wife of Jacob ESHELMAN, aged 77 years, and 21 days. She leaves a husband and 7 children to mourn their loss. Services were held by George Rupp, Samuel Zimmerman, and Nathaniel Shoyer.

April 22nd, in Westmoreland county, Pa., MAGDALENA, wife of Henry R. Fox, aged 67 years, 11 months, and 6 days. She was afflicted for some time yet she was patient under all her trials. She leaves a husband and 6 children to mourn their loss. Words of comfort were spoken to the bereaved family by Rev. — Lady in English, and Jonas Blough in German.

On the 24th of April, in Branch county, Mich., after a short illness from inflammation of the stomach, JOHN, infant son of John and Rachel GOON, aged 3 months and 4 days. Funeral services by John Krupp, and C. D. Beery. The following familiar verse was selected by the little brother of the deceased.

Dearest Jomny thou hast left us,
And thy loss we deeply feel;
But 'tis God that hath bereft us
He can all our sorrows heal.

On the 14th of April, BENJAMIN F. KREIBER, of Conestoga township, Lancaster county, Pa. He died at the residence of his grand-mother, with whom he lived. He left us at the early age of 23 years, 4 months, and 17 days. The funeral took place on Wednesday April 15th. Funeral discourses were delivered by Jos. Burkholder in the German, and Amos Herr in the English language. Whether at home or abroad, he was considered one of the most pious of our young men. He would never submit to anything that he knew to be wrong, and he appeared to take delight in advocating what he knew to be right. His peculiar disposition gave promise to an honorable and useful life. Though gone, he is an angel, to that bourne from whence no pilgrim return; his manners and habits, while among us were such as would be fitting examples for the young men of our day to follow.

April 18th, in Elkhart county, Ind., of Consumption, JACOB S. LUTZ, aged 32 years, 3 months, and 1 day. The deceased was a member of the German Reformed Church. He leaves 3 orphans to mourn their loss. He manifested a deep interest in his family and parents, telling them to live a christian life and they soon would meet him in heaven. Funeral services by Pre. Joseph Fisher, of Elkhart.

"E'en now by faith he joins his hands,
With those who went before;
Those great and blood besprinkled bands,
Upon the eternal shore."

April 3rd, in Hilltown, Bucks county, Pa., ELISABETH, wife of Samuel MESSELMAN, aged 74 years, 11 months, and 10 days. She was buried at the Lexington Meeting-house, on which occasion services were held by J. Halde-man, and J. Allebach.

Letters Received.

Benjamin Eichler, Simeon Culp, J. D. H. Justus B. Bare, Levi Witmer, Leonard Hoover, John P. King, W. W. Wolfe, Geo. Funk, J. C. Miller, Jacob Greger, Martha Hursb, John Yansi, J. J. Bornreger, B. Brenneman, Philip Moseman, D. M. Zook, J. K. Andrews, Fanny Wenger, John Hordorff, Edw. Eitel, John H. Polam, Am. An. fang, trinit. Brifick, Christ Schrock, Jacob M. Leutherman, F. W. Bachman, N. M. Johnson, Geo. Flake, John Nolt, David Plank, John Koch, H. E. Herdore, John G. Stauffer, B. F. H. C. P. Steiner, Jos. Gotsals, C. P. DeWetter, Henry Beidler, H. I. Yoder, J. M. Breunman, Cyrus Heber, Mary Metzler, S. G. Seeger, S. Lutz.

MONEY LETTERS.

—Adam Appleman \$2; Jacob Andrews \$8 10; Moses Augsburg \$3.

—Salome Burger \$1; Samuel Buckwalter \$1 50; S. H. Bally \$6; Jacob Barker \$1 10; Jacob Pauman \$1 50; Chr. Beck \$1; Emma S. Buckwalter 60cts; Abm. Bauman 25 cts; John J. Bowden \$6 75; John Beck 50cts; Anna Blosser \$1; A. L. W. Bowers 10cts; John Bachman \$1; Joseph Bertsche \$1; Jacob Bowman 70cts; Barbara Buckwalter 70cts; Michael Brenneman \$3; D. J. Beck \$1 60; Peter J. Beery \$1; Jacob Blank \$1; Benj. Bare 10cts; Abm. Blough \$3; Jonathan Beiler 25cts; Peter Bachman \$3 50; Andrew Barker \$1 50.

—C. Jacob Christophel \$1 50; James Coyle \$1 75; J. Culp \$1; V. D. Clymer \$1.

—Elias Denlinger 50cts; Jacob Diller \$1; Henry Danchertz \$1.

—E. John Esh \$2; John H. Eshenshade \$1; Benj. Elsher \$22 80; Peter Engle \$3; John Eicher \$3; Henry Estery 10cts; Samuel M. Eberly 10cts; Peter B. \$1 05; Moses D. Esch \$3 50; C. Engel \$1 50; Sallie Eshenshade \$1; E. H. Eshenshade \$1.

—Chr. Farmwald \$2; Jacob Fritz \$2; Wm. G. Freed \$1 50; Christian Fox \$3; E. M. Fisher 10cts.

—G. M. Gardner \$1; Jos. B. Grob \$3 50; Jacob Gelman \$1; Henry Gels \$2 50; Joseph Goshals 50cts; H. K. Goldsall \$1; D. B. Gierich \$1 60; Chr. Gerber \$1 50; Franklin Grob \$1; Anna Gerig \$1; J. S. Good 10cts.

—Matthew Heverle \$3; Joseph F. Halteman \$1; Jonas D. Harshberger \$7; John G. Hilly \$1; Jos. Hertler \$5; B. Hershsberger \$1; Levi Hertler \$1; L. B. Hertler \$1 05; B. F. Hamilton \$1; Jonas and Jos. Harms \$5; Jacob Habecker \$1; Daniel Hagey \$1 60; J. K. Hartzler \$2 50; J. M. Herr \$3; John Heger \$1; J. Hartzler \$1 50; Christian Honderich \$1 50; Daniel Holmes \$1 50; Benjamin N. Hershey \$1; A. Z. Hartzler 50cts; Mich. Hoff \$1.

—K. Frank Keith \$1; Joseph Kinsinger \$3; Jacob Kilmer 35 cts; John K. Kinsinger \$1; Jacob Kratz \$1 50; John K. Kindig \$2; Gertrude Kengy \$1; John K. Krebbel \$2; B. C. Kauffman \$2; Henry Kauffman \$1 75; John P. King \$1 50.

—Samuel Lapp \$1 10; Cornelius Lowe \$1; Jacob H. Landis \$1; Dr. Geo. H. Larson 10cts; Wm. Landis \$1 50; Mary Landis \$1 50; John Latshaw \$1; John Lehman \$4 50; Fred Leiser; George Lohman \$1 10; Isaac D. Lefever \$2; W. B. Landis \$1.

—Joel Metzler \$1; J. M. Moyer \$1; Enos Moyer \$1 35; G. P. Marner 10cts; Catharine B. Metz \$2 35; Abm. Metzler \$1; John Miller \$1; Jacob Martin Jr. \$5; H. C. Mellinger \$1 70; Isaac H. Moyer \$11 20; David S. Martin \$1; J. J. Marner \$6; Anna B. Miller 10cts.

—Peter Neuschwander \$1; Samuel Nash 10cts; Henry Nice \$3; Daniel Nafziger \$1; Chr. Nafziger \$3 75; John B. Nussbaum lost; Mary Ann Nixley 20cts; Peter Nafziger \$2.

—John Rupp \$5; Nich. Roth \$1 10; Immanuel Rite 25cts; Jos. W. Rimmer \$2; W. C. Redding \$1; C. Rivenacht \$1 75; Isaac Rodgep \$1; Christian Riser 50cts; Jacob Ramer \$1 50.

—Geo. Shenk \$1; C. Stoner \$2; Henry Strueller \$2; Mary Schadt \$1; David Shank \$1; Joseph Shank \$3 25; Jos. Schetz \$2 10; Jacob Swartz 50cts; J. L. Shadling \$1; Jacob Shenk \$1 50; David Shank Jr. 70cts; Annie M. Stutzman 10cts; Andrew S. Stauffer \$1; Emanuel Suter \$2 50; J. J. Schwartzentruber \$1; Lewis Spangler \$1; Elisabeth Stauffer \$2; Abm. J. Sprunger \$3; John S. Stoner \$3 20; A. J. Switzer 50cts; Peter Sommer \$1; Peter Stauffer \$2; Joseph Schick \$2.

—Jonas D. Troyer 50cts; Jas. E. Taylor 25cts. W. Benjamin Dyer 25cts; H. D. Wismer \$1 35; John A. Weaver 10cts; Henry B. Weiss \$12 75; Elisabeth M. Whisler \$1; Sarah Wenger \$1.

Abm Weaver \$1; Christian Wyse 20cts; John Weaver \$2 10; Jephtha Wyse 60cts.
Y—Moses 1 Yoder 10cts; Chr H Yoder \$1; D S Yoder \$1; J S Yoder \$2.

Z—Peter Zimmermann 50cts; Lizzie H Zimmermann 10cts; Chr M Zimmermann \$2 25.

FOR BOOKS.—C J Plank \$16 20; J H Boesinger \$10 50; Joseph Gerber \$12 80.

MISCELLANEOUS.—A letter without a name. Ein Brief ohne Namen. Daniel D Berkeley paid for the German Herald, but we have not got his Post Office address. Where shall we send it? Daniel Shantz, please send us the name of your Post Office.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Oct. 27th, 1872, leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line), 11 10 A. M.
Special New York Expr., (Air Line), 1 10 P. M.
Atlantic Express, (Air Line), 9 55 P. M.
Warsaw & Cincinnati Exp., via Goshen, 1 40 P. M.
Emigrant & Express (Air Line), 5 30 P. M.
Night Express, (Main Line), 1 10 A. M.
Mail, (Main Line), 11 15 A. M.
Grand Rapids, 4 05 P. M.

GOING WEST.

Special Chicago Express, 4 20 P. M.
Accommodation, 5 25 P. M.
Emigrant & Express, 7 30 P. M.
Night Express, 2 15 A. M.
Pacific Express, 4 25 A. M.
Elkhart Accommodation, 6 00 A. M.

55 All trains run on Cleveland time which is 20 minutes faster than Chicago time.

55 Sleeping cars on all night trains.

55 Time and rate the same as by any other route.

CHARLES PAINE, Gen. Supt.
C. W. GREENE, Agent, Elkhart.

Books for sale at this office.

The following books are sent by mail, postage prepaid.

THE ENGLISH MENNONITE HYMN BOOK. A new edition of the English Mennonite Hymn Book has just left the press, and is now ready for delivery, at the following price:

Single copies, by mail postage prepaid 60
Per dozen, " " " " \$6 00

" " sent by express at purchasers' expense " " " " 7 00

POCKET EDITION, " " " " 5 00
THE GERMAN SPELLING BOOK, a work of 160 pages, adapted for schools, Sunday schools, and those who wish to study the German language without a teacher.

Price per copy, by mail, 25
Per dozen, by express at purchasers' expense " " " " \$2 50

For larger quantities special rates will be given on application.

ANGEBEHNE STUNDEN IN ZION. The little book, "Angenehme Stunden in Zion," written by Ulrich Steiner, a Mennonite minister in Switzerland, to the Sonnenberg church in Wayne county, Ohio, has been reprinted and may again be obtained at this office, at the following rates:

Per single copy, postage prepaid, \$0 10
" dozen, " " " " 1 00

" hundred, by express, at purchasers' expense, " " " " 7 50

This is a beautiful little work, in the German language, worthy of being read by all Unparteiische Lieder-Samm. (amisches Liederbuch) .65
Spiegel der Taufe (Ger.) .30

GERMAN CATECHISM OF QUESTION BOOK. We have just republished a small German Catechism, which was originally published by the Mennonite church in Germany, and republished in 1824 by the brotherhood in Canada. This little book is especially adapted to the use of children in schools and Sabbath schools, and wherever our brethren maintain German Sunday schools, they should have of these books. Price 10 cents.

The Little Catechism may be had at our office, at the following prices:

Single copies, per mail, postage prepaid, \$0 10
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Herald of Truth--Supplement.

CHILDREN'S DEPARTMENT.

Vol. 10.—No. 5.

ELKHART, INDIANA, MAY 1873.

Whole No. 113.

Advice to the Young.

Dear young friends, I have a few words of advice for you. It is simply this: When you get good advice or instruction from your parents, teachers or friends, receive it cheerfully and try to obey it.

One of the greatest mistakes in children and young people is, that they so often turn away, and do not heed and obey the good advice of older persons, thinking in their own minds that they know better, and do not see any use in doing as they are told; and often say to their associates, that their parents, or others have told them that there is danger in doing this or that, and it will have a bad influence upon them and lead them into wickedness and shame; "but I know better," they say, "I can do it, and I know it will not do me any harm."

Thousands of young people have thus been led into wickedness and ruin because they heeded not the advice of their parents or friends. The minds of the young are not so developed as those of older ones, and they have not learned so much from experience and observation, and are not so capable of discerning good from bad, or knowing where there is danger as those who are much older than they.

But few persons after they have grown up to manhood and womanhood, can think over the days of their childhood and youth without feelings of regret and pain in their hearts, because of the acts which they did contrary to the will or advice of their parents and friends; and of the many other things which they did in which they thought there was no danger.

Dear young friends, Do not cherish such thoughts in your minds as that you know better than older ones; and when you are told by your parents that there is danger in this or that, to think or say, they do not know. They do know; and every one of you will acknowledge some time that they knew best, and if you had taken their advice and obeyed them, you should now be much happier than you are.

BROTHER HENRY.

The Herald Series of Sunday School Lessons.

LESSON NO. I.—MAY 4, 1873.

Subject.—The Savior's Birth.—worshipped by the wise men, Matt. 2:1—15.

LESSON 1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, in Bethlehem of Judaea; for thus it is written by the prophet:

6. And thou Bethlehem, in the land of Judaea, art not the least among the princes of Judaea; for out of thee shall come a governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and to the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13. And when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14. When he arose, he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

REFERENCES AND EXPLANATIONS.

(1.) Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, Isa. 7:14.

For unto you is born this day, in the city of David, a Savior which is Christ the Lord, Luke 2:11.

For unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace, Isa. 9:6.

(2.) The East—Gen. 11:30, and 25:6. A country lying east of Jerusalem, where they dwell. God had made known to them, the appearance of this new star, that Jesus, the promised Messiah was born; and desiring to behold and worship him, they gathered of their most precious things to present to him, and started on their journey, following in the direction of the star, which went on before them.

(3.) The king, and the people in Jerusalem were troubled when they heard these things; for they probably thought that this king which was born would become very mighty, drive Herod from his throne, and rule them with great severity.

(4.) Chief Priests.—The principal ministers who performed the religious ceremonies among the Jews. Scribes; writers and expounders of the law and the prophets.

(5, 6.) But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting, Micah 5:2.

(7.) Herod being greatly troubled, inquired of the wise men what time the star appeared, that he might ascertain whether it corresponded to the time of the birth of the child; for he had probably already conceived in his heart, to have him put to death, if indeed he could be convinced that he was born to be the king of Israel.

(8.) Herod falsely pretended to the wise men that he also desired to worship this new born king, and willingly to give up the throne to him; but he only sought the child's destruction.

(9.) Stood over where the young child was. This seems to show that it was not an ordinary star, but a luminous light, having the appearance of a brilliant star floating in the air, sent from God to lead these wise men to the spot where the child Jesus was.

(10.) They rejoiced that they had arrived at the place where the child was; for they were sure that the star would not mislead them. They were very anxious to see the child that was to be such a great king over Israel.

(11.) *Fell down and worshipped him*; they knelt low before him, as in prayer, believing that he was a great king, sent from God to save the people from their sins. *Gifts*—the choicest and most precious treasures of their country.

(12.) God knew the wicked design of the king, so he warned these wise men, through a dream, that they should not return to Herod, to tell him where he might find the child Jesus; so they took another route, and did not go by the way of Jerusalem. As God cared for and protected his own dear Son, so he also cares for all his children who love and serve him.

(13.) God sent an angel to Joseph, who was the husband of Mary, the mother of Jesus, to tell him to flee with the child and his mother, to escape the wicked hand of Herod.

(14.) Joseph did not hesitate to obey the words of the angel, but arose immediately, and took the child and his mother, and started on his way to Egypt, seventy or eighty miles south-west of Bethlehem.

(15.) When Israel was a child, then I loved him, and called my son out of Egypt, Hosea 11:1; Ex. 4:22, 23.

QUESTIONS.—Where was Jesus born? What is the meaning of the word Bethlehem? *Ans.* The house of bread. Why called Bethlehem of Judea? *Ans.* To distinguish it from another Bethlehem, in Galilee. How far was it from Jerusalem? *Ans.* About five miles. In what direction? South. Who was king of Judea? Who came to Jerusalem? Why? Where did they come from? 2 What did they say? What had they seen? Why did they come? What is worship? 3 Why was Herod troubled? Why was Jerusalem troubled with him? 4 What did Herod do? Who were the chief priests? Who were the scribes? Why did Herod call upon them? 5 What was their answer? What is the name of the prophet who foretold this? 6 Who was this governor spoken of? What is meant by my people Israel? 7 What did Herod do next? What did he inquire of the wise men? Why did he want to know this? 8 To what place did he send them? What did he tell them? What did he want them to do? Why? Did he want to worship the child Jesus? 9 What did the wise men do? What went before them? Who sent the star to guide them? Does God still guide those who love him? 10 What did the wise men do when they saw Jesus? What gifts did they present? Ought we to worship Jesus? Rev. 6:12-14. 12 Did the wise men return to Herod? Why not? Does God watch over and care for his people? 13 What appeared to Joseph in a dream? Who was Joseph? What did the angel say? How long did he tell Joseph to remain in Egypt? How far was Egypt from Bethlehem? In what direction? Why were they to go there? 14 What did Joseph do? 15 How long did they remain in Egypt? What prophecy was fulfilled by this?

LESSON NO. II.—MAY 11, 1873.

Subject.—The Massacre of the children at Bethlehem. Matt. 2:16-22.

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all

the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17. Then was fulfilled that which was spoken of by Jeremy the prophet, saying,

18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.

21. And he arose, and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee.

23. And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

REFERENCES AND EXPLANATIONS.

(16.) When Herod found that the wise men had mocked or disappointed him, in not coming back by Jerusalem to tell him about Jesus, he became very angry, and being now fully determined to put the young king to death, not knowing that he had been taken to Egypt, he sent men to Bethlehem, charging them to put to death all the little boys, that were in Bethlehem, and in the country immediately around the city; thinking in this means to destroy also the life of Jesus.

(17, 18.) Then was fulfilled, &c., Jer. 31:15.

(19, 20.) The Lord kept watch over the child Jesus, and when Herod, the wicked king had died, he sent an angel to Joseph in Egypt, to tell him that he might now return again into the land of Israel (Canaan or Palestine).

(21.) Joseph again obeyed and took the child and his mother and returned into his own country.

(22, 23.) But when he heard that Herod's son Archelaus, was made king in his father's stead, he was afraid; for he thought he was perhaps as wicked as his father, and if he heard that Jesus, who was born to be king of Israel, was in the country again, he too would try to take his life; so he did not go back to Jerusalem or Bethlehem, but turned aside and went into Galilee, into a town called Nazareth, about fifty miles north of Jerusalem. Nazareth was a very despised place. A *Nazarene*,—a very despised person, as the prophet foretold that Jesus would be, Isa. 53:3.

QUESTIONS.—16 When Herod found that the wise men did not return to inform him of the child Jesus, how did it affect him? what did he do? how old were the children which were put to death? what is meant by the coasts of Bethlehem? 17 what prophecy was fulfilled by this? 18 Jer. 31:15. 19 what appeared to Joseph after Herod was dead? 20 what did the angel say? what is meant by the land of Israel? did it have any other names? what were they? 21 what did Joseph then do? 22 did he go to Judea? why not? what part of Palestine is Judea? who was Archelaus? where did Joseph go? did God tell him to go there? what direction from Jerusalem is Galilee? 43 what was the name of the town to which he went? what kind of a place was Nazareth? what was Jesus afterwards called? were his disciples ever, called Nazarenes? Acts 24:5. Was it foretold by the prophets that Jesus would be despised of men? are the friends and followers of Jesus also despised and rejected by wicked persons? Matt. 10:22. Mark 13:13. Luke 21:17. Matt. 24:9. John 15:18.

LESSON NO. III.—MAY 18, 1873.

Subject.—The preaching of John in the wilderness, and Baptism of Jesus, Matt. 3:1-12.

1. In those days came John the Baptist, preaching in the wilderness of Judea.

2. And saying, Repent ye; for the kingdom of heaven is at hand.

3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4. And the same John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6. And were baptized of him in Jordan, confessing their sins.

7. ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, we have Abraham our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

REFERENCES AND EXPLANATIONS.

(1.) *Baptist*.—This title was given to John

because he baptized. *Wilderness*.—A rough and thinly settled part of the country.

(2.) *Repentance*.—Repentance is a sorrow for sin, and turning to God for pardon. A change of mind, a hatred for sin, and a determination, with the help of divine grace, to forsake it. *Kingdom of heaven*.—Jesus, the promised Messiah had come, and was just ready to begin the great work for which he had come, namely, to establish a heavenly kingdom on the earth, by teaching men his divine doctrine which he had received from his Father, forgiving sins, and imparting his holy and divine nature to poor, penitent sinners, and redeeming them from the kingdom of Satan and translating them into his own heavenly kingdom.

(3.) *Spoken of by the prophet Esaias*.—Isa. 40:3. Prepare ye the way of the Lord, make his paths straight. This preparation consisted in the repentance of the people, the confession of their sins, and baptism. They were thus prepared, and made ready to receive Jesus as their Savior, when he should come.

(4.) *His raiment of camels hair*.—A coarse kind of cloth, made of the hair of camels. As John did not dwell in any house, but in the wilderness (perhaps in a cave), he eat such food as he could obtain, which was locusts (a kind of grasshopper), and wild honey.

(5, 6.) Thousands of people, from Jerusalem and all Judea (all the southern part of Palestine, bounded on the west by the Mediterranean Sea, and on the east by the Dead Sea and river Jordan, eighty miles in width by one hundred in length), and also the people along the border of the river Jordan on the east side, came to John to be baptized of him.

(7.) The Pharisees were a sect of the Jews who were very strict in their outward forms of worship; their religion consisted only of forms and ceremonies, but in heart they were proud and hypocritical. The Sadducees were altogether different in their religious belief. They did not believe that men would rise from the dead; nor in the existence of angels and spirits. *Vipers*.—So termed on account of their bitter opposition to the true nature or Spirit of pure religion, and the kingdom of heaven.

(8.) *Fruits meet for repentance*.—By this John meant that they should show by their acts that they had repented. They should forsake their sinful ways, and their self-righteousness, and conform themselves to the will of God as taught in the Scriptures, that it might be seen that they have repented and their hearts have been changed.

(9.) These people, although they did not keep the commandments of God, but observed strictly their own traditions, yet they justified themselves because they were the descendants of Abraham, and called him their father. The piety of others will not save any one. We may have good, pious, god-fearing parents, but except we love and obey God ourselves, we cannot be accepted

of him; the good deeds of our parents will not save us. *These stones*.—He probably pointed to the stones scattered about on the desert, or on the banks of the river Jordan, of which God could, if he wished, raise up children to serve him as faithful as did Abraham.

(10.) *The axe is laid unto the root of the tree*.—God's commandments and judgments are made known to us, and if we are not willing to become obedient to him, and do good works we must expect to bear the punishment with which he threatens those who reject him; namely, be cast into everlasting fire.

(11.) *He that cometh after me*.—Jesus, because he was the Son of God, and John was but a man. Baptize you with the Holy Ghost and with fire.—Shall put his Holy Spirit within you, and enlighten you, that you may know the will of God, and be led unto all truth.

(12.) *Whose fan is in his hand*.—Jesus has the power to forgive sins, and those who repent of their sins, and become willing to follow him, he will forgive, and cleanse their hearts from all sin and unrighteousness, and finally gather them into (the garner) the heavenly mansions above; but (the chaff), those who will not come to him and have their sins forgiven, and become obedient to his commandments, will have to burn forever in that lake of unquenchable fire.

QUESTIONS.—What did John do? where did he preach? 2 what did he say? what is repentance? what is meant by the kingdom of heaven? 3 what prophet prophesied concerning John? what did he say? 4 what kind of clothing did John wear? what did he eat? 5 who went out to him? 6 what was done to them by John? what did they do? 7 who did John see coming to his baptism? what did he say to them? what kind of people were the Pharisees? the Sadducees? what is meant by the wrath to come? 8 what did John tell them to do? what did he mean? 9 what did John say to them in regard to Abraham? what did he mean by "these stones"? 10 what did John say about the trees? what did he mean? what will become of those trees which bring not forth good fruit? what will become of the wicked? 11 with what did John baptize? to whom had he reference as coming after him? what did he say that Jesus would do? what did he mean? was this fulfilled? Acts 2:2-4.

12 Has Jesus the power to forgive sins? what did he mean by the wheat? the chaff? will any one whose sins are not forgiven be admitted into heaven? what will become of the wicked?

LESSON NO. IV.—MAY 25, 1873.

Subject.—Christ's Baptism and Temptation. Matt. 3:13-17; 4:1-11.

13. ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16. And Jesus, when he was baptized,

went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And is a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV. 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterwards a hungered.

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

REFERENCES AND EXPLANATIONS.

(13, 14.) Mark 1:9; Luke 3:21. When Jesus came to John to be baptized of him, John thought himself unworthy to perform such an act upon him whose shoes, he had said, he was not worthy to bear; and said, I have need to be baptized of thee.

(15.) But Jesus told him that it was proper for him to do so. Thus Jesus gave an example to show us that if we wish to become his followers we must also be baptized. Mark 16:16.

(16.) The heavens opening and the Holy Spirit of God coming down upon Jesus, was a token from God to convince John and also those who stood by that this was truly God's own Son that should come into the world, who should baptize with the Holy Ghost and with fire (verse 11), John 1:33. Isa. 11:2; 42:1; 61:1.

(17.) But God, to make known to the people his love to sinners, spake from heaven, saying, This is my beloved Son, in whom I am well pleased. John 3:16. By this we may know the extent of God's love to us, in sending him whom he loved, and in whom

he was well pleased, to die for us, Ps. 2: 7; Luke 9: 35; 1 Pet. 1: 17.

Chap. 4. (1.) *The Spirit*; the Holy Spirit. Tempted; tried, to show his steadfastness for our example, how we should resist the temptations of Satan.

(2.) Jesus had eaten nothing for forty days and forty nights, and must have been very hungry.

(3.) Then Satan taking the opportunity (as he always does with the followers of Jesus), came to him, saying that if he was the Son of God, he should turn the stones into bread.

(4.) But Jesus was too wise to obey him, and said, It is written, Man shall not live by bread alone, &c. Deut. 8: 3.

(5.) *Holy City*; Jerusalem. *Pinnacle*; a high part of the temple, a spire reaching above the building.

(6.) *For it is written*; Ps. 91: 11, 12. Here Satan tried to tempt Jesus by telling what is written in the Scriptures concerning him.

(7.) But Jesus told him that it is also written that the Lord should not be tempted. Deut. 6: 16.

(8, 9.) Satan again took him up into a very high mountain, showing him the whole world and all that was in it, and said he would give it all to him if he would fall down and worship him. Here Satan acted very falsely, for it was not his to give; for "the earth is the Lord's, and the fulness thereof," Ps. 24: 1; 2 Cor. 10: 26, 28.

(10.) But Jesus said to him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, &c., Deut. 6: 13, 14; Ex. 20: 3; 1 Sam. 7: 3.

(11.) *Then the devil leaveth him*; When he found that he could not prevail on Jesus to obey him, he left him; so if we, his followers, steadfastly resist his temptations, he will also flee from us, James 4: 7. *Angels came and ministered unto him*; Heb. 1: 16. They perhaps brought him food and drink, and comforted and worshipped him. When the children of God turn away from temptations, and are determined not to disobey or grieve God in any way, he also sends his angels to comfort and strengthen them.

QUESTIONS.—13 where did Jesus come from? was this his dwelling-place? what was the name of the city in which he dwelt? to whom did Jesus come? why did he come? 14 what did John do? what did he say? 15 what did Jesus answer? what is meant by the phrase, *Then he suffered him*? what did Jesus do when he was baptized? what occurred then? what was then heard? what did the voice say? who was it that spake? Did God speak these words at any other time? Luke 9: 35. Chap. IV. 1 What was then done? 2 Jesus? why was he led into the wilderness? 3 how long did he fast? what were his feelings afterwards? 4 who came to him? what did he say? 5 what did Jesus answer? 6 what did the devil then do with him? 7 what did he say to Jesus? what did he say was written of him? 7 what did Jesus say to him? 8 what did the devil then do with him? what did he show him? 9 and what did he say to him? 10 what did Jesus then say? 11 what did the devil then do? what took place then? when was he tempted to disobey God, should we yield? what should we do? what will the devil do if we resist him?

LESSON NO. V.—JUNE 1, 1873.

Subject.—The Baptism or Outpouring of the Holy Ghost upon the Disciples.—Acts 2: 1—13.

And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8. And how hear we every man in our own tongue, wherein we were born?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others mocking said, these men are full of new wine.

REFERENCES AND EXPLANATIONS.

Pentecost—which is now called *Whitsuntide*, was observed by the Jews with great solemnity. It was the fiftieth day after the feast of the Passover. It was also called the *feast of weeks*. Ex. 34: 22; also the *feast of tabernacles*, Deut. 16: 13, and was celebrated seven weeks after the third day of the Passover. On this day the people were to go to the temple to offer to the Lord of the first fruits of their harvest; and also to call to mind and give thanks to God for having given them the law at Sinai the fiftieth day after they left the land of Egypt. *They*; the twelve disciples. *With one accord*; they were united in prayer and supplication to God.

(2.) This sound which came from heaven was like that which is heard when a great storm or wind is approaching; and the sound was heard in all parts of the house.

(3.) And they saw in the house cloven (divided or parted) tongues which appeared like fire; and which came down upon each of the disciples. This was the baptism of the Holy Ghost and of fire, to which John had reference, when he said, There cometh one

after me, who is mightier than I, he shall baptize you with the Holy Ghost and with fire, Isa. 44: 3; Rev. 1: 23; Joel 2: 28, 29.

(4.) *Began to speak with other tongues*, Mark 16: 17, in other languages which they had not before learned nor understood such things as the Holy Spirit, with which they were now filled put into their minds.

(5.) *Devout*; religious, godfearing. *Of every nation under heaven*; men from all the different countries that were then inhabited; consequently all the different languages on the earth were understood and spoken in Jerusalem.

(6.) *When this was noised abroad*; when the people heard how the disciples were filled with the Holy Ghost, and spake in different languages, they came together to hear them. *Confounded*; greatly astonished, and wondered what this meant, because that every man heard them speak in his own language.

(7, 8.) They were amazed and astonished above measure, because these men were Galileans, and had learned but one language, yet every man heard them speak in his own language. It was a mystery to them which they could not understand.

(9, 10, 11.) These were the names of all the different nations on the earth, and in all these languages did the disciples speak the wonderful works of God, which they had been taught by the Lord Jesus, 1 Cor. 12: 10—28.

(12.) In their great astonishment they asked each other questions, and wondered what all this meant.

(13.) *Others mocking*; made sport of them, and said, *These men are full of new wine*. They thought they had been drinking wine until they had become drunk, or intoxicated. This is still very often the case, when Christians, whose hearts are filled with the love of Christ, speak of the wonderful works of God, and the great plan of salvation through Jesus Christ, the wicked people of the world only make sport, and say they are mad, Acts 26: 24; 1 Cor. 1: 18—23; 2: 14. But in the following verses Peter explains to them the meaning of these things, and proves by the Scriptures that this is the work of God, and was foretold by the prophets.

Let the teacher of each class, or the superintendent read to the whole school as much of the chapter as he thinks may be edifying to the school.

QUESTIONS.—What is the day of Pentecost now called? who are meant here as being in one place? 2 what did they suddenly hear? what was the sound like? what did it fill? 3 what appeared unto them? what became of the cloven tongues? 4 with what were the disciples then filled? what did they begin to do? what is meant by the word tongues? 5 what kind of people were living at Jerusalem? 6 what did the people do when they heard these things? how did it affect them? what did they hear? 7, 8 what did they say? 9, 10, 11 tell some of the names of these different tribes of people? what did they say they heard? 12 what questions did they ask one of another? 13 what did others do? what did they say of the disciples?

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For the Herald of Truth.

Not ashamed of Jesus.

By DANIEL BRENNEMAN.

I'm not ashamed of Jesus,
He's not ashamed of me;
Although I'm vile and sinful,
He died on Calvary;
To purchase my salvation,
My captive soul to free;
Had he not come to save me,
How wretched, I should be:
I'm not ashamed of Jesus,
Though I am very weak;
And oft like good old David,
My feet do almost slip.
But still I'll cling to Jesus,
He'll safely help me through,
And so I'll keep up courage,
And onward still pursue.

For the Herald of Truth.

Trust in the Lord with all thy Heart.

This day our sister in Christ (Sister Sieber), the wife of George Sieber of Howick, has departed to be with Christ "which is far better." We have great reason to rejoice that we mourn not as those that have no hope, and are led to reflect on the difference of our feelings, when some have been taken away from our midst at different times, to all appearance, in an unprepared state and have left us little or no room to hope for their salvation. Upon these cases my mind dislikes to dwell. But it is not so in the case of our sister, for I sincerely believe that she is now among the "dead that die in the Lord," and is therefore blessed according to Christ's promise. She was poor in spirit but hers is the kingdom of heaven. She did mourn, but, she is comforted. She was faithful unto death though she suffered much, and God has said, "I will give thee a crown of life. I have no doubt she has it. Oh! may we hold fast the profession of our faith without wavering, for he is faithful that promised; and may our last end be like hers. These last words are my heart's prayer to God, and they seem to draw my mind to the wise man's exhortation to FAITH which we read in Proverbs 3: 5, 6, Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

We are told that Solomon was very wise; that he prayed to God for wisdom, and that God granted it. And that holy men of old wrote and spoke as they were moved by the Holy Ghost, and that these writings must be read with an eye single to the glory of God to be rightly understood, for no man knoweth the spirit of a man, but the spirit that is in him. Now the natural man might think that if a man trusted in the Lord with all his heart it would be impossible to lean on his own understanding; and again, if we trusted him, with all our hearts, we must acknowledge him in all our ways; and this we could not do without his directing our paths. So we might conclude that though Solomon was wise, his writings might have been put in half the words and answer the purpose. But this is not so: for though we trust God with all our hearts, we cannot trust our own hearts, till God has created clean hearts within us, and renewed right spirits within us; and then we can acknowledge him in all our ways, and he will direct our paths. We read in the first book of Samuel, 10: 6, Saul is turned into another man, and again verse 9, God gave him another heart. We also read that the old Adamantine heart must be broken. Read Psalm 34: 18, The Lord is nigh unto them that are of a broken heart; and saveth such as are of a contrite spirit. Read again Prov. 10: 20, The heart of the wicked is little worth; and Prov. 16: 9, A man's heart deviseth his way: but the Lord directeth his steps; again in Jeremiah 17: 9, The heart is deceitful above all things, and desperately wicked: who can know it.

We might say, How can we trust God, or do anything else without leaning on our own understanding? If we have not a right understanding we can do nothing: No, God does not say without understanding, Ye can do nothing—but without faith it is impossible to please God. Thomas did not understand how Christ could be risen and was determined to lean on his own understanding; but Christ reproved him and said, more blessed are they that have not seen and yet believed. The disciples were leaning on their own understanding when they were toiling so hard in the dark night on the rough sea and making no headway; they ought to have understood their business, they were used to the like, they did not think it possible for any one to walk on that rough sea in the dark night, and when they saw Christ they were afraid be-

cause they had never seen the like before. "But when he said, Be not afraid it is I," this altered the case, and immediately they were at the other side. This we would think ought to learn them, and all of us (that read and believe the New Testament) not to lean on our own understanding, but to trust in the Lord with all our hearts.

Goliath saith 1 Sam. 17: 8, "Am not I a Philistine and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants. I defy the armies of Israel this day; give me a man, that we may fight together." He says not a word about the Lord. God is not in all his thoughts; he has forgotten God; he leaned on his own understanding and was confounded; his adversaries were dismayed and greatly afraid. They too had forgotten God and were leaning on their own understanding, and they too were confounded. God did not direct their paths; they professed to be the children of God, but they forgot to trust him; they could not see how all these things should work together for good to them, because their love was not perfect or else it would have cast out fear as it did in David who met Goliath. Hear what he saith in the 45th verse of the same chapter. Then David said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand,—that all the earth may know that there is a God in Israel." And David was not confounded because he trusted in the Lord with all his heart, and leaned not on his own understanding. He acknowledged God in all his ways, and God directed his paths. Notwithstanding David is called a man after God's own heart, it seems it was possible for him to backslide and for a while to forget God and lean on his own strength. Follow him to 2 Samuel 24; he has now thirteen thousand men (valiant men) that drew sword. He is now in Goliath's place and out of his own; he is leaning on his own strength, or his mighty men. But is he as safe as when he trusted in the Lord? and did the Lord direct his paths? No—but his heart smote him and he said, "I have

sinned greatly in that I have done, for I have done very foolishly." God does not now direct his path, but leaves him to lean on his own understanding and choose his own path out of three things, and he must choose one of the three. And he said unto God, I am in a great strait, but his own understanding directed his path through three days' position, at the cost of seventy thousand lives.

Let us now turn to 1 Kings 21, and see how Jezebel leans on her own understanding and follow her to the 23rd and 24th verses, and see how God directed her path. Turn again to 2 Kings 18:13, listen to Sennacherib and Rab-shakeb; they think that no strength is like that of their own; hear them crying with a loud voice in the Jews' language, and speak, saying, "Hear the word of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let him make you trust in the Lord, saying, The Lord will surely deliver us." Follow him to the 19th Chap. 35, Behold an hundred fourscore and five thousand dead Assyrians in the camp,—follow the great king to Nineveh, and into the house of his God; see his sons smite him with the sword. We might find many other cases of the same nature but we think these ought to suffice to cause us to take up the words of the Poet and sing,

Jesus my truth, my way,
My sure unerring light;
On thee my feeble steps I stay,
Which thou wilt guide aright.

My wisdom and my guide,
My counselor thou art;
O, never let me leave thy side,
Or from thy paths depart.

Never will I remove
Out of thy hands my cause;
But rest in thy redeeming love,
And hang upon thy cross.

Teach me the happy art
In all things to depend
On thee; O never, Lord, depart,
But love me to the end!

A man cannot live alone, but must have help from some higher power, he is like a drop of water spilt on a dry rock, he is soon dried up but when he falls into the boundless, unfathomable ocean of Christ's love, there he finds everlasting salvation; and though he is little and unknown to the world yet still he forms part of that great ocean that never dries up.

Alexander could conquer a world, but could not save his own life. He being hit with the poisoned arrow of an Indian, said to a companion, You say I am Jupiter's son, but this wound says I am but a man. Jesus says in Mark 10:23, "How hardly shall they that have riches enter into the kingdom of God," and his disciples were astonished at his words. But Jesus answered them again, How hard it is for them that trust in riches to enter the kingdom of God! The Duke of Venice once showed Charles fifth all his earthly possessions, expecting to be praised for them. But Charles only said of them,

"These are the things that make us unwill-ing to die."

God did not cast man out of Paradise for him to find another in this world; he can only find in Christ what he lost in Adam. The Spanish ambassador coming to see the treasury of St. Mark at Venice, which is oried up throughout the whole world, fell groping to find whether it had any bottom, and being asked why he did so, answered among other things, My great Master's treasures differ from yours in this, that his hath no bottom as I find yours have. A man may without much groping, find the bottom of all earthly treasures, but who can find the bottom of Christ's treasures? Should all created excellencies meet in one glorified breast, yet they could not enable that glorious god-like creature to sound the bottom of those riches and treasures which are in Christ. Eph 3:8, all which speak out Christ's all-sufficiency.

John was the youngest of all the disciples but Jesus loved him because he leaned much on his bosom. Let us turn to John 13:23, 25: It seems by reading the first verse that John was leaning on Jesus' bosom. Then read back a few verses, it seems Jesus is troubled in spirit. The disciples are looking out on another, doubting—all is silence; Peter dare not speak, but beckons to John. Read the 25th verse, we find that even John has changed his position, in order to get closer if possible to Christ, that perfect love may cast out all fear, and that his strength may be equal to his task before he asks the question. He is now found lying on Jesus' breast. Observe! there is a great difference between lying on a person's breast and leaning on one's bosom. A drowning man might cling to a rock but it would be better if he could rest upon it. Oh! may we in all our troubles rest upon the rock Christ Jesus! Oh! lean on his wisdom for direction. Lean on his power for protection. Lean on his fullness for provision. Lean on his eye for approbation. Lean on his righteousness for justification. Lean on his blood for salvation.

It is reported of one Adrianus, who, seeing the Martyrs suffer such grievous things in the cause of God, asked, what was that which caused them to suffer such things? and one of them named that text, 1 Cor. 2:9, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." And this text was set home with such a power upon him, that it converted him, and made him profess religion, and not only to profess it, but to die a martyr for it.

Read John 7:37, Jesus stood and cried, "If any man thirst, let him come to me and drink;" so in Rev. 22:17, "Whosoever will, let him take of the waters of life freely." Are we they that have ears to hear, then let all "that hear say, come." Let our whole hearts say, come; let our voices say, come; let our actions say, come. Let our prayers to God be that all may come. That his kingdom may come, that his will may be done on earth as it is in heaven;—that we

may trust in the Lord with all our hearts; and lean not unto our own understanding; that we may acknowledge him in all our ways, and that he may ever direct our paths, that in our weakness his strength may be made perfect, till glory ends what grace has begun. Amen, and Amen.

M. BROTHERS.

Wallace, Ont. March 29th, 1873.

For the Herald of Truth.

"Blessed are the Poor in Spirit."

MATT. 5:3.

Dear readers, When Jesus went about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; healing all manner of sicknesses, and diseases among the people, his fame went throughout all Syria and they brought unto him all sick people that were taken with divers diseases, and those which were possessed with devils, and those which were lunatic, and that had the palsy and he healed them; and there followed him great multitudes of people. "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." Observe, he says, "For theirs is the kingdom of heaven." These are the words and promises of him who cannot err.

To become poor in spirit is the first state into which a soul is brought, by the grace of God which bringeth salvation, after being fully convinced of its lost and ruined state. We are told in the word of God that this salvation which hath appeared unto all men is a teacher or instructor, to lead men to deny themselves, of all ungodliness and worldly lusts, and to live soberly and righteously in this present evil world. The grace of God which bringeth salvation, teaches us that man, by nature, is under the dominion of sin—in a lost and ruined state, and an enemy to that grace. And when the sinner is brought to see the evil of his heart, that he is condemned in the eyes of Jesus, who has said that he cannot look upon sin with impunity; who is pure and holy; who did no sin; in whose mouth there was found no guile, and who is the same yesterday, to-day, and forever. He has said, "I am the way, the truth, and the life." There is no other way by which man can be admitted into favor with God but alone by the way he has appointed.

The command which he here gave is to become "poor in spirit." We may observe in temporal matters that as long as a man has plenty of this world's goods, it cannot be said that he is poor; likewise in a spiritual sense: the soul that is spiritually rich, is not spiritually poor, and cannot mourn to be comforted; and if it cannot mourn, it cannot be meek; and if it cannot be meek, it cannot hunger and thirst after righteousness to be spiritually fed. If it cannot hunger

and thirst, it cannot be merciful, nor obtain mercy. If it cannot be merciful it cannot be pure in heart, and see God. If it is not pure in heart, it cannot be a peace-maker and called a child of God, an heir of the heavenly riches and blessings of God's virtues. How happy must the soul feel when it leaves this earthly tabernacle, to put on the pure robe washed white in the blood of Jesus, to enter into the joys of its Lord.

These are the elements through which, I believe, you and I must pass before we can be called the light of the world, and salt of the earth. I do not understand them to mean as I have been told they mean; that one person must be poor, the other mourn, the other meek, the other hunger and thirst, the other be merciful, the other pure in heart, the other a peace-maker. No, I believe these must all be in your heart and in my heart, and if we have them not, we cannot have a true conversion, for Christ has said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Here we have the promise of a kingdom; this kingdom I believe to be within our hearts. We go from one degree of happiness to another before we are called the children of God. If we enter not in by the first promise, we shall fail of obtaining the promise of being called the children of God.

When the children of Israel were bitten by fiery serpents, so that many of them died, the Lord commanded Moses to make a fiery serpent and set it upon a pole; and every one that was bitten, when he looked upon it, lived, but as soon as they went farther than they were commanded by the Lord, and burned incense, it became their idol. If Moses, the servant of God, had disobeyed his voice, he would have been unfaithful to God, and all Israel would have died with the bite of the serpents. As the serpent in the wilderness was lifted up by Moses the servant of God, that the children of Israel might be healed of their wounds, so must the true servant of God lift up the Son of man, who is trodden down by church creeds and ordinances which has become an idol before the altar of God.

Oh! how unfaithful is that servant who will not lift up the Son of God above the emblems and tokens, and point the sin-bitten soul to him who was raised up upon mount Calvary, and nailed to the cross, that the sin-sick soul may look up and believe, and be healed of its wound. By nature we are all bitten by the serpent of sin; our hearts are corrupt, there is no soundness within us: we are all aliens to God by nature; we are lying in our own blood, mangled and bruised; but when the converting grace of God is sent forth into our hearts so that we begin to cry out, "What must we do to be saved," and when we feel no soundness in our flesh, because of God's anger; when there is no rest in our bones because of our sins; when our iniquities are gone over our heads too heavy to be borne: when we have trouble on every side; when we are bowed down greatly, that we go mourning all the

day long: when our loins are filled with a loathsome disease, and there is no soundness in our flesh; when we are feeble and sorely broken; when we have roared by reason of the disquietude of our hearts; when we cry, Oh Lord, all our desires are before thee, our groanings are not hid from the Lord; when our hearts pant, and our strength faileth us, and when the light of our eyes has departed, then we feel the need of God's grace.

When we are brought into such a state as to see our corrupt hearts, we will have no desire to wrangle about church ordinances, crying out this church is wrong, this shepherd is false, and these people are deceived. O no, we will look to Jesus, weep, and agonize, and pray for a clean heart and a pure mind. We have no rest day nor night, and sorrow will be on every side. Dark clouds will arise; we see no brightness; all is gloomy; the heart is sorrowful, the eyes are bathed in tears; our own strength is gone; we come to Jesus with a broken heart and with the prayer of the publican, "Lord be merciful to me a sinner." We will then feel ourselves the vilest of sinners.

Dear reader, have we come to see our true condition? have our hearts been changed by the Spirit and power of God? have we such love in our hearts that we can love all mankind as Jesus loved them? Oh, let us not deceive ourselves; we are hastening to eternity, to appear before the great judge, who will judge the heart with an impartial judgment. This may be the last message that I may be permitted to write for the Herald, the Lord knows the motive I have in view. To him must I render an account of what I write. May the Lord help us to be faithful, and give us grace from day to day, that we may be more transformed in the renewing of our minds to his perfect will, so that when we come to die, we may have a hope of entering into a peaceful rest. Should it not cause us to be more watchful, knowing that God has prepared for us such a glorious place, a place of never ceasing rest? There we will rest from all our labors. Sorrows, temptations, afflictions, and tribulations cannot trouble us there.

Let us then go on, hand in hand; the conflict will cease ere long, and we shall be gathered home. B. F. NEWCOMER.

For the Herald of Truth.

Godliness.

"Godliness with contentment is great gain, 1 Tim. 6:6.

Webster in his definition of the word "Godliness," speaks of it as "A careful observance of the laws of God, and performance of religious duties proceeding from love and reverence for the divine character and commands."

Godliness in Scripture, is classed with those holy virtues, or principles, which constitute the christian religion. Peter in speaking of the heaven-born principles which

characterize the true children of God, says, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off." Paul in the same Epistle from which our text is taken, says, that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Godliness, like any of the other sacred principles of religion, is susceptible of being abused, and adhered to in form only, as Paul writes of those having the "form of godliness and denying the power thereof." Godliness in all ages of the world, has been demanded of God's people, yet comparatively little adhered to by men generally, and oftentimes but slightly tolerated by those professing to be the people of God. It was urgently demanded of the ancient Israelites, yet how often did they fail virtually to show forth, by their conduct, this sacred principle, to the sad displeasure of their God, thus bringing upon themselves his most dreadful judgments, even to the destruction of their lives.

But says the text, "Godliness with contentment is great gain," and they who are virtually and truly in possession of the former, will evidently be blessed with the latter; for God's promises to his children, under all circumstances, stand sure, in which he declares, "My grace is sufficient for thee." If then there is any one thing which will bring contentment to the heart of man, it is godliness. Above all things to be desired, and which may be obtained, in this world is real, permanent and abiding contentment, such as is known, and experienced by the christian believer only. There could not even a momentary enjoyment be realized on the part of an emperor, or king, though occupying a position even above the grandeur and greatness of king Solomon, without contentment.

In short, in no condition, or position of life, can man be truly happy without contentment. Hence, contentment evidently is the secret and lies at the bottom of all true enjoyment and happiness. Then as there can be no real happiness derived from anything without contentment, and as there can be no permanent and abiding contentment without true godliness, how earnestly should we not each seek for, and aspire after this glorious, christian principle! Evidently it was this which gave contentment, and such manly courage to the servants of God in all ages, to endure the cruel sufferings, trials and afflictions to which they have ever been exposed. Look for examples of patient endurance under trials, and sufferings to the three holy men of God who were cast into a burning, fiery furnace; also Job, Daniel and all the Prophets of the Lord, the Apostles, and Martyrs, and besides the hundreds of

witnesses, which have testified to the truth, and reality of religion. All confirm the fact, that godliness with contentment is *great gain*; worth more than all the world beside, with all its riches, its most endearing, and fascinating charms, and short lived pleasures; its vain amusements, and sinful gratifications, which are but momentary, and shall fade as a garment, and can bring no solid enjoyment, nor lasting contentment to the mind. Well has the Apostle said that godliness, with contentment, is *great gain*.

Oh 'tis godliness can give,
Sweet contentment while we live;
Solid comforts when we die,
And sweet happiness on high.

Fame, and wealth cannot bestow,
True contentment here below;
Nor abiding pleasures give,
Such as we from God receive.

God in all things must be feared,
And his holy Name revered,
If contentment we would find,
And sweet comfort of the mind.

And if happy we would be,
Here and in Eternity;
Godliness we must pursue,
And contentment will ensue.

Elkhart Ind., DANIEL BRENNEMAN.

For the Herald of Truth.

Do not complain.

My dear and dying friends and fellow-travelers, are we not too much inclined to murmur and complain when chastened of the Lord? "The Lord is righteous, for I have rebelled against his commandments," I am. 1:18. We have all rebelled against his commandments, but the Lord was not willing to cut us down in this unprepared state, peradventure we might yet improve our time. See the great love and mercy that he manifested toward us! let us for a moment look back on our past lives! How did we spend the precious time? Was it alone in the fear of God? or was it in telling idle tales, and in foolish talking, and trying to find fault with our fellow-men, and making sport of them? Let every one judge himself, and then consider the unspeakable mercies of God. Let us for a moment look back to Mount Calvary where our Savior, Jesus Christ, hung and bled for us! O think of his blessed hands and feet; were they not stretched between heaven and earth and nailed to the shameful tree? and was he not pierced in his side while hanging there and blood and water gushed forth; they laughed him to scorn and said, "If he be the Christ, the chosen of God, let him come down from the cross." They smote him and shamefully derided him; vinegar mingled with gall gave them to drink, but not a murmuring word escaped his lips; but he prayed for his enemies, "Father forgive them; for they know not what they do." He was free from sin yet he suffered this shame and agony for us, for our lost and ruined souls. Dear reader, if he has done so much for us, and has borne this heavy

load, and suffered himself to be nailed to the cross and thus shamefully treated, alone for our sakes, will we now be so hard-hearted, so unthankful and so disregarding towards him that we are not willing to bear our little burdens and crosses for the sake of our blessed Redeemer, and the sake of our souls, without murmuring and complaining? Dear reader, while we complain of one affliction, do we not overlook a thousand blessings?

We should at all times seek to justify God in all his dealings when we are cast down with affliction. And when we are brought to consider our walk and conduct before God, we at all times find ourselves indebted to him and should be willing to say, He has done all things well. In the beginning God created the heavens and the earth, and there was darkness upon the mighty deep. God then made a great light that should shine upon the waters; he then divided the light from darkness, and the light called he day, and the darkness called he night. See he made all things good, and pleasant; he then divided the waters from the land and made the earth dry and fruitful; grass, herb and trees did he create, each yielding seed after its own kind. God then created the fishes of the sea and all creeping things, the fowls of the air and the cattle and the beasts of the field, and every creeping thing; he then created man in his own image, male and female created he them, and placed them in a happy state in the garden of Eden, where was every thing that man could desire to make him happy. God then gave man dominion over all his creatures, then after all these blessings God in his great wisdom saw proper to give man a work to do and said to him "Of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." And man suffered himself to be led astray. But Oh! he soon heard the words of God according to the command which he had given him, and saw his forlorn condition; just so it will be with us if we live carelessly and unconcerned, and do not give heed to the words of God. Reader, is this your state? Do you not yet give heed to the words of God? Do you not yet think, he is too hard a master to serve? O if this be your state, for a moment consider the great love and mercy of God, and see if you cannot with the evangelist say, "He has done all things well." And then at once say, I will try to serve him the rest of my days.

Sandersburg, Pa. HENRY GOOD.

For the Herald of Truth.

Everlasting, and Eternal.

Of this word Webster gives the following definition, "Lasting and enduring forever; existing or continuing without end; immortal, eternal" as "the everlasting God," Gen. 21:33; Is. 40:28; Rom. 16:26. In the 90th Ps. we have the expression from everlasting to everlasting thou art God. And God is eternal—without beginning or end—

of existence unlimited, and if the term everlasting can be, and is applied to a being whose existence is not limited, as we believe and admit that God is, then everlasting must mean "duration infinite" without end. This meaning all orthodox believers accept, and in our present language this is its first and proper meaning. It has however a secondary meaning as when it is applied to things that in the course of age or years will cease to exist. Webster expresses this meaning as follows, "Continuing indefinitely; or through the present state of things; perpetual. As 'I will give to thee and to thy seed after thee the land of Canaan for an everlasting possession,'" Gen. 13:8. Here, if we confine the expression only to its literal sense, and apply it to the land of Canaan, we have the secondary meaning of the word, when it applies only to the land of Canaan and to Israel as long as the Jewish nation as a nation exists, or as long as the world exists. For if the world is to be consumed and pass away, and there be literally no Jewish nation any more, and no land of Canaan, it is plain they could not longer inhabit it than as long as the present state of things exist. But when we pass from the temporal to the spiritual and transfer the application to God's spiritual Israel, and the temporal Canaan to the spiritual Canaan alone, then we may still retain the first meaning, viz., that it means duration without end.

There is no difficulty in reconciling the meaning of this term in the Bible, if we are careful to notice its true meaning in the passages where it occurs; and to apply it in its secondary sense in those passages which relate to the future world is a most abominable heresy, and dishonor of God and his word. When the Bible speaks of everlasting life it means a life that never ends. When it speaks of everlasting death, everlasting fire prepared for the devil and his angels, everlasting punishment, it means that place where "their worm dieth not and the fire is not quenched." The meaning of the term is further given by Webster, as Eternal; immortal; interminable; endless; infinite; unceasing; uninterrupted; continual; unintermitted; incessant. Eternal denotes that which has neither beginning nor end; everlasting is sometimes used in our version of the Scriptures, in the sense of eternal; as "thou art from everlasting;" but in modern usage, everlasting is confined to the future and denotes that which is without end.

We must here again however be very careful not to confound the two words. Eternal means first, without beginning and without end, and thus it is applied to God alone, as "the eternal God his refuge," Deut. 33:27. 2nd. It means without end, of existence or duration, and in that sense has just the same meaning as everlasting, as Paul says 2 Tim. 2:10, "That they may also obtain the salvation which is in Christ Jesus, with eternal glory."

Give thanks unto the Lord, for he is good: for his mercy endureth for ever.

For the Herald of Truth.

Love God above all Things.

My dear young readers, Most of you have often read, or you have been told who you should love most in this world. I think you know that there is one supreme being, namely, God our Creator, although he fills heaven and earth with his existence we can not see him. I think you have heard about God that he is so good and kind to you and that he loves you as his creature very much indeed.

I am glad you do know something about this important matter. But dear reader, I know from my own experience as well as the experience of others that we are all inclined by nature only to think about ourselves and those around us whom we can see. We often forget this great God whom we do not see, yet we are continually receiving from his bountiful hand, his rich blessings, such as food and raiment for our bodies, day and night, summer and winter, rain and sunshine, all the beauties of nature in the fields and meadows, and the pleasant, bracing air we breathe. All this goodness we receive daily and hourly in the providence of this merciful God. Yet by all these continual visitations of mercy from this heavenly Father we see many people even some that are old, and have been receiving this goodness from God many days; they seem to live as though there was no God or as though they were providing all these things for themselves.

Dear young reader, how is it with you? is it not more natural for you only to be thinking about your work, your friends, your father and mother, and all these things which our eyes can see, than it is to think about this God who can not see. Well now I hope I will not weary you if I yet try to tell you how we must overcome this loving only the things of the world. God is a Spirit the Bible teaches us, and they that worship him must worship him in spirit. Now God has given to all of us of his spirit. This we can not see, but we can feel it; always when we do something wrong it will tell us not to do so.

We must be willing to observe closely what the good Spirit of God will teach us through the promptings of our conscience. It will teach us to read and believe the Bible. Now the Bible is the word of God, and the word of God is the Spirit of God. So by obeying our conscience we will partake of the nature of the Spirit of God and we will become spiritually minded. We will seek to do only those things which are pleasing to conscience and the Spirit or word of God. I hope dear children you will begin if you have not in your young days to study and try to understand these things. Ask God by his spirit to help you.

We must all be born again as the Bible teaches. We must get a new nature, so that it will become easy and pleasing to us to do as the Spirit and the word of God teaches us. They will always show us what is right, and will enable us to resist every temptation

of our own nature to do wrong. We must be sorry for, and repent of all that we have done contrary to Christ Jesus; our Savior will then pardon all our sins that are past, and thus being born of the Spirit of God, we will be new born children in the kingdom of heaven. What a great privilege this is, dear young friends. I only wish I could make it more plain to you. I desire you all to see and experience for yourselves that God is altogether lovely; and that to be born of him and of his Spirit we are children of a peaceful and happy kingdom. Then we will feel to praise and adore God who has given us freely of his Spirit to be born of him and we will love him above all in return for the everlasting love with which he has loved us. B. F. H.

For the Herald of Truth.

Spring.

Spared to another spring,
We raise our grateful songs;
'Tis pleasant Lord thy praise to sing,
For praise to thee belongs.

Ten thousand different flowers
To thee sweet offerings bear,
And cheerful birds in shady bowers,
Sing forth thy tender care.

The fields on every side,
The trees on every hill;
The glorious sun, the rolling tide,
Proclaim thy wondrous will.

But fields and trees and skies,
Still praise a God, unknown;
For gratitude and love can rise,
From living hearts alone.

These living hearts of ours,
Thy holy name would bless;
The blossoms of ten thousand flowers,
Would please the Savior less.

While earth itself decays,
Our souls can never die;
O tune them all to sing thy praise,
In better songs on high.

Belford, Ont. MARTIN R. HOOVER.

For the Herald of Truth.

Remarks on Conversion and Backsliding.

I desire by the help of the Lord, to offer a few thoughts on conversion, and backsliding, or falling from grace, of which Bro. Bowman writes, in an article in the Herald of Truth, for April, entitled "Repent"

After Bro. Bowman sets down repentance as a necessary pre-requisite to salvation, he says, "I rejoice to learn of a number of conversions; these conversions are mostly at protracted meetings, and from these newly converted ones, there are more or less that backslide. Hence the necessity of proving whether we are really converted." We should indeed rejoice when sinners are converted, for there is joy in heaven over one sinner

that repenteth, more than over ninety and nine just persons that need no repentance, Luke 15:7. Likewise we should also be grieved, when we hear of some falling back into their old way of sin again.

These thoughts have prompted me to offer in addition to the above the following remarks on the same subject. It is not always conversion, what by many, is called conversion. It is often the case, and more especially at protracted meetings, when so many so-called conversions take place, that the greater part are not converted at all; they are perhaps somewhat awakened, by the minister telling them of their many and great sins, and that they will be forever lost if they are not converted; but perhaps they never tell them the nature of conversion (and I fear some do not understand the nature of conversion themselves), nor of the great love, that God shows for the sinner's salvation, or how he (the sinner) can get rid of his sins. So the half awakened sinner, who has partly seen some of his sins, but has never felt the burden of them, nor found that his "heart is deceitful above all things and desperately wicked, (Jer. 17:9.) becomes willing to do something for the salvation of his soul, reform of some of his grosser sins; joins the church, and is perhaps baptized, and keep some of the outward ordinances, and then thinks all is well, and looks upon himself as a converted man, when in reality he is no better, if not worse off than before, and by and by he will fall away from the church, but not from grace, because he never possessed it. Of such the Lord says, "Some fell among thorns, and the thorns sprung up, and choked them," Matt. 13:7.

In my opinion if a person by faith and repentance is once converted (for without faith and repentance conversion cannot exist), and becomes a new creature in Christ Jesus, has been made a partaker of the Holy Ghost, which a converted soul will receive, he will not fall away or backslide so easily, for he knows what it has cost him to become what he now is, namely a new being. It has cost him many tears and much sorrow of heart, and anguish in his soul; in short it has cost him all his own, for "whosoever will not forsake all cannot be my disciple," Luke 14:33. Such a converted soul has also found that, "The wages of sin is death, and that the gift of God is everlasting life," Rom. 6:23, and that, there is now no condemnation to them that are in Christ Jesus, Rom. 8:1. The good spirit will teach him however that he must "watch and pray." I do not maintain, that a converted soul cannot fall from grace; that may happen if he forgets to "watch and pray," and is not constantly on his guard. To fall from grace, or to willfully backslide, is very dangerous; of such Peter says, "It had been better for them, not to have known the way of Righteousness, than after they have known it to turn from the holy commandments delivered unto them," 2 Pet. 2:21.

Therefore every minister should warn his

flock, and especially young converts, from the danger of again turning to the perishable things of this world. May the Lord help us all, that we may grow in grace, and in the knowledge of Jesus our Savior is my prayer. J. M. CHRISTOPHER.

For the Herald of Truth.

The Good Seed.

By the help of God I will try to write a few lines for the Herald of Truth, as it is always gratifying and edifying to receive it. We have just passed another cold and dreary winter, but the beautiful and warm sun shines over the earth now which is just beginning to appear in a green robe. The birds of the air are singing their melodious tunes to their Creator, and the people are busy at cultivating their land to sow and plant, and of which they expect to gather for the sustenance of their mortal bodies. How much more we should strive to cultivate our hearts and sow seeds that we may reap everlasting life. John says 6:27, "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed."

What would it benefit us if we would work all the days of our lives and gather up treasures for our earthly bodies, treasures that we must all leave behind when we are called to depart from this world to eternity. Let us not neglect to work for our souls' salvation and lay up treasures in heaven for eternity, where neither moth nor rust doth corrupt. It is sorrowful to witness so many persons passing their time away in vain and thoughtless amusements and with all kinds of pleasures which the world affords. But, dear reader, if this should be the case with you, repent before it is too late, for we know not in what hour the Son of man cometh to call us to the judgment bar, there to give an account of the deeds done in the body.

If we have passed our time in idleness and in the follies of the world, we will have to hear that awful sentence "Depart from me into everlasting fire." But Oh, what a joy it is to be for those that are separated as sheep from the goats, to hear the words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear christian friends, if we have once found peace with our God, and feel that our hearts are cultivated by his hands and if we have sown that good seed of life, then let us be faithful, and pray to the Lord that we may keep our hearts refreshed with the dew of his grace, that the good seed may root downward in our hearts, and the branches spring upward and bring forth good fruit; some a hundred, some sixty and some thirty fold.

Tipton, Mo.

FANNY WENGER.

Wisdom is better than rubies.

For the Herald of Truth.

"What aileth Thee."

Gen. 21:17.

What aileth thee? Oh Hagar!
Why is thy heart so sad?
Fear not, nor be discouraged,
God hears the weeping lad.

Arise, lift up thy loved one,
And hold him in thine hand;
Thy God still careth for thee,
Here in this dreary land.

Thus spake the Lord to Hagar,
When she in sad distress,
Was grieving as one cast out
Into the wilderness.

Each heart that knows to pity,
With sympathy is filled;
To think of weeping Hagar,
And her beloved child.

In sympathy and kindness,
God's pitying eye of love,
Watched o'er his mourning hand-maid,
In mercy from above.

He cheered her with his promise,
And told her not to "fear";
How blessed in each condition,
Are those whom God doth cheer!

Thus God in each condition
Of life, a friend would be,
And hence to those in trouble,
He asks, "What aileth thee?"

Of every wretched sinner,
Who comes on bended knee;
And cries to God for mercy,
He asks, "What aileth thee?"

If now his sins confessing,
He cries, "Oh Lord, forgive";
The Lord in mercy answers,
I will: Thy soul shall live.

Of all his humble children,
Who feel their poverty,
And sometimes feel discouraged,
He asks, "What aileth thee?"

My grace is all sufficient,
These trials I design;
For good to all my children,
Their nature to refine.

The weary aged pilgrim,
Who longs to be made free,
Of weary life's journey,
He asks, "What aileth thee?"

Thy trials and afflictions,
Which thee so much annoy;
Will now ere long be ended,
"Thy sorrows turned to joy."

Then cheer up, christian pilgrim,
God knows 'what aileth thee';
And from life's sorest conflicts,
He can deliver thee.

DANIEL BRENNEMAN.

Elkhart, Ind.

Unrighteous Mammon.

"Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke, 16:9.

Our Savior means to show us our responsibility as regards earthly treasure. We are stewards of the Lord's goods, that is, all earthly treasure that may fall into our hands. It is here called unrighteous mammon, simply because it is of the earth and perishable, and will not remain: and those that trust in it will surely be disappointed. But it is all good and right in its proper place. The Lord intends earthly treasure to be for our earthly comfort and for the comfort of our fellow-men, and while some are blessed with this earthly mammon more than others, the Lord intends to show unto them that have earthly treasure to remember the poor, to feed the hungry, clothe the naked, visit the sick, and be willing to help in every time of need. And when we do good to the poor and needy saints we do good to Jesus as we read in Matt. 25:40.

When we do good to our poor brethren and saints of God with a cheerful heart they will become our friends, and Christ will be our friend; and when we fail through weakness and become short in doing our part as servants of the Lord, he will, through grace receive us into everlasting habitations; thus we can make to ourselves friends of the mammon of unrighteousness.

Now comes the next point, verse 13, "Ye cannot serve God and mammon." This is all true for we cannot serve two masters. Now I understand that we are to use worldly treasure or mammon as our servant and not love it and serve it as our master, for God is our master. We are his servants; so the world and mammon or earthly treasure should be our servant, and we the masters over it; and not suffer it to become our master, for we cannot serve God and mammon, or the world. We must love God above all things, and our neighbor as ourselves, and the treasure, or mammon of this world must not have the control of our hearts, but the love of God must be shed abroad in them. I have now given my views on the above text by the help and grace of God.

JACOB HILDEBRAND.

For the Herald of Truth.

Rejoice in Hope.

"Rejoice in hope of the glory of God." Rom. 5:2.

We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens, for in this we rejoice greatly for the Savior says, "In my father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you." Should we not rejoice greatly in this, knowing that God has prepared a place for his people? We also re-

joice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in our hearts, for we have that living hope within us that we may be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear, which hope we have as an anchor for the soul, both sure and steadfast.

If we have that hope, that living hope, we have the Spirit of Christ, for he says, "That if we have not the Spirit of Christ we are none of his," and if we have that Spirit we can say with the Psalmist, "O, give thanks unto the Lord; call upon his name; make known his deeds among the people." We can rejoice in God for he says, "Fear not, for I am with you, O be not dismayed for I am thy God and will still give thee aid, for thou shalt have power to tread upon serpents, thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under foot." Let us then who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation, looking for that blessed hope and the glorious appearing of that great God, and our Savior Jesus Christ, that being justified by his grace we should be made heirs according to the hope of eternal life; for if in this life only, says the apostle, we have hope in Christ we are of all men most miserable; then let us rejoice in the hope of the glory of God unto salvation.

JAMES M. CULBERTSON.

Mishawaka, Ind.

Christ's Teaching on Peace.

BY THOMAS C. UPHAM.

"But I say unto you, love your enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Such are the teachings of Christ. Similar sentiments are expressed in other passages. They are doctrines, which appeal strongly to men and nations. The great voice, which utters them, has a right to demand a hearing. "Ye have heard, that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Men have not listened to and obeyed these great and wonderful precepts, because they have regarded them as unreasonable in principle, and not calculated to produce good results. In both respects their judgments are premature and wrong. It is a great error to suppose, that these remarkable declarations are mere dogmatisms; in other words, mere declarations and commands, without a well-founded and adequate reason for them. On the contrary, the thoroughly reflecting

student of the Bible will find in these passages, and everywhere else in the moral and religious teachings of Christ, a profound philosophy at the bottom. His great object in them all, it is generally conceded, is the formation of discipleship in his own image. And such declarations and commands indicate what he expected of those who recognized and bore that divine image. His disciples then, and it is the same now, may be regarded, in consequence of the higher instructions they had received, as standing on a higher plane, than the ignorant and passionate multitude around them. And this difference in position they were bound then, and are bound now, and from the nature of the case will be bound forever, to recognize and act upon.

The teachings of Christ, as we have intimated, are a philosophy as well as a declaration; a truth as well as an authoritative precept, and, in all moral questions which are of a nature to imply and require moral action, are an obligation not less than a command. Accordingly, viewing the subject in the light of sound reason, and making the supposition that I am a follower of Christ as I ought to be; and then supposing that my neighbor strikes me or otherwise injures me without cause, it may justly and truly be said, that this injurious treatment is and can be explainable only on the ground, that the wrong doer is on a lower plane, is ignorant, is acting under misapprehension, is debased by passion, and is comparatively brutish.

Here, then, comes the question, what does the philosophy or truth of things require in this case? The natural man, or the man without Christ, or the Christ-principle in his soul, is essentially on the same plane with the evil assailant in this state of things, and therefore may be expected to return blow for blow, an eye for an eye, tooth for tooth. He fights out the contest between himself and his antagonist on the same line. But the renewed and holy man, the man who may be termed the Christ-man, looks upon his rude and cruel assailant with emotions of pity. And he not only has a command for it, but a reason for it. He feels that it is right and just, as well as a matter of dogmatical precept, that he should be patient with such an adversary; that he should give him explanations calculated to enlighten his ignorance; that he should show him acts of kindness likely to allay his ill feelings, and that always and especially he should remember, that, in all the wrong which the assailant does, and to the full extent of his wrongdoing, he is sowing sorrow for himself, and cannot by any possibility escape the penalty which divine wisdom attaches to his situation. On philosophical principles, therefore, if we are the followers of Christ, as we profess to be, and thereby placed on a higher plane of thought and of essential being, it is right, and an obligation also, that we should be governed by this difference in facts and relations. It is both a right and a duty to forgive our enemies, to love them, and do them good. It was not a

superficial sentimentalism, but a divine and eternal philosophy, which led Jesus to utter these unqualified precepts.

And the course which he prescribes, namely, of forgiveness and love to our enemies, is not only in accordance with justice, but the only successful and triumphant one. History is full of instances of the mighty power of forgiving, forbearance and love. History has no record, on the old Mosaic principle of life for life and blow for blow, of a true and permanent victory, because such a victory implies and requires not only the subjection of the antagonist force, but the acquiescence and harmony of the affections. Bind a man in chains by the supremacy of physical power, and you control only his body, but come short of the higher and greater result, which is found in the control of his heart.

But some persons will perhaps say, speaking for themselves at least, we are not Christians. Not to be a Christian is to reject Christ. To reject Christ is to reject the principles of Christ, and to adopt and practice the opposite principles. Of course no other result than this can reasonably be expected. It is the natural business of those who are not the followers of Christ, to fight. But let us be consistent. We are Christians, or we are not. In accepting the name of Christians, let us accept the principles and practice implied in it. In being Christians both individually and collectively, or at least, professing to be so, let us follow Christ's commands, not merely because they are commands, although that is enough; but because the commands are right in principle, and because it is in the application of them, and in that way only, that we can be sure of success in the great contest with evil.—*Advocate of Peace.*

Heaven.

Light after darkness,
Gain after loss,
Strength after suffering,
Crown after crosses,
Sweet after bitter,
Song after sigh,
Home after wandering,
Praise after cry.

Sheaves after sowing,
Sun after rain,
Sigh after mystery,
Peace after sigh,
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last.

Near after distant,
Gleams after gloom,
Love after loneliness,
Life after tomb,
After long agony,
Rapture of bliss,
Right was the pathway,
Leading to this.

SELECTED BY JACOB KINZINGER

Herald of Truth.

Elkhart, Ind., June 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

To N. G. R.—Thank you for your kind and encouraging letter. It is true we have all made a little progress, but much remains still to do. We have only begun, therefore let us not be weary in well-doing.

"Young Man."—Your article contains a great deal of truth. Many of your ideas are excellent, only we feel that some portions of it are a little too sharp. We must lead, we do not want to drive. Like the apostle says, "We persuade men." Just here is the great field of labor, to overcome prejudice, to teach, instruct, and guide the minds of men in the right direction. If we did not have these difficulties to contend with, we perhaps should not have the needful experience, and instruction in the great school of life. We must not always try to climb the mountain where it is the steepest and the highest; we must often take a road that leads around the highest peaks and the steepest declivities, and by and by, though the way is a little further, we will reach the other side, without becoming wounded and bruised and sore on every side. "Speak gently to the erring."

Something to think of.—A subscriber writes as follows: "The Herald of Truth is a regular and ever welcome visitor. It gives me much pleasure to read it, and to hear from my friends. I also feel glad to hear that many are turning to the Lord, and that the good work is progressing. Here where I live there are two Mennonite churches, but neither of them seems to be in a very prosperous condition.

There is also in this neighborhood a German Baptist church, yet the majority of the people, both old and young, in this vicinity, do not belong to any church. Bu-

I hope that the time will soon come when many shall come to a knowledge of the truth."

REMARKS.—This is sincerely to be desired, that many might yet come to Christ and learn of him that narrow way which leadeth unto eternal life. O that many who sit in darkness and the shadow of death might turn to the true and living God and thus be made heirs of salvation.—Ed.

Conference in Ohio.—We have no doubt that many of our readers are anxious to hear of the proceedings of the Ohio Conference, but we have only to say that though the number of Bishops, ministers, and deacons present was larger than usual, very little was done, and we hope that any Conference that may hereafter be held there, or any other place, may be more profitable and edifying than this one was. It is high time that those who have charge of this Conference exert themselves to preserve better order during the sitting of the Conference. How can anything profitable or edifying be accomplished by any body of men, when there is a continual confusion, persons going in and out of the house, whispering, and talking by several persons, at the same time. Such things ought not to be. And any number of Christian men, followers of Jesus, ministers of the gospel of peace, persons in whose words and actions the love of God should especially abound, should certainly be able to come together and in the spirit of meekness reason together over the important matters relating to the upbuilding of the kingdom of Christ, without so much discord and disagreement as was manifested on this occasion.

The object and purpose of a Conference is to consult together over matters relating to the interest of the church, and to promote the kingdom of Christ. And when they fail to accomplish this, they fail to accomplish the end for which they were instituted.

We do not wish to say much in regard to this matter though a great deal more might be said, but perhaps it would not be edifying; we only desire to call the attention of all interested in this matter, to these facts, and hope if we shall be spared to meet in another Conference, something may be done which will instruct and edify those present and promote, as far as possible, the glory of God.

We had the pleasure of meeting at this

Conference the brethren John B. Tyson and Jacob Mensch from the Skipack church, in Montgomery co., Pa. Also Bro. Samuel Zimmerman from Cumberland co., Pa.; Bros. Berkey and Risser from Markham co., Can., were also there.

We with several other ministers spent the Sabbath after Conference, with the brethren in Holmes co., where we attended three meetings, and where four precious souls, all young men, were received into the church by baptism, and the communion of the Lord's Supper was celebrated.

The aged Bro. Shoup of Holmes county is in feeble health, and was not able to meet with us at Conference, though he was present at all the meetings at home.

On Monday evening we attended a meeting at Orrville, Wayne co., and the next morning started for home.

Tobacco.—Without our knowledge a little article on the above subject found its way in the last number of the Herald, at which some of our readers may probably take offense. We hope, however, that they will kindly bear with us, as the matter had altogether escaped our notice until after it was in print.

We hope our readers will not take any offense if we write to them even on this subject in a reasonable way. We do not want to censure any one for using it, but we will try, like Paul says, to persuade men. Now we know that many of our old people have used it a long time, and it is a pretty hard matter for them to quit using it, and we will only kindly ask them to use it moderately if they feel that they cannot leave it altogether, and not to excess, for we know that anything that we use to excess is wrong, and then when you go to meeting do not spit too much on the floor, for sometimes I have seen persons in the meeting spit on the floor until a pool stood there, so that a person could hardly kneel in prayer, on account of it. I do not think that this is asking any thing unreasonable, and I believe you will all feel that this is not asking too much, nor anything out of the way.

I want to ask all the young men and boys who feel inclined to use it, not to do so. I believe you will be better off without it and I think your friends and parents will give you the same advice. This is all I will say about it now. I hope you will not be offended at me because I have so written, for I should feel very sorry to give offense to any body. Let us all think of this.

Feet-washing.—A Friend, who styles himself in favor of pure and experimental religion writes us from Lancaster Co., Pa., that he is "astonished that so many apparently good people do not examine the Holy Scriptures better, and let themselves be led astray with things that neither Christ nor his apostles recommended." He also desires to know, how we can reconcile the washing of feet, in the way it is now practiced among the Mennonites and a good many other societies, with the Holy Scriptures, and where we find that feet-washing was ever practiced as a church ordinance?

Like our friend, who expresses his astonishment over the follies and the ignorance of an apparently good people, we too must express our astonishment and surprise over his inquiries, that he desires to know, *how we can reconcile the washing of feet with the Holy Scriptures*, when the same Holy Scriptures teach us so plainly, that Jesus Christ, when he was upon the earth, girded himself with a towel, and poured water into a basin, and washed the disciples feet, wiping them with the towel wherewith he was girded, and then said, "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet, for I have given you an example, that you should do as I have done unto you." And again, "If ye know these things, happy are ye if ye do them." Christ gave us here a plain command; so plain that even a child can understand it. And if Christ so commanded, and we follow those commands, the matter needs no reconciliation. The Holy Scriptures are the word of God, Christ is the Son of God, and declares that he and the Father are one, and that to him is given all power in heaven and on earth, and upon this authority commands his disciples to teach and baptize all nations, teaching them to observe all things whatsoever he has commanded them. Now then when Jesus commands his disciples to do a certain thing in his Holy word and we acknowledge the Holy Scriptures as the word of God, i.e., the word of Christ, the authority is based on good ground, and if our friend is a sincere seeker of the truth, he can read it pointedly in the 13th chapter of John, whence we take our authority for practicing feet-washing; and where we find it instituted as a church ordinance. The apostle too writes to Timothy in regard to taking in widows, that among other good works, which were required of her, she should have washed the saint's feet. If it was not customary and not an ordinance in the church Paul would hardly have thus mentioned this qualification in this connection, and the words of our Savior in the chapter to which we have referred, too, must have had very little meaning if Christ did not mean to institute it as a church ordinance. He is indeed no respecter of persons, and would he have given a command so broad and unlimited, had he not meant that it should be followed and observed not only by the apostles but by all his disciples? Had it been necessary, the apostle would

doubt have said more about it, but my opinion is that the practice of this thing was so common, so generally observed by the church in that day, and the command so plain that none of the professed followers of Christ then ever thought of omitting it, and hence the apostles said no more about it, feeling that the command itself was indeed so plain that it needed no further inculcation.

If this indeed is the greatest error of our church, I feel sure that we are a blessed people. But I should feel very sorry, if after all, it was a command and we had omitted it. Our Savior tells us that "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." Hence it is a matter of no small importance, whether we keep them or whether we leave them. "If ye know these things, happy are ye if ye do them."

The Friend also refers to the Mennonites in Germany, where, says he, "They are better instructed and have quit feet-washing." The condition of the church in general, in Germany, gives neither them nor us any reason to boast. There are only a very few of the churches in Germany who still hold to the pure principles of gospel truth as taught by the Savior, and maintained by our church in former years. And besides, this is no proof at all that they are either better informed, or that they possess a greater degree of true piety, for generally as men advance in the wisdom of this world, they depart further from the simple principles of the gospel. This we see in many of the fashionable and highly educated churches of the present day, where there is a great deal more show, vanity, and self-exaltation, and high-flown literature displayed than practical piety, or plain gospel truth.

We have thus written simply to show what we believe in this point and why we believe. We are admonished by the apostle, to be ready at all times to give a reason for our belief, to those that ask us, and as the matter was brought before us from an article published in the Herald we have chosen to give this reply through the same source, for we feel to say with Paul of old, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

May we all seek earnestly to learn the truth as it is in Christ Jesus, and not be ashamed to follow its simple and life-giving precepts.

Gems of Truth.—Brother Henry's new book for the children, after considerable delay, is ready for delivery. We hope many of our young friends will want the book. It contains many instructive lessons, such as are beneficial to the young, is nicely printed and neatly bound. Send for a copy. It costs 35 cents by mail postage prepaid, or \$3.60 per dozen.

Address, H. B. BRENNEMAN, Elkhart, Ind.

Correspondence.

Visit to Kansas.

The 27th of Feb. Bro. M. Shaak, Joseph Stauffer and his wife and I took the train to Florence, Kansas, here we took the hack to Marion Center, and arrived safely at Bro. Bear's, where came also Bro. Noah Good, and after conversing a while we walked out in town and met Levi Hoover, which gave us joy at meeting again. I went home with Bro. Good, at whose house we had meeting the next day, Sunday. Here we met also Bro. Yother, which was a matter of rejoicing. In the afternoon we had meeting at Marion Center. Bro. Yoder and I remained with Bro. Baer in Marion Center over night.

The next morning Bro. Yother took leave of us and started for home. Tuesday we went to McPherson co., to Isaac Weaver's, and yet the same day to Bro. M. Kilmer's, and tarried with him, and next day we held meeting at his house. We then took a view of the country, and it pleased me well, so that I expect to make this my home.

March 6th, Bro. Shank started home, Stauffer and wife for Nebraska, while I filled an appointment for meeting in a neighbor's house. I then returned with Bro. Weaver, and on the 7th we examined the surrounding country. The 8th we were again at Bro. Kilmer's, where, on the 9th (Sunday), we again had meeting; after meeting I went home with Bro. Weaver. Monday, March 10th, Bro. Weaver and I went to Salina, and each took up a homestead, of 160 acres of land. We here gave the parting hand and each one returned home. The 11th I arrived home and found my family well, thanks be to God.

Beloved brethren and sisters, I will further inform you, that we intend to move to Kansas in the fall if the Lord will and we enjoy good health. The piece of land to which I laid claim lays 20 miles west of Marion Center. I hope that many brethren will settle here, and build up a church; there is plenty of room and a great deal of good land; good water and plenty of it can be had by digging from 20 to 25 feet deep. Government land can be bought at \$1.25 per acre; or a homestead of 160 acres can be taken at a cost of fifteen dollars.

I hope all those brethren who desire to obtain a beautiful and cheap home will embrace the opportunity here. At this place all is open, and all can settle and dwell together. Let us be more active in striving to settle together, and not be so much scattered over the country; Let there be more love manifested among us, and be more united, and our desire to be together be greater. May the love of God strengthen and help us through Jesus Christ. Amen.

DANIEL BRUNDAE.

Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

Children's Department.

For the Herald of Truth.

No Mother.

A few days ago, a little girl, one of my Sabbath-School scholars not yet seven years old whose mother died two years ago, came to my house to visit me. She is a pleasant, lovely little girl. As she sat by me, I talked to her, telling her about God, about Jesus, and the beautiful angels; about the happiness of heaven and how we ought to love and obey God, and that he would take all those who loved him to live with him above; and as I was thus talking, the tears began to trickle from her eyes, and she began to sob aloud. When I asked her why she cried, after wiping the tears from her eyes, she said, "When you talk that way, it makes me think of my mother, then I have to cry."

Whether this little girl's mother was a good woman, a Christian, I do not know; but I told her that if we loved God, and did what he commands us, we should again meet all our dear friends who were good, and obedient to God while they were in this world. She said she loved Jesus, and would try to be a good girl.

My young friends, have we not all some dear friends, a mother, a father, a brother or sister, or some other dear ones who have died, and who we believe have gone to live with the angels in heaven? I can say I believe I have some very dear friends there; and often, like the little girl, when I think of them, tears will come into my eyes.

Suppose those dear friends who have loved Jesus, and lived holy lives could speak to us, and tell us how happy they are, would it not encourage us to try more than we ever have to live obedient to God, that we might also, when we die, be taken to that happy place? And suppose those who have been wicked and disobedient while they lived, could speak to us, and tell us of the terrible punishment which they are suffering, would it not fill us with terror and trembling? and would we not pray to God, day and night to help us to overcome all wickedness and sin, and make our hearts pure and clean from all that is hateful

in his sight, that we might escape that dreadful punishment?

When those die who have been good, and obedient to God, they are glad that they can now go home, and be happy; they are only sorry that they did not do more for Jesus; but when the wicked die, and know that they are the enemies of God, their hearts are filled with terror, and O, how sorry they are that they did not obey God; and often they say, "O, if I only had my life to live over again, how different it would be;" or, "Oh, that God would let me live just a few days longer, that I might make peace with him and be prepared to die."

My dear little readers, I hope you will often think of God, of your dear Savior who died for you, and often think of your dear friends who have died; and if you think they are gone to that blessed place in heaven, try to live so that you may meet them there. Live so that when you die, you may rejoice that you have loved and served the Lord, and that you are now going to meet your dear friends and be forever happy. Love and serve God all the days that he lets you live, then you need not wish that you had your time to live over again.

BROTHER HENRY.

For the Herald of Truth.

How to be Happy.

The Psalms of David seem to be favorites with the children; and no wonder when we consider the beautiful and noble truths which they contain, expressed in the sweetest poetry, and "adorned," as a certain writer says, "with the most charming illustrations."

David loved the children, and was not like many men in our times who have attained some degree of eminence in the world—above noticing and speaking to them. Though he was anointed king, yet with what a gentle and winning way does he address them: "Come, ye children, hearken unto me;" as though he was about to tell them something very important; which he does too in words that breathe the most tender and loving spirit. He knows that children everywhere desire and seek happiness, hence his many kind precepts to them so as to attain this great end.

When he invites the children to hearken unto him, he wishes to

teach them what will make them happy, which is the "fear of the Lord;" and further says, "What man is he that desireth life, and loveth many days, that he may see good?" Is there one to be found that does not desire life, many days, and with this, many good things? To obtain these, "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good." You shall then be likened unto a tree that is planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper.

Yes my little readers, I wish to impress upon your minds the importance of doing right. You are yet young and cannot see the necessity of it as well as those who are older. Then do not imagine that obeying the commandments of the Lord will destroy all your pleasures in this world, when they are more to be desired than gold, yea, than much fine gold; and when they are sweeter also than honey and the honey comb; for in keeping them there is great reward, which is a peaceful and a happy life in this world, and in the world to come, joy that never ends. H. A. MUMAW.

For the Herald of Truth.

Our Actions.

Dear children. You will remember reading in the April No., of the Herald about "Our Words," and previous to that about "Our Thoughts." So you will not be surprised if in this connection I shall now wish to call your attention to "Our Actions." Have you ever thought of it, that every thing we do is an action? Now the reason I want you to think about this is because there are two kinds of actions. One kind is good, the other is bad, and of course you know we should all try to do good acts, and only good. But have you experienced that there are two kinds of promptings at work in you? If you are about 10 or 12 years of age you are old enough to know what I mean.

To illustrate: You will remember that your father or mother sometimes has told you to do something and it seemed to you a little hard to do the way they wished you to do it. Then something seemed to say to your mind, I should do it so because my kind mother wishes me to. But at the same time another prompting or spirit in you seemed to say, Do it this way it will be just as good and much easier.

Have you not been in such a fix? I know I have more than once. Well what did you do? Did you do as the Bible teaches, "Obey

For the Herald of Truth.

Sowing and Reaping.

Gal. 6: 7-9.

We are each and all now sowing
Seeds of truth and seeds of faith;
Or else sowing seeds of evil,
Seeds that end in pain and death.
To the flesh or to the spirit
All are sowing seeds to-day:—
Seeds that end in swift corruption,
Or pure seeds that live alway.

By our thoughts and by our actions,
Are we sowing unawares,
Countless seeds which in due season
Yield good fruit or hurtful tares.
By each word and look we scatter
Many seeds on life's great plain;
O may gracious dews from heaven
Nourish every righteous grain!

What'er we do let us remember
What we sow we'll also reap;
Let us watch lest Satan scatter
Seeds of evil while we sleep.
Let us now not grow weary
While the seed-time yet doth last,
Lest we then should be found fruitless,
When the harvest time is past.

All around us storms are blowing,
O Lord give us strength and light;
Help us now while we are sowing
That we sow the seeds aright.
Father, guide us, guide us daily,
That we sow on gospel ground,
So that when the ear is growing,
Holy fruit may there be found.

Now we're sowing, soon the reapers
Will go forth to reap the ground;
O! may fruit of life eternal
Then in all our fields be found!
Till the harvest trumpet is sounded,
Help each one, Lord, who believes,
Then with joy we'll homeward hasten,
Bringing with us our own sheaves.

Mottelle, Mich.

S. P. YODER.

For the Herald of Truth.

Crumbs.

COLLECTED BY J. K. HARTZLER.

"If we would build on a sure foundation in friendship, we must love our friends for their sakes rather than for our own.—*Charlotte Brontë*.

"You can never catch the word that has once gone out of your lips. Therefore, take care what you say. Never speak an unkind word, an impure word, a profane word.—*Amos*.

"The natural and spontaneous differences in Christian thought are wholesome—a part of the general variety of nature, interesting and profitable in the church, as in the family and in the world generally.

"When one has taken for his religion only that which pertains to belief, and not

that which concerns love and conduct, the heart unchecked and unchanged will be the home of selfishness and impurity.

"In this world, the Christian is to grow in grace, in knowledge, and in experience, and he can never in his life attain a point where growing is not essential to his spiritual life and health.

"What greater thing is there for two human souls than to feel that they are joined for life, to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with other in silent, unspeakable memories at the moment of the last parting.—*Adam Bede*.

"The parent who is perpetually finding fault with his children, and passes their successes by in silence, as if they were unobserved does much to dishearten, and discourage his children. Kind words of judicious praise for efforts to do right are a strong incentive to love and obedience.

"Although we must fight against temptations with an invincible courage, and the victory gained against them be extremely profitable, yet it may happen that we may profit more in resisting small temptations. It is very easy to forbear stealing other men's goods, but hard not so much as to covet or desire them; very easy not to bear false witness in judgment, but not easy to avoid detraction in conversation; very easy not to be drunk, but hard to be sober; very easy not to desire another man's death, but hard not to desire some inconvenience to him; easy to forbear defaming our adversary, but hard not to despise him.—*DeSales*.

Adam's Fall.

The fall of Adam may be looked at as a doctrine, explaining how this world is made up of sinners and sufferers; how the human race are a unity, as in other things, so in respect of moral character and the tendency to sin. Thus it comes to pass that in the way of philosophy the fall is fundamental to all theology.

But it may also be considered as a history and a type, that Adam was a man and Eve a woman, like the rest of us; that it was an instance of temptation, and of yielding to it; of guilt and shame, the conscious loss of Divine favor, the instinctive flight from his presence—just what has been taking place every day ever since. Adam's case is the type of all others. Though a father, he was equally a brother-man; and his history, as the first, is but a picture of histories with which the world is full. The first fall has been followed by myriads of others. The individual falls no less than the race. The falling and fallen are all about us. There are falls in the family and in society; falls in business, in the conduct of solemn trusts; falls from chastity, from honor, from integrity and self-respect; some gradual, and covered up in secrecy and self-deception, and others that are public confessed, and for this world final.

FOOD FOR THE LAMBS.

Walk in all the ways which the Lord your God hath commanded you, that you may live, and that it may be well with you, Deut. 5:33.

Depart from evil, and do good, Ps. 37:27.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
June 24	John 5	July 10	John 21
" 25	" 6	" 11	Acts 1
" 26	" 7	" 12	" 2
" 27	" 8	" 13	" 3
" 28	" 9	" 14	" 4
" 29	" 10	" 15	" 5
" 30	" 11	" 16	" 6
July 1	" 12	" 17	" 7
" 2	" 13	" 18	" 8
" 3	" 14	" 19	" 9
" 4	" 15	" 20	" 10
" 5	" 16	" 21	" 11
" 6	" 17	" 22	" 12
" 7	" 18	" 23	" 13
" 8	" 19	" 24	" 14
" 9	" 20	" 25	" 15

It is a sad view of life to think of it as filled with examples like these. It saddens and moves one to tears to think that we are daily passing, brushing the persons of not a few who that very day are rushing to their fall; that the houses we pass enclose and scarcely hide within their walls apostasies from virtue, from honor, and from happiness, which repeat the tragedy of Adam and Eve; drive again guilty pairs out of paradise, and fix behind them burning swords, turning and flashing every way.

The serpent that entered the first family that was ever formed on earth, the happiest and most innocent, seeks to enter every other. Innocence attracts the tempter; he wishes to spoil it; he envies it, and feels reproached by it. Be sure, if a family are highly favored and full of innocent enjoyment, evil is not very far off. So it was at first, so it is now, and so it must always be until innocence is evinced by a principled obedience—by that knowledge of good and evil which comes of temptations successfully resisted. Certain it is that the first Paradise God made upon earth was invaded; what wonder if all others are!

"As when a prowling wolf,
Whom hunger drives to seek new haunts for prey,
Watching where shepherds pen their flocks at eve,
In hurried ootes, amid the fields secure,
Leaps o'er the fence with ease into the fold;
Or as a thief bent to unboard the cash
Of some rich burglar, whose substantial doors,
Cross-barred and bolted fast, fear no assault,
In at the window climbs, or o'er the files;
So climbed this first great thief into God's fold;
So since into his church lewd hirelings climb.

No too into households. None are exempt. Sometimes a fall will take place amid a group of children. The blow descends, and the ruin is effected, and suspicions are all asleep. But more commonly the fall is slight at first, and followed by others, till the good order and peace of the family are broken up, and open apostasy threatens. A daughter perhaps begins to crave other and more exciting pleasures than the family-circle affords; the love of dress begets discontentment with narrow circumstances; she believes that what glitters is gold, that flattery is true friendship, that a strange voice, like that of the serpent in Eden, is to be believed, and that the old familiar voice, like the voice of the Lord God is no longer true and kind. That daughter treads on the crumbling edges of a precipice. She may be already conscious that though in the family, she is no longer of it; distrust and alienated affections are sowing a chasm between her, and her childhood's home.

Perhaps the son has begun to feel himself a stranger at home; he is restive under restraint, he does not believe it is for his good, he is sullen and silent towards his parents, harsh and contentious towards brothers and sisters, bent upon seeking his pleasures away from home, has secrets which he keeps from those who love him best, and reverts being asked where he has been, and with whom. Although under his father's roof, he begins the prodigal's history by wish-

ing himself away; he has outgrown the Sunday-school and the Bible-class; despising instruction, he would if he could, absent himself from the house of God; he has begun to absent himself from his father's pew, and sits solitary in a distant gallery pew. It is the old story over again. The serpent's breath is on him, and he is about to fall—how guiltily and deeply! Oh, the falls of sons and daughters in happy homes! What Paradieses they forsake! what outcasts and wanderers they become! W. I. B.

A call to the Lambs.

SELECTED BY J. G. LONG.

Children, hear the Savior's call,
Humbly at his footstool fall;
He will hear your humble cry,
For the lambs he came to die.

When on earth his tender care,
To the children did appear,
Suffer them to come to me,
He'll receive you joyfully.

Those who early trust his grace,
Love the ways of righteousness,
Shall forever share his love,
In the Paradise above.

He will guide you lest you stray—
Lead you in the perfect way;
Safe defend from every ill,
Those who early love his will.

Never shall you need a friend,
He will guide you to the end;
Then will welcome to that rest,
That remaineth for the blest.

Children, come—no long delay,
Now is the accepted day;
Early choose the better part,
Jesus claims the youthful heart.

Can you still neglect his love,
Still refuse his grace to prove?
Will you slight the crucified?
For the lambs the Savior died.

Ps. 61:3.

"Lead me to the Rock that is higher than I."

These words are the language of prayer; they seem to come from one who is in great trouble and distress. Their author is David, the king of Israel. He seems to have reference to a time when he was not in his usual place of residence: "From the ends of the earth will I cry unto thee." It may have been that at the time of the writing of this Psalm he was banished from Jerusalem by Saul, who, through his extreme wickedness and perverseness of heart, would not allow David to come into his presence, and who even pursued him as a common foe, and drove him to the mountains and secret places of the earth; or they may have been penned while banished from the royal palace by his much beloved, yet disobedient and aspiring son Absalom; most likely it was during the latter time, inasmuch as he speaks of himself as king, "Thou wilt prolong the king's life."

The language also indicates a consciousness of extreme helplessness, a desire not to lay hold on the beggarly elements of the world for help, or to trust in the arm of flesh, neither in riches nor in human power, but who in humble submission to the will of God and in full consciousness that he alone can help, cried out: "Thou art my Father, my God, and the Rock of my salvation." This seems to be only a reflection, an echo of that deep and inner nature which develops itself in every penitent and godfearing soul. There seems to be a living consciousness in every human breast that has been sanctified by the grace of God, and brought to a knowledge of the truth as it is in Christ Jesus, that it is weak and frail and within itself utterly helpless. The child of God knows that God spoke words of solemn truth when he declared, "Without me ye can do nothing." And every child of God will soon in his experience realize this, and so it must be, for unless the strong, proud, and selfish nature of man is taught humility, meekness and submission, he is not able to follow the footsteps of him who died to redeem us; for he became humble, meek, lowly, despised, and was obedient even to the death of the cross.

Peter, proud and selfish, believed that he could meet his Master on the breast of the swelling wave, but found that faith and courage failed, and sinking and trembling he cried, "Lord, save me, or I perish." Again, he was ready in his quick, impetuous nature to die with Christ, but when only called to acknowledge that he belonged to his company, he denied him three times. But when that impetuous nature was more fully subdued and sanctified by the indwelling of the Holy Ghost, he could boldly stand up and preach Christ and him crucified; defend the honor of his Master, and be a witness to his name. * *

A Hint to Emigrants.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere." * * * "Then Lot chose him all the plain of Jordan." * * * "And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Gen. 13: 10-12.

The corrupt state of society in Sodom soon discovered the mistake of Lot's choice, and revealed the fallacy upon which he had acted, to seek fine lands and crops, without regard to religious privileges. Lot was a professor of the true religion, and had been enjoying the privilege of public worship with Abram, yet he seems to make little account of this in seeking a settlement. Many emigrate to territories that are very desirable, as being well watered, and having fine soil, and prospects of rich returns for labor, but make no provision for securing Christian society and facilities for public worship.

Lot was attracted by the mere secular aspects of the country, but what were they for any real comfort amidst the corruption of

the population. Many Christians emigrate to the rich frontiers and new territories, having too exclusive regard to worldly profit, and neglect and forget God's worship; but they find the fearful disadvantage of living among the wicked, and that it more than counterbalances all the gains of the most fertile fields, and richest mines of earth. Let such provide for Christian institutions, for public worship, and evangelizing agencies, so as to preserve themselves and families from the doom that must come upon those who live in Sodom.—*Jacobus Notes.*

It might be well for some of our brethren seriously to consider the above remarks. Too many of them follow the example of Lot in our days, by emigrating where they can find the best and richest soil, one family here, and another there, regardless of the church, as it seems. Whereas the first and chief object should always be, "the kingdom of God and his righteousness." A Christian family should never go to settle where there is not a sure prospect of immediately organizing a church; the brethren should always go together in numbers sufficient to do this. It takes a very strong and well experienced Christian to venture among the worldly minded, where the true worship of God is neglected, and yet remain strong and steadfast in the faith.

There is also great danger of taking a family of children into such a place; and they that do so will stand a great chance to get such sons-in-law as Lot had. When he warned them to flee out of the doomed city, he seemed unto them "as one that mocked." It is much better to remain united and connected with the church, with food and raiment barely sufficient, than to venture among the ungodly and worldly minded, where we might perhaps accumulate great wealth, but in the end "lose our own souls."

J. M. BRENNEMAN.

Promises to those who fear God.

Unto the man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding, Job 28: 28.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will show him his covenant, Ps. 25: 12, 13.—31: 19, 20. Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.—33: 18, 19. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine.—34: 7-9. The angel of the Lord encampeth round about them that fear him, and de-

liveth them. O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye saints; for there is no want to them that fear him.—103: 11-13. As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.—111: 5, 10. He hath given meat unto them that fear him: he will ever be mindful of his covenant. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever.—145: 19. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.—147: 11. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

In the fear of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death, Prov. 14: 26, 27.

Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, which fear before him, Ec. 8: 12.

They that fear the Lord spake often one to another; and the Lord hearkened and heard it; and a look of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. 3: 16, 17.—4: 2. Unto you that fear my name, shall the sun of righteousness arise with healing on his wings; and ye shall go forth, and grow up as calves of the stall.

His mercy is on them that fear him, from generation to generation, Luke 1: 50.—*Bible.*

Ezekiel 16: 6.

The prophet here speaks to Jerusalem. Jerusalem represents the Hebrew or Jewish Church; the children of Israel; the Jewish nation. Their origin was from an idolatrous nation. Terah the father of Abraham worshipped other gods, Josh. 24: 2. Abraham and Sarah dwelt in the country with these nations and were dependent in a measure on them, Gen. 13: 7; 34: 40; 23: 4-8.

When the Patriarch first came into Canaan they went from one nation to another, Ps. 105: 13, "as tenants from one farm to another." They were then only a small number, and their fathers had served other gods in *Ur of the Chaldees*, Josh. 24: 2. Even in Jacob's family there were strange gods, Gen. 35: 2. "Thus early," says a certain writer, "had they a Genius leading them to idolatry, and on this account their ancestry were Ammonites and Hittites."

The fourth and fifth verses represent the

deplorable condition of Israel in the early origin of the nation. Their being thrown by *famine into the open field of Egypt*, where they had no protection nor countenance, and Joseph being dead, the King of Egypt set himself against them, slew the male children with a view of destroying Moses, who was destined to be the leader of Israel. The Israelites were an *abomination to the Egyptians*, as we find in Gen. 43: 32. The Jewish people here were in a very miserable condition, when they were held as slaves in Egypt, but now God heard their cries, and sent them deliverance and made them a great nation. They must not perish under their oppression, though they were cast out as an uncared for child. They must live, have an existence, a name, as a nation whom the nations around should honor and respect.

In its spiritual meaning it pictures the lost and ruined condition of man, and the mercy of God in sending his Son to give life and peace to all men. We are dead in trespasses and sins; they are our own sins, our own transgressions which separate us from our God, our own shame that has polluted our souls—it is the voice of God that speaks, *Live through Jesus Christ the Savior of all*. Let us turn to him and accept the mercy and grace he offers us.

The Dress of Christian Women.

How should a woman, "professing godliness," dress? How adorn herself? In "modest apparel," (1 Tim. 2: 9.)

With "shamefacedness,"—i. e., with no intent to draw the eye. (1 Tim. 2: 9.)

With "sobriety"—i. e., with nothing conspicuous. (1 Tim. 2: 9.)

Not with "braided hair," not with "plaiting of hair"—i. e., elaborate arranging of the hair. (1 Tim. 2: 9; 1 Peter 3: 3.)

Not with "Gold." (1 Tim. 2: 9; 1 Peter 3: 3.)

Not with "pearls." (1 Tim. 2: 9.)

Not with expensive clothing. (1 Tim. 2: 9.)

Not with clothing (as an adornment). (1 Peter 3: 3.)

Observe, there are three points as to clothing the body: Let it be modest. Let it be inexpensive. Let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: No jewelry. No fanciful dressing of the hair. And there are two points to be observed as to adorning: "A meek and quiet spirit;" "Good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with "good works."

Now, if she be so adorned, she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her

hair. If given to good works, she will have neither time nor money for the decorating of her body.

The above is merely a summing up of Paul and Peter's thoughts in the matter, as contained in 1 Tim. 2:9, and 1 Peter 3:3.—*The Christian.*

For the Herald of Truth.

Have Faith.

Keep Christ in view, though he is not visible with us yet we can see him with the eye of faith. Paul says, "We walk by faith and not by sight." O how encouraging and rejoicing it should be to every one that has been a partaker of that heavenly gift—that living faith in Christ Jesus! And in addition if we could say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

According to the Gospel, we have reason to believe that the apostle proved his faith wherever he went and under all circumstances; and the same is required of the Christian at the present day. Some might say, he was more enlightened and endowed with a greater gift and more grace; perhaps it was so; but take into consideration the field that was open for him to labor in, although he discharged his duties faithfully; and perhaps when he saw that his departure was near at hand he was glad of it.

The field is still open, and there is yet a great deal to do for those that are appointed to the work. O could they be more like the Apostle, diligent and in earnest, that many may be gathered into the fold of Christ, but all who are interested in the good cause should also take an active part in winning souls to Christ. We should let our light so shine before men that they may see our good works, and glorify our Father which is in heaven. We have need to watch and pray in order to have the most influence upon the world. It is not only required at certain times, but under all circumstances and times. Oftentimes persons, in temporal things are very careful in order to discharge their duties honestly, which is very much respected; but how much more needful it is for Christians to be faithful; and that can be manifested the best by our dealings, walk and conversation. There should be the determination also to be honest; at the end there will be nothing lost by it, and if some others are dishonest we will not look upon them and do the same.

We hope to die in the faith, for the Lord has done so much for us. Oh how he loved us, cared, and died for us; he took our sins and transgressions upon him as a man would a debt for another; therefore, we should honor and serve him in spirit and in truth, and O, that his name might be praised by many upon earth, at the present day and also in years to come when we shall be no more. O pray to God and praise him. J. D. H.

Worldliness.

Watch against it. There is danger of its stealing upon us unawares. You may love the world, without being rich.—No matter how poor you are, you will drink in the spirit of the world unless you absolutely guard against it. Remember that, respectable as worldliness is, even in the Church, it is nevertheless a damning sin. The Bible says, *If any man love the world, the love of the Father is not in him.* This is plain. Again it is affirmed, that *No covetous man who is an idolater hath eternal life abiding in him.* But no one can doubt but that the love of the world is common among professors. We are liable to be carried away by the current. How may we know whether we love the world or not?

If worldly motives exert a stronger influence over us than the love for God and his cause does, it is a sure sign that we love the world. Why will the invalid leave family and friends, and at a great expense visit some famous physician, and submit to take unpleasant remedies, and endure great self-denial? It is because life and health are prized more than ease or money. So, if one will give money for the rent of a pew which he would not give to have the Gospel preached freely to all, it is because he loves social distinction more than he does the souls of his fellow-men. So, church festivals are justified, on the ground that more money can be raised in that way than in any other. What is this but an acknowledgment that professed Christians love their own appetites more than they do the cause of God?

We always seek most earnestly for that which we love most. So, if you find yourself seeking after gain more intensely than you do after God, you may rest assured that you love the world. If you are ready to make sacrifices of ease and convenience to promote worldly interests, which you would not make to promote the cause of God, without doubt you love the world.—If you will take risks and assume responsibilities for the prospect of gain, which you would not take in the cause of God, it is because you love the world. God is a sure paymaster; but the worldling, whether in the church or out of it, does not trust him.

Again: you may know whether you love the world, by the gratification which you feel at its possession. If worldly prosperity elates you, and adversity depresses you,—If your religious enjoyments fluctuate with your outward circumstances,—you are evidently a stranger to the joys of salvation. If you grieve more over the loss of property than you do over the withdrawal of the favor of God, it is of no use for you longer to profess religion. You need convicting and converting.

Examine yourselves carefully, then, at this point. It is a point likely to be overlooked. But it is, nevertheless, of the utmost importance. You cannot afford to lose your soul for the baubles of earth, which endure but a short season. Remember, then, that Jesus says, *Ye cannot serve God and Mammon.*—*Earnest Christian.*

Learn Resignation.

Learn resignation under afflictive dispensations, either in crossing your schemes, or in reducing your resources. "Because they have no changes, therefore, they fear not God." It was said of Moab, "Moab hath been at ease from his youth, and he had settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remains of him, and his scent is not changed." The prodigal was more favored—a famine drove him home. Manasseh was mercifully ruined—in his affliction he sought the Lord God of his father, and he was found of him. And he gives you the valley of Achor for a door of hope. Do not think hardly of him, under whose discipline you now are. He knew your danger; and interposed to prevent it. He has hedged up your way with thorns; but it is to keep you from following lying vanities and forsaking your own mercies. He tries you; but it is for your own profit. He sees what you can bear. And he who loved you, so as to give his own Son for you, will suffer you to want no good thing.

Matt. 12:5.

How did the Priests profane the Sabbath and were blameless?

Jesus here referred to the conduct of the priests, who on the Sabbath

days were engaged as on all other days in killing beasts for sacrifice, Num. 18:9, 10. Two lambs were killed on the Sabbath in addition to the daily sacrifice. The priests must be engaged in slaying them and making fires to burn them in sacrifice, whereas to kindle a fire on the Sabbath was expressly forbidden by the Jews, Ex. 35:3. They did that which for other persons to do would have been profaning the Sabbath, yet they were blameless. They did what was necessary and commanded. This was done in the very temple too, in the place of holiness, where the law should be most strictly observed.—*Barnes' Notes.*

Faith in God.

What a fountain of happiness is contained in this short sentence, Faith in God. One can but be happy if he believes in the blessed promises; for we find in the Book of all books that consoling passage, All things work together for good to those that love the Lord. What would poor mortal creatures do when called upon to part with the dearest ties of earth, had they not access to the throne of grace; for all things earthly are then shrouded in darkness, and there is no comfort or consolation to be derived from any source, save in believing on the Lord Jesus Christ. * *

Married.

April 29th, at the residence of the bride's parents, in Whiteside co., Ill., by Bishop Henry Nice, Bro. HENRY B. BREKHOLDER, of Franklin co., Pa., to sister MARTHA K. EBERSOLE, of the first named place.

"Upon this bridal pair look down,
O Lord, and with thy favor crown;
The union of this nuptial band,
Who gave each other heart and hand,
That they may live in peace and love,
And praise thee in the world above."

Died.

JANUARY 18th, near Trenton, Butler co., Ohio, Sister MARY AUGSPURGER, aged 59 years. Remarks were made by Peter Imhof from 2 Cor. 6.

April 28th, in Woolwich, Waterloo county, Ont., Eve, wife of Christian Horst, aged 64 years, 7 months, and 4 days. Her mortal remains were consigned to the silent tomb in Martin's graveyard. Remarks were made by Peter and Abraham Martin.

April 29th, in Waterloo co., Ont., MARY, wife of Levi SCHNEIDER, aged 23 years, 2 months, and 18 days. Funeral sermon by D. Wismer, and E. Detweiler.

April 26th, in Pulaski, Davis co., Iowa, FREDERIC, son of Pre. Philip ROSLER, aged 8 years, 7 months, and 16 days.

April 24th, in Westmoreland co., Pa., of Palsy, Bro. CHRISTIAN FOX, aged 87 years, 6 months,

and 3 days. He was stricken about a week before his death. He died in the glorious hope of meeting his Savior in peace. Services by J. D. Overholt and Jonas Blough in German, and Pre. Long in English.

March 1st, in Richland co., Ohio, of Consumption, Bro. SAMUEL M. PLETCHER, aged 60 years, 8 months, and 16 days. His companion went 10 years before him, and now he is gone, as we hope, to meet her as a saint in heaven. He was sick but five days, when God called him home. He leaves 8 children to mourn their loss, and we hope, too, that they like him may all make their peace with God, so that when he calls them they may also be ready. Services were conducted by J. McFarland, from Matt. 6:1.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

March 30th, in Lancaster co., Pa., Bro. CHRISTIAN LIGHTY, aged 85 years, 6 months, and 25 days. The aged brother was unable to attend public worship for about two years, yet his faith in his Redeemer remained unshaken to the last. Funeral services were conducted by George Weaver and Samuel Good. Another aged saint is called home. Peace to his ashes.

On the 25th of April, at Gardner, Grundy co., Ill., SARAH, wife of Michael BRUCKWALTER and daughter of Geo. B. and Rebecca Culp, aged 29 years, 4 months, and 4 days. She embraced religion about four months before her death and united with the M. E. Church. She died with sublime composure and the firm assurance of a blessed immortality. Just before she died she requested her mother to read to her the hymn,

"Away with our sorrow and fear,
We soon shall recover our home;
The city of saints shall appear;
The day of eternity come.
From earth we shall quickly remove,
And mount to our native abode;
The house of our Father above,
The palace of angels and God."

She leaves a husband and four small children with many friends to mourn her early death. Services by A. D. Moore and —Cassel.

On the 1st of May, in Clinton township, Elkhart co., Ind., of Typhoid and Spotted fever, MARY, daughter of John and Susanna HOOVER, aged 19 years, 2 months, and 9 days. She was buried at the Menominee burying-ground in Clinton, on the 3rd, where funeral discourses were delivered by John Weaver and Jacob Wisler from Mark 13:34—37, and John F. Funk, from Ps. 90:12. This affliction falls especially heavily upon the family of the deceased, inasmuch as just four weeks previously they were called to mourn the death of their eldest son and brother, who after a severe and protracted illness died in Ill., where the father after five weeks of weary watching over the wasting form of his beloved son, followed him to the grave and saw him laid into his last resting place, and returned home to find his eldest daughter, also, whose health had already begun to fail before he left, fast hastening on to the grave. Mary possessed a modest and kind disposition, and her early departure is deeply felt and sincerely mourned by a large circle of friends and neighbors. Let the young remember that they too must die.

May 6th, in Elkhart co., Ind., Sister FRANKY, wife of John BAUMGARTNER, aged 44 years, one month, and seven days. She leaves a husband and one child to mourn their loss. Funeral sermon by John Nussbaum, H. A. Miller, and J. J. Weaver from Rev. 14:12, 13.

May 7th, in Trenton, Henry co., Iowa, of Searlet fever, Sister LUTHA, wife of David BRYDEN, in the 38th year of her age. Appropriate remarks were made by John von Gunden, Joseph Schlegel, and Benj. Eicher.

—in Franklin co., Pa., of Pneumonia, Deacon ABRAHAM STAUFFER, aged 73 years, 11 months, and 11 days. Buried April 1st. This aged patriarch was a kind husband and father, and a sincere and devoted follower of his Savior for more than 50 years. His walk and conversation were worthy of imitation. He was a close Bible reader, from which he received strength to do his Master's will. He was a brother of but few words, doing all things in the fear of God. Sermon by Benj. Leshner, John Hunsicker, and Peter Waddie, from Matt. 22:14.

His soul has now taken its flight,
To mansions of glory above;
To mingle with angels of light,
And dwell in the kingdom of love.

May 12th, in Clark co., Ohio, Bro. JOHN NERR, aged 59 years, and 29 days. His wife ELIZABETH died Feb. 6th. They have now left this world to try the realities of another, and we hope a better. Funeral discourse from Rev. 21:3—5.

May 25th, in Elkhart co., Ind., infant of Franklin and Mary WEAVER, aged 11 days. Services by H. Shum and D. Brenneman from Ec. 8:2, "A time to die."

April 9th, in Franklin co., Pa., of inflammation of the bowels, HENRY FRET, aged 15 years, 2 months, and 27 days. Funeral services by P. Hunsicker, P. H. Parrel, and P. Waddie, from James 1:11, 12.

He's gone to join the angels,
On yonder shining shore;
He sweetly sleeps in Jesus,
Where pain is felt no more.

May 8th, in Tazewell co., Ill., of Diphtheria, JOSEPH, infant son of Joseph and Barbara RISSZ, aged 5 months, and one day.

Letters Received.

Elisabeth Herr, Benedict Reinhart, Peter Schrock, J. S. Amstutz, J. Sumner, B. F. Herr, B. F. Newcomer, Josiah Brewer, Chr. Krebholz, J. Metzler (2), C. F. Detweiler.

MONEY LETTERS.

A—Jacob S. Augspurger, Noah Alwine, Joseph Augspurger, Chr. B. Allebach.

B—Samuel Blough, Joseph S. Bare, Jacob Brand, M. Brothers, Peter Belsley, John E. Born treger, J. M. Brenneman, David Brenner, Samuel Buckwalter, Christian Brenneman.

C—C. Claudon.

D—John Detweiler, George Detweiler, Adam Diller, P. D. Diller, August Driver.

E—Jacob Eberhart, Samuel Eberly.

F—A. J. Fretz.

G—Joseph Gotwals, J. W. Goldschmidt, Jacob L. Glingrich, J. S. Good.

H—Frederic Honeschalter, Benjamin Hilly, Diebold Houshalter, Amos Hunsberger, Jesse G. Hendricks, Chr. H. Hochstetler, Crys Hoover, Jacob Hildebrand, Martin Herr.

J—Rebecca Johnson.

K—Jonathan Kindig, Regina Kaufman, C. M. Keith, S. S. King, John Kreider, Andrew Kreider, Mary A. Kaufman, Isaac King, Christian Kaufman, Jacob S. Kratz, John K. Kurtz, Jacob Kurtz, Michael Kilmer.

L—J. Lehman, Jer. Livingston, Wm. C. Liven-good, John Latschaw, John N. Long.

E—E. Musselman, M. S. Moyer, Philip Miller, Amos Metzler, John Moser, John K. Miller, J. H. Mellinger, S. S. Mast, Joseph Moyer, D. Metzler, Abraham Miller.

N—Benjamin Neff, John Nolt, S. K. Neer, Jo seph Nissley.

O—Anna S. Overholt, Henry Otterbein.

R—B. F. Ropp, Jon E. Riehl, Henry G. Rutt, John Reiff, B. F. Ropp, E. B. Riehl, George Rupp.

S—Anna Sangree, Chr D Schertz, Mary M Stauffer, David Spangler, J P Schroek, Philip Stauffer, Joseph Stucker, J S Snearly, Christian Staker, D W Smith, Hannah C Snyder, Henry Strasser, Catharine M Stauffer, Rudolph Schneider, Abin B Sprunger, Chr Stauffer.

W—Eli Wisner, Henry Weber, Cyrus Wallick—Christian Wyse, Gideon Weaver, Martin C Weaver, John Wayne, John Wyse.

Y—Daniel I Yoler, Nathan D Yoler.

Z—Amos Zimmerman.

FOR BOOKS.—Joseph Raymer, S M Hertzler, David Basinger, Jacob Habegger, George Flake.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after May 25th, 1873, leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line,) 11:20 A. M.
Special New York Exp., (Air Line) 1:20 P. M.
Atlantic Express, (Air Line) 9:50 P. M.
Warsaw & Cincinnati Exp., via Goshon, 1:40 P. M.
Night Express, (Main Line,) 1:10 A. M.
Mail, (Main Line) 11:25 A. M.
Grand Rapids, 9:00 A. M. and 4:10 P. M.
Express Accommodation, 7:30 A. M.

GOING WEST.

Special Chicago Express, 4:20 P. M.
Stamboat Express, 5:10 P. M.
Night Express, 2:15 A. M.
Pacific Express, 4:35 A. M.
Elkhart Accommodation, 6:10 A. M.
Express Accommodation, 2:45 P. M.

20 All trains run on Cleveland time which is 20 minutes faster than Chicago time.
22 Sleeping cars on all night trains.
23 Time and fare the same as by any other route.

CHARLES PAINE, Gen. Supt.

C. W. GREENE, Agent, Elkhart.

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CHILDREN'S DEPARTMENT.

Vol. 10.—No. 6.

ELKHART, INDIANA, JUNE 1873.

Whole No. 114.

Root up the Weeds.

Two boys, James and William, were employed by a man to keep the paths of his garden weeded. James contented himself with taking off the top of the weeds. He soon cried, "I've cleared my path," and having swept away the leaves, he went off to play. William was much longer at work, for he stopped to take all the weeds up by the roots, and he was well tired when he went home.

But the rain came down in the night and all the next day, and when the boy's father went, a few days after, to look at the two paths, James' path wanted weeding as much as at first, while William's was clear, and only needed a few turns of the roller to make it quite neat. So James was sent back to do his work properly, and very tired he would have been had not William good-naturedly helped him to finish his task.

Only thorough work is worth doing. Faults only half uprooted will appear again, and we shall almost despair of curing them. Will you remember this?—*Bright side.*

An Address to the Sunday School.

Dear young friends, As a lover of your souls, and one who wishes you all the happiness that can be enjoyed in this life, and all that is offered you hereafter, I have a few words to say to you, to which I hope you will all give heed. If I should live to be fourscore years old, I have already lived in this world more than half my days. I have tried and tested different ways in which happiness is sought in this life, but in them all I have found but one that has afforded me anything like real happiness, and of this I wish to speak to you now.

You are yet young, and your hearts are not yet burdened with the cares of this world, and the only thing, or I should say, the foremost thing in your hearts is how you may be happy in this life. You will, like many others, try various amusements; but after trying enough of them to satisfy you that the words of the wisest man who ever lived are true, when he says, "All is vanity and vexation of spirit," you will say, with a regretful heart, O how foolish I have been.

This is not only supposition, but a fact which no one who has tried them will deny, and which you yourselves will ere long acknowledge. You will try one after another only to regret afterwards that you did them, and many will be your regrets in a few years; that you did not receive or take heed to the good counsel and advice of parents or

friends. Knowing these things then, as unquestionable truths, why not stop at once? Why waste more of your precious time? Why still go on as if you did not believe they were true, when asserted by those who have experienced them?

Many of you have not yet given your hearts to your God, and become followers of Jesus, which is your greatest duty, as well as your most blessed privilege; and if you still refuse to give yourselves up into the hands of your Creator and become obedient to his laws and commandments, this will, in a few years, and perhaps in a very short time be your greatest regret. It is very lamentable indeed to find in many neighborhoods only here and there one among the young people who is a member of the church, and most of those are found to have united when they were dangerously sick, and not expected to recover.

Dear young friends, Will you for a moment look at the imprudence of this? to delay giving yourselves to the service of your Creator until you see the approach of death, or waiting for a better and more convenient time, when you are assured time after time, by those who also waited for this, that a more convenient time will never come? There is not a shadow of reason for this delay, but a great many reasons against it. Be persuaded, then, dear young friends, to give these things a serious consideration, and then form the resolution that you will no longer disobey and grieve your kind, heavenly Father by engaging in the vanities of this world, heedless of the strivings of his Spirit, and the many invitations and promises of his word, not knowing but he may, in a few days, take your lives from you. May God bless you, and soon bring you all into his kingdom, to taste his goodness, is the prayer of your friend,

BROTHER HENRY.

The Herald Series of Sunday School Lessons.

LESSON NO. VI.—JUNE 8, 1873.

Subject.—Jesus begins to preach, and chooses his disciples, Matt. 4:12—25.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken of by Esaias the prophet, saying,

15 The land of Zabulon, and the land of

Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he said unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

REFERENCES AND EXPLANATIONS.

(12.) *Cast into prison*; Luke 3:20. *Galilee*; the northern part of Palestine.

(13.) *The sea coast*; the Sea of Galilee, about fifty-five miles north of Jerusalem.

(14, 15, 16.) *Fulfilled which was spoken*; Isa. 9:12. *Galilee of the Gentiles*; a part of Galilee was inhabited by people who were not Jews, many of whom worshipped idols.

Sat in darkness; they knew little or nothing of the true God. *Light is sprung up*; the light of the Gospel through Christ.

(17.) *From that time*; from the time of his temptation, or after he went to Capernaum. *The kingdom of heaven is at hand*. Jesus the promised Messiah has come, and the people shall now be taught the great plan of salvation, and through Jesus shall be brought near to God, even into his kingdom.

(18, 19.) *Fishers of men*; preachers of the Gospel, to tell the people of Jesus as the Savior of sinners, and to bring them out of

the kingdom of Satan, into the kingdom of Christ.

(20, 21, 22.) These men seemed to be convinced at once that Jesus was the Savior, and they were willing to leave everything they had and follow him.

(23.) *Their Synagogues*; their schools or places of worship. To these synagogues the Jews went every sabbath to hear the law read and expounded.

(24.) *His fame*; it was heard even in other countries what wonderful miracles Jesus was performing in healing the sick, &c. *Syria*; a country lying north east of Palestine. *Possessed with devils*; it seems at that time the devils had full control of some men, making them do whatsoever they wished them to do; but Jesus being more powerful than they, compelled them to leave those whom they were thus tormenting.

(25.) *Great multitudes*; thousands of people from different countries followed Jesus, both to be cured of their sicknesses and to see him performing miracles upon others.

QUESTIONS.—12 What did Jesus hear? what did he then do? 13 What place did he then leave? where did he go to dwell? where was Capernaum? what was the name of the sea? 14, 15 What was that part of Galilee called? 16 What did the prophet say of those people? 17 What did Jesus then begin to do? what did he preach? 18 Where was Jesus walking? whom did he see? 19 Where were they doing? 19 What did he say to them? 20 What did they do? 21 What did he see? 22 What did they do? 23 What did Jesus do in their synagogues? what else did he do? 24 What was the opinion of the people concerning Jesus? what kind of people were brought to him? what did he do to them? 25 who followed him?

LESSON NO. VII.—JUNE 15, 1873.

Subject.—The beginning of the sermon on the mount. Who are the blessed—Christ's disciples the salt of the earth and the light of the world, Matt. 5:1—16.

And seeing the multitudes, he went up into a mountain: and when he was sat, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is therefore good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

REFERENCES AND EXPLANATIONS.

(1, 2.) When Jesus saw the great multitude, and desired to teach them, he ascended the mountain in order that he might be heard by them.

(3.) *Blessed*; happy, or, it is well, or, shall be well with such. *Poor in spirit*; feel their need of help from God—feel that they are as nothing and have nothing of their own. Luke 6:20; Isa. 57:15; 66:2.

(4.) *They that mourn*; because of their sins and their absence from God. *Shall be comforted*; God will forgive their sins, and make them happy and comfortable, Jas. 2:5; Isa. 61:3; John 16:6.

(5.) *The meek*; Gentle and kind; forgiving those who injure us; not rendering evil for evil, but overcoming evil with good. *Inherit the earth*; God will bless them, and they shall enjoy his good blessings and be happy, Ps. 37:11.

(6.) *Hunger and thirst after righteousness*; have a longing desire to be near to God, to obey and please him in all they do. *They shall be filled*; God will grant them the desire of their hearts, and help them to do his holy will, Ps. 145:19; Isa. 65:13.

(7.) *The merciful*; they who have pity for others, and do all in their power to relieve them in their sufferings. *Obtain mercy*; God will also pity them when they suffer, Ps. 41:1, 2.

(8.) *The pure in heart*; those who hate everything that is sinful, and desire to do nothing but that which is right and pleasing in the sight of God, and continually walk near to him, Ps. 24:3, 4; Heb. 12:14; 1 John 3:2, 3.

(9.) *The peacemakers*; those who try to be at peace with others, and do all they can to restore peace between those who are at enmity; and who are working earnestly to bring sinners to God that they may have their sins forgiven and be at peace with him, Ps. 34:14.

(10.) *Persecuted for righteousness' sake*; abused and ill-treated by others, because they do that which is right and pleasing to God. *Theirs is the kingdom of heaven*; they shall live in God's holy kingdom in heaven, 1 Pet. 3:13, 14.

(11, 12.) *When men shall revile you*; abuse you with evil words, calling you names; telling lies about you, because you love Jesus, and strive from day to day to follow him, Luke 6:22. You have great reason to rejoice and be glad, for being willing to suffer the abuse of others on account of your love to Jesus, because God will give you an everlasting home in heaven, 2 Cor. 4:17.

(13.) *The salt of the earth*; by the prayers and holy walk of the children of God, the earth or the world is saved from wickedness and destruction. *Lost his savor*; its strength. If those who profess to be the children of God and the followers of Jesus, become careless, and neglect prayer and other duties; and lose their nearness to God, and really are no more his children, how shall the world by them be saved? They must, then, like worthless salt, be thrown out of the church to share the part of the worldly and wicked, Mark 9:50.

(14.) *The light of the world*; Christians are also to be as a light to those around them; showing by their holy walk that they are the children of God, Phil. 2:15.

(15.) It is impossible for any one to be a child of God without the world knowing it. Their good works will show to all around them that they are indeed his. They are like a lighted candle in a room, giving light to all that are in the house.

(16.) *Let your light so shine*; be careful then, that you be not a candle which is not lighted, and those around you say your light is gone out; but let your light shine, that they may see it, and also be brought to become God's children, that his great name may be glorified, 1 Pet. 2:12.

QUESTIONS.—What is meant by a multitude? where did Jesus go? who came to him? 2 What did he do? 3 What does the word "blessed" mean? what is it to be poor in spirit? what is meant by the kingdom of heaven? 4 who are meant by they that mourn? why is it blessed to mourn for sin? what is promised to those who mourn for sin? 5 who are the meek? what shall be their blessing? who is our example of meekness? Matt. 11:29. 6 what is meant by hungering and thirsting after righteousness? what is meant by being filled? 7 what is it to be merciful? Luke 10:30—35. are you merciful? what is the blessing promised on such? 8 what is it to be pure in heart? is the heart of any one pure by nature? Gen. 8:21; Jer. 17:9. what is the blessing promised to the pure in heart? what is meant by the peacemakers? 9 who are the peacemakers? what shall they be called? 10 what is meant by being persecuted for righteousness' sake? what is the blessing promised to such? what is meant by the kingdom of heaven? 11 what is meant by revile? is it strange that the followers of Jesus are persecuted, and reviled and evil spoken of? John 15:20; Matt. 10:25. 12 what does Christ say to those who are thus persecuted? who does he speak of that were persecuted before his disciples? 13 how are Christians the salt of the earth? in what way is the earth preserved by the Christians? 14 how are Christians the light of the world? can Christianity be hid? 15 do men light a candle and put it under a bushel? how can this be compared with Christianity? can all men see when people are Christians? 16 what does Jesus command us to do before men? why should we let our light shine?

LESSON NO. VIII.—JUNE 22, 1873.

Subject.—Christ fulfills the law—tells his disciples how to keep the law. Matt. 5:17—26.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and thou rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the officer, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

REFERENCES AND EXPLANATIONS.

(17.) The law was given by the Lord to Moses, for the children of Israel, and was observed by them until Christ came; but many things which were written therein and also in the prophets were written concerning Christ, and could not be fulfilled until he came to fulfill them; he therefore told the Jews that he had not come to destroy the law, but to fulfill, Isa. 42:21; Ps. 40:6—8.

(18.) *One jot or one tittle*; the least point no matter how small, cannot be put away or canceled until it is fulfilled, Luke 16:17.

(19.) *Least commandments*; the commandments were all given by the Lord, and to break one of the least of them, is as much an offense to him as if one of the greatest is broken; and he who breaks one of the least, shall not go unpunished any more than he who breaks one of the greatest; therefore he who breaks one of the least, and teaches others that it is not necessary to observe it, is as much a transgressor as though he had broken one of the greatest, 1 Sam. 2:29.

(20.) *Shall exceed*; if you do not keep the commandments better than the scribes and Pharisees did, you shall in no case enter into the kingdom of heaven. These people were self-righteous, and thought they were better than other people; but many of the commandments were not observed by them, and instead they very strictly observed some traditions or commandments, as they called them, which they themselves had made, 23:23—28; Phil. 3:9.

(21.) *Ye have heard*; it was written in the law of Moses, Ex. 20:13.

(22.) To be angry with our brother, 1 John 3:15, or any other one is a great sin. It is wrong to feel angry or revengeful toward our fellows for any cause; but we must forgive them that God may also forgive us. Matt. 6:15; 18:35; Mark 11:26. *Shall be in danger of the judgment*; shall be in danger of punishment for we are taught to be meek and forgiving. *Raca*; to say to another Raca, would be calling him mean, low, vain or foolish. *Council*; place of justice. To call another a fool, is a great offense to God, for which he will hold us guilty, unless we heartily repent and ask him to forgive us.

(23, 24.) *If thou bring thy gift to the altar*; this means an offering to God. In the Jewish sacrifice it means an ox, lamb, dove or something to offer as a burnt offering to the Lord. If we pray to God, knowing that we have offended any one, and have not asked him to forgive us, and become reconciled to him, our prayer will not be acceptable to God.

(25, 26.) *Agree with thine adversary*; an adversary is one who is against us, an enemy; or one to whom we are indebted. The literal meaning of this passage is, If one had sued another at law, for an offense, or a debt, and the two were on the way to the court of justice, if the debtor could make a satisfactory agreement with his adversary, for a sum of money, or otherwise, the suit could be withdrawn, and the debtor be freed; but if the adversary could not thus be reconciled, he had the power to give his debtor over to the judge, and he to the officer, and the officer could put him to prison to remain there until he had paid every farthing of the debt. The spiritual meaning is, if we have offended any one, to make an agreement or reconciliation with him while we have an opportunity, lest we be guilty of everlasting punishment; or that we become reconciled to God whom we have offended by the transgression of his holy law, while in this life, lest he cast us into everlasting punishment, to be punished for our disobedience toward him, Prov. 25:8; Luke 12:58, 59.

QUESTIONS.—17 What did Christ come to fulfill? 18 what did he say in regard to its fulfillment? 19 what shall he be called who breaks the least of these commandments? what shall he be called who does and teaches all the commandments? 20 what kind of people were the scribes and Pharisees? was their religion acceptable to God? shall a self-righteous person get to heaven? 21 what did Jesus say was said by them of old time? what was he who killed, in danger of? 22 what did he say of him who is angry with his brother?

what of him who shall say to his brother, Raca? what is meant by the word Raca? what of him who shall say, thou fool? 23, 24 what should we do when we remember that we have offended any one? when we pray without having forgiven our enemies, will God accept our prayer? 25 what is an adversary? how should we act toward them? how will God deal with us if we do not try to be reconciled with our enemies and forgive them? can we escape the punishment of God?

LESSON NO. IX.—JUNE 29, 1873.

Subject.—Putting away those things which offend—the swearing of oaths, Matt. 5:29—37.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

REFERENCES AND EXPLANATIONS.

(29.) *If thy right eye offend thee*; to offend is here meant to sin, or to transgress the law of God. We are not to understand this passage literally, to pluck out our right eye; but anything which prompts us to sin against God, let it be as dear to us as it may, we must put it away or forsake it. As for instance, if we were rich, and our hearts should be set upon our riches, and our hearts should be set upon our duty toward God, and fall into wicked habits, so that we be in danger of losing our souls, it would be better for us to give our riches to the poor, however much it might pain us to do so, and thus put away the cause which leads us away from God, into everlasting destruction. *Profitable for thee*; better put away that through which we sin, than to miss a home in heaven, and be cast into everlasting punishment, Rom. 6:13.

(30.) *And if thy right hand offend thee*;

the meaning of this passage is the same as that of plucking out the eye. We would much better put away from us that which causes us to sin against God, even though it should be as painful as the cutting off of a member, than to lose our soul's salvation.

(31.) *It hath been said*; Deut. 24:1; Jer. 3:1; Mark 10:2-9.

(32.) *Whoever shall put away his wife*; If a man put away his wife, and marries another woman, he commits sin, and so does he who marries her, and he that put her away is the cause of their sinning. Chap. 19:9; 1 Cor. 7:10, 11.

(33.) *Again ye have heard*; Lev. 19:12; Num. 30:2; Deut. 23:23. *Forswear thyself*; swear to that which is false. *Perform unto the Lord thine oaths*; When a man or woman has made a vow or promise to the Lord, he or she was strictly bound by the law to fulfill it. Lev. 5:4; 6:3; 19:12; Ex. 20:7; Deut. 27:21.

(34, 35, 36.) *Swear not at all*; It is a great sin to swear, either by using profane language; as, "By God," "By Jerusalem," or any other name; or to hold up the hand towards heaven, as many do, and take a solemn oath, for Jesus forbids it all, when he says, *Swear not at all*.

(37.) *Your communication*; Your conversation, or your words, be Yea, yea; Nay, nay. Our promises, declarations should be simply yes or no; for *whatsoever is more than these cometh of evil*. Whenever we use any name, no matter how simple, to confirm our words, it is more than yes or no, and it is sin, for Jesus himself has forbidden it, Jas. 5:12.

QUESTIONS.—29. What is meant by the word *offend*? what should we do with those things which cause us to disobey God? why would it be better? 30. What is meant by cutting off the right hand? 32. Is it right, in any case, for a man to put away his wife? 33. What is an oath? 34. Is it right to swear at all? 37. What is the meaning of the word *communication*?

LESSON NO. X.—JULY 6, 1873.

Subject.—Non-resistance—love to our enemies, Matt. 5:38-48.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

REFERENCES AND EXPLANATIONS.

(38.) *It hath been said*; Ex. 21:24. It was lawful, according to the law of Moses that if one put out another's eye, that he whose eye was put out, in return put out the other's eye. And so in every thing else, it was lawful for whatever evil one may have received, to return the same again.

(39.) *But I say unto you*; I change this law; it shall be so no more. *That ye resist not evil*; that ye return not an evil act with the same, but forgive him who mistreats you. Prov. 20:22; 24:29; Rom. 12:17-19. *Turn to him the other also*; rather let him smite you on the other cheek than to smite him, Isa. 50:6.

(40.) Rather then contend or quarrel with another, let him have more than is due to him.

(41.) If you are compelled by another to serve him, do for him more than he asks.

(42.) We must never refuse to give to those who ask of us, when they need it; but if a person should ask for a thing he does not need, and we know it would do him harm to have it, then we should not give, but kindly admonish him and tell him his errors. Deut. 15:7-11.

(43.) *You have heard that it hath been said*; Deut. 23:6.

(44.) *Love your enemies*; Love their souls, not their wicked acts, and treat them in such a way that they may be brought to see their sinfulness, and learn to love and serve God, Rom. 12:14-20. *Pray for them*; Luke 23:34; Acts 7:60.

(45.) *That ye may be the children of your Father which is in heaven*; If we do not treat our enemies, and those who misuse us, in the way Jesus has said, and as he himself treats such, we are not his, nor God's children, and can never dwell with him in heaven, Rom. 8:9. *He maketh his sun to rise, &c.*, Job 25:3. God does not withhold the sun from shining on his enemies, and sends rain that they may have food, and sends them other blessings, as well as to those who love him; so that if we wish to be his children, we must exercise the same spirit, and treat our enemies with love and kindness.

(46, 47.) It is natural for us to love those only who love us, but we get no reward for that, but to love those who hate us, our reward will be that we gain their love, and often bring them to love and serve God, and thus save their souls, and for every soul which we are the instrument of saving, God

will greatly reward us, and grant us an everlasting home in heaven. *Do not even the publicans the same?* Even the wicked and disobedient love those who love them; and if we only love those who love us we are nothing different from them.

(48.) *Be ye therefore perfect*; Gen. 17:1; 6:9; Deut. 18:13; Luke 6:36-40; Col. 1:28. Perfect here means that we be like God in spirit or nature; that we imitate him in our actions toward our enemies and all mankind. It does not mean that we must be as perfect as he is; this is impossible while we are here in this world. We are only to do as his word teaches us, and as Jesus, his Son gave us an example. But we should always try to become as near perfect as we can; and to grow better from day to day.

QUESTIONS.—38. What did Jesus say that had been said? 39. Is this still right? what did he say? if we are struck on one cheek what shall we do? what does this mean? 40. What is said of the cloak and the coat? what does this mean? 41. When others force us to do something for them, what should we do? 42. Should we give to those that ask? how shall we do with those who would borrow of us? 44. How should we feel toward our enemies? what should we do to them that curse us? to them that hate us? to them that despitefully use us and persecute us? 45. Whose children are we if we do all this? how does he treat the good and evil? the just and the unjust? 46. Have we any reward in loving those who love us? what is said of the publicans? who are meant by the publicans? 48. What is meant by perfect? can we be as perfect as our Father in heaven?

Happiness.

Dear children, You all want to be happy! Yes, every body does. From the cradle to the grave all—high and low, rich and poor, learned and ignorant—all seek happiness. How many different ways people take to gain the same end! How many seek, and how few find! Why do so many fail? The Savior said, "If you know these things, happy are ye if ye do them." By this we see that *obedience brings happiness*. On the other hand, *disobedience and misery*.

In that good book, the New Testament, are many commands written for your parents and other men and women to obey—there is but one for you. It is this, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother (which is the first commandment with promise)." If you do this while little children it will greatly help you to keep the other commandments when you get older, and also greatly help you to be happy in this world and the next too.

Who are the happy children around you? Are they not the obedient and good ones? Which will you be. I hope and pray that you will make a wise choice.—*Children's Paper*.

Be obedient to your father and mother and be always ready to do promptly whatsoever they tell you to do, without hesitating or asking any questions, and they will then not only love you, but God will also love you and make you happy.

Herald of Truth.

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A Petition.

We have no home but heaven,
A pilgrim's garb we wear;
Our path is marked by changes,
And strewn with many a care;
Surrounded with temptation,
By varied ills oppressed,
Each day's experience warns us,
That this is not our rest.

We have no home but heaven,
Then therefore seek one here?
Why murmur at privations,
Or grieve when trouble's near:
It is but for a season that,
As strangers here we roam;
And strangers must not look,
For the comforts of a home.

We have no home but heaven,
We want no home beside;
O God, our friend and father,
Our footsteps thither guide,
Unfold to us its glories,
Prepare us for its joy,
Its pure and perfect friendship,
Its angel-like employ.

We have a home in heaven,
How cheering is the thought;
How bright the expectations,
Which God's own word hath taught:
With eager hearts we hasten,
The promised bliss to share;
We have no home but heaven,
Oh, would that we were there.

Selected by G. BRENNEMAN.

For the Herald of Truth.

Idolatry.

"Covetousness, which is idolatry," Col. 3:5.

Idolatry, without doubt, is considered as a most heinous sin in the eyes of God, for the idolatrous shall not inherit the kingdom of God, Gal. 5:20, 21. Their part shall be in the lake which burneth with fire and brimstone, Rev. 21:8. And yet there is scarcely a sin which man can imagine, and to which he is more inclined than this; it almost appears as though they were born to it, for all heathen have their images or idols, which they serve and to which they pray; as the sun, moon, planets, stars, also serpents, crocodiles, oxen, apes, and such like creatures. They also have gods or images made of gold, silver, wood and stone, which they worship. There is scarcely any thing in the world, which they have not honored or worshipped. Paul says, They have "worshipped

and served the creature more than the Creator." Rom. 1:25.

When God chose Israel to be his people, and through Moses gave them the ten commandments, he spake even in the first commandment, "Thou shalt have no other gods before me," and yet forty days had not expired from the time the ten commandments were confirmed to them with thunderings and lightnings from Mount Sinai, until they had made a molten calf, and worshipped it and offered burnt offerings and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." This then was idolatry. Therefore Paul, speaking in relation thereto says, "Neither be ye idolaters, as were some of them." For, all that man here seeks, desires, loves, worships, and honors as God, except the true and living God in heaven, is idolatry. When we read the history of the Jews, we are struck with wonder that they could still be so much inclined to idolatry. Notwithstanding they had already been so earnestly warned from it, and threatened with terrible punishments, and the great signs and wonders manifested so plainly unto them by the living God, and yet they so often rebelled, and worshipped and served other gods.

For this reason God often severely punished them, and suffered them to fall into the hands of their enemies, until they again called to him, confessed their sins, and again turned to him with the whole heart; then he assisted. It was said to them, "Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God," Lev. 19:4. Again, "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed," Ex. 22:20; and, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord," Deut. 27:15. "If thy brother, * * * entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, * * * thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: * * * thine hand shall be pity him, neither shalt thou spare, and afterwards the hand of all the people, and thou shalt stone him with stones," Deut. 6:10. When Joshua gave his last message to the Israelites, he said, "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which

your fathers served. * * If it seem evil unto you to serve the Lord, choose you this day whom you will serve," Josh. 24:14, 15. And when they chose to serve the Lord, Joshua spake unto them again, v. 23, "Now therefore put away the strange gods which are among you, and incline your heart unto the Lord God of Israel."

Accordingly, we find that they frequently turned to idolatry, and that God gave them over to their enemies, to rule over them until they again turned to him. Samuel said to the whole house of Israel, "If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hands of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only," 1 Sam. 7:3, 4.

When the kingdom of Israel was divided, and Jeroboam became king over the ten tribes, he feared that if his people went up to do sacrifice in the house of the Lord at Jerusalem as was customary, they would kill him and again turn unto Rehoboam, the king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt, and he set the one in Bethel, and the other put he in Dan," 1 Kings, 12:28, 29. We should not think that man, at any time, wantonly could have fallen into idolatry. They well knew that these golden calves were not God; and that they could neither protect nor deliver them from danger, as well as we now know that nothing which is perishable can protect us if God is not willing. We always find that when a good or god-fearing king, as was Joshua, 2 Kin. 23, sat upon the throne, that he destroyed the idols and again reinstated the true worship of God: but if an ungodly king was seated upon the throne, he again allowed or reinstated them, as did Ahab, who served Baal.

When Elijah called the people together, he said, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." He said to the prophets of Baal that they should choose them a bullock for a sacrifice and lay it on the wood, and put no fire under it, and he would do the same; and they should call

upon the name of Baal, their god, and he would call upon the name of the Lord; and the God that answereth by fire, let him be God. The people answered and said, "It is well spoken." But Baal would not hear, although they called long. "O Baal, hear us." But when Elias cried, "Hear me, O Lord, hear me, that this people may know that thou art the Lord God." * * * then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and said, The Lord, he is God; the Lord, he is the God." 1 Kin. 18.

Both kingdoms, in the end, became so idolatrous that God gave them over to their enemies and they were carried into captivity—Israel by the Assyrians, and Judah by the Chaldeans. Notwithstanding, there were always some among them who did not worship idols, but served the true God, as under Ahab there were seven thousand who did not bow the knee to the image of Baal. We also find that when Nebuchadnezzar, under whom the Jews were in captivity, made an image of gold, whose height was three score cubits, and called the people together, and commanded them, that at an appointed time they should fall down and worship the image, that there were of the captive Jews, Shadrach, Meshack, and Abednego (Dan. 3), who did not regard his command, suffering to be cast into the burning, fiery furnace, wherein God, in whom they confided, preserved them unharmed, rather than worship the image. We might imagine that the deliverance of these men should have been sufficient to convince this idolatrous people, that the Jews' God, was the true God. But we find that when Belshazzar, son of king Nebuchadnezzar, succeeded to the kingdom, he made a glorious feast to a thousand of his lords, they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone, which could not save the king, for in the same night he was slain.

While Paul was at Athens, "his spirit was stirred in him, when he saw the city wholly given to idolatry." He proclaimed unto them the true and living God, of whom they were ignorant, and said unto them, that he made the world, and all that is therein, and is Lord of heaven and earth; that he gives life and breath to every one; that we are his offspring and that we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. In the 17th and 19th chapters, of Acts, the Apostle was severely accused by Demetrius, a silversmith. He says, "Ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." Paul testifies hard against idolatry, and reckons it among the works of the flesh. To idolaters he gives no promise of the kingdom of heaven, but says, "Flee from idolatry."

There may perhaps be some who think or say, "What does the idolatry of the heathen concern us at this day? We are enlightened, intelligent Christians, and would be ashamed to worship idols in our day, in which the light of the gospel shines so clearly." But consider, poor man! Examine yourselves once rightly, for there are too many idols in our day. True, we have perhaps no graven images, or idols (yet we dare scarcely speak of most of them) which we worship, with the mouth and serve, as the heathen have; but there are numerous idols, and well would it be for us, if in no respect it could be said of us in truth, as spoken of by the prophet, "These men have set up their idols in their heart," Ezek. 14:3. That is not idolatry alone, wherein man worships and honors inanimate images made by men's hands, for Paul writes also of such, "Whose God is their belly," Phil. 3:9. And again, "Such serve not our Lord Jesus Christ, but their own belly," Rom. 16:18. There are thousands of such worshipers who offer to their bellies nearly all they produce, seeking to satisfy them with all kinds of elegant and costly victuals, and intoxicating drinks, and who are "lovers of pleasures more than lovers of heaven," 2 Tim. 3:4. They "count it pleasure to riot in the daytime," 2 Pet. 2:13. With the rich man they seek their good things in this life, and anxiously live and "fare sumptuously every day."

Mammon is also an idol which many persons very earnestly serve. It denotes wealth, or earthly treasures. Many persons so yield to this idol, with such confidence that they sacrifice their precious time and labor almost entirely to its service in order to obtain this earthly mammon. This mammon worship, through which the true worship of God is neglected, is that which the apostle, in my opinion, had in view in the text, when he said, "Covetousness, which is idolatry." Covetousness denotes an earnest and insatiable desire to obtain wealth, or earthly possessions. Therefore those who so earnestly strive and labor, and continually endeavor to obtain wealth, are called covetous because they earnestly desire it. The prophet saith of the blind watchman, "They are greedy dogs which can never have enough; * * * they all look to their own way, every one for his gain, from his quarter," Isa. 56:11. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high," Hab. 2:9.

Jesus teaches us, Luke 16:9, "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail they may receive you into everlasting habitations." He would say, Take of your earthly treasures—mammon, and divide with the poor and needy what is necessary for them; they will be your friends, and after death (even if here they were the least of Christ's brethren), they will welcome you, and receive you in heaven—in the everlasting habitations. In verse 13, he says, "Ye cannot serve God and mammon;" as if he would warn them, not to cleave so fast to mammon as to make

an idol thereof. "The Pharisees also, who were covetous, heard all these things; and they derided them." The Pharisees loved mammon, and held to it so firmly as not to bestow a portion on the poor, and made such an idol of it, that Jesus accused them of devouring widows' houses, (Matt. 23:14), that is, they were so greedy that they sought to obtain possession of the property of the widows. At the present day there are too many of those covetous mammon worshipers, who instead of alleviating the necessities of the poor and widows, would much rather take from them what they have. Luke says, 12:13—15, "One of the company said unto him (Jesus), Master, speak to my brother, that he divide the inheritance with me." It appears as if this man troubled himself more about his earthly inheritance, than his everlasting salvation, which Jesus proclaimed. But Jesus said unto him, "Man, who made me a judge or a divider over you? and he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Here it is also plainly to be seen that covetousness is a desire to obtain much goods. Paul says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred," &c. From this we see that the seeking after riches, is evidence of covetousness. "How hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10:24. Therefore says the Apostle, "Let your conversation be without covetousness; and be content with such things as ye have," Heb. 13:5. And again: "Having food and raiment, let us be therewith content." With a covetous person that is called a brother, the apostle says we shall not eat. There is no promise of the kingdom of heaven to the covetous. "But fornication, and all uncleanness, or covetousness, let it not be once named among you." * * * For this ye know, that no whoremonger, nor uncleanness person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God. * * * For because of these things cometh the wrath of God upon the children of disobedience," Eph. 5:3—6. It appears that covetousness is proof of unbelief, and that the covetous person places more confidence in visible things than upon God, which is idolatry.

Covetousness, without doubt, is a great sin, which too many overlook in our day, for a sin which will shut a man out of heaven, can certainly be no small matter. Moses was counseled to provide out of all the people able men, such as fear God, hating covetousness, and place such over them to be rulers, Ex. 18:21. Achan was covetous; he coveted the Babylonish garment, and the silver, and the gold, Josh. 7:21. "Samuel's sons walked not in his ways, but turned aside after lucre, and took bribes,

and perverted judgment," 1 Sam. 8:3. The rich, young man, was covetous, he whose earthly treasure was more dear to him, than to have a treasure in heaven, Mark 10:21, 22. Ananias and Sapphira, also, who kept of the price of their possessions (Acts 5:2); Judas, through covetousness, also was incited to betray the Savior for thirty pieces of silver. We may place or reckon among the covetous, those who seek to obtain money through card-playing, lotteries, and such like. And may we not be permitted to place among the covetous, those who have their property insured, and not trust in God? Of such it would be improper to say, "We look not at the things which are seen, but at the things which are not seen," "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever," Ps. 73:25, 26. Or, "I will put my strength in him," (the Lord), Heb. 2:13.

Not alone are those persons covetous who take and put on themselves all that they possibly can, whether from just or unjust motives, but also those who keep all they can, and not bestow anything. Of this class there are too many, for too frequently is it the case that when something is to be collected for the poor, or for the church, where it would do the most good, the most wealthy give the least, if anything. Where then is the true brotherly love to be seen. Is this then not clear evidence of covetousness, which is idolatry? O brethren! let it not be said of you, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again," Prov. 19:17. "Give, and it shall be given unto you," "Flee from idolatry," "Keep yourselves from idols. Amen."

J. M. BRENNEMAN.

Elida, Ohio.

For the Herald of Truth.

Search the Scriptures.

In the Scriptures, God's revealed will to man, we have the first and only true account of the beginning of all things, the creation of the heaven and the earth, when the Spirit of God moved upon the face of the waters; and he laid the foundations of the earth, that it should not be removed forever, and garnished the heavens with its thousands of sparkling stars; when he stretched out the heavens like a curtain and laid the beams of his chambers in the waters; when he set the sun in the heavens to rule the day and the moon to give light by night, when he adjusted weights to the winds, and gave the waters by measure; when he made a decree for the rain, and a way for the lightning of the thunder; when "the morning stars sang together, and all the sons of God shouted for joy," when he created man in his own image and likeness, and breathed into his nostrils the breath of life and man became a living and an immortal soul; when man and

woman were placed in the garden of Eden, life or death placed before them, through the subtlety of the serpent they fell from their state of innocence, purity and holiness, under condemnation, sin and death, and thus death entered the world, it being the wages of sin, and passed upon all their posterity, "for men have sinned, and come short of the glory of God."

Yet in the dark hour of despair, when all but "hope had fled," God appears to our fallen fore-parents and gives the promise, that of the seed of the woman, one should be born who would "bruise" the serpent's head, and it was in consequence of this purpose of God, that Jesus Christ was born of a virgin; and is what is implied in the promise of the seed of the woman bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy him who had the power of death, that is, the devil. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me, Acts 26:18. Thus he bruises his head and destroys his power over mankind.

Reader, hast thou ever felt how very much thou art indebted to God for this revelation of himself, of his will, his love, and his mercy; his omnipotence in the greatness and grandeur of his works, his will in his holy law, his love in sending his only begotten Son to be a Redeemer and a Savior, and his mercy in saving all who believe on his name. Could human knowledge search it out, or genius comprehend it? No. "The world by wisdom knew not God." Then search the Scriptures with a prayerful heart, and he will shew thee his purposes toward thee and what he will have thee do; and his holy word will be a lamp to thy feet, and a light to thy path, and those Scriptures will make thee "wise unto salvation."

Moses revealed the mystery that lay hidden from all preceding ages, because he was taught it by inspiration of the Almighty. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness," 2 Tim. 3:16. There is not any action that a man ought to do or forbear, but the Scriptures will give him a clear precept or prohibition for it.

What could we know of God, of the creation, the fall of man, the promise given, the destruction of the antediluvian world by the waters of the flood, the saving of Noah and his family in the ark, the calling of Abraham, the renewal of the promise to him that in him should all nations be blessed, if God had not provided the ways and means. Well might the Psalmist in gratitude exclaim, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men," Ps. 107:8. Well hath the poet sung,

"Happy the man that finds the grace,
"The blessing of God's chosen race."

Amid the smoke and thunders of Sinai in terrible majesty and awful threatenings against sin, God reveals himself to the children of Israel, in the fiery law that went from his right hand. Reader, search that law and thou wilt discover the rigid requisition of divine justice; the exceeding sinfulness of sin, the great breadth of the commandments, and the end of all human perfection. By the law we have a knowledge of sin, but not its cure. Then search the Scriptures and see what God saith unto thee. "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law," Heb. 7:12, 13. This law was prefigurative and typical of better things to come; and pointed to him who should come in the "fulness of time," and who was the end of the law for righteousness to every one that believeth.

Christ has come and by the sacrifice of himself, has obtained eternal redemption for us, and revealed the will of his Father, and those things which were hid from the wise and prudent. And this same Jesus who is the end of the law, and the sum and substance of the prophecies, says to you and me in his holy gospel, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me," Ja. 5:39. Hast thou been obedient to, and diligent in this command of the Savior to thee, and searched the Scriptures, for knowledge and wisdom, for light and understanding, and prayed that thou, through his grace and mercy, mightest find the way of salvation? For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope (Rom. 15:4), "whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts," 2 Pet. 1:19.

If thou, O reader, hast been careless in the things pertaining to thy soul's eternal welfare, in the past, be so no more. Turn, retrace thy steps; search God's word, and seek of him a right way" (Ex. 8:21), and let the law be thy school-master, to bring thee unto Christ, Gal. 3:24. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls, Jer. 6:16. How can we know the way? John 14:5. Jesus says unto him, I am the way, the truth, and the life; no man cometh to the Father but by me, John 14:6. Search the Scriptures and see the testimony. Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. 11:28—30.

When we seek our soul's enjoyment and happiness in the sinful pleasures of this world, and crave for worldly honors, admiration, and homage; and go about to establish our own righteousness, trust in our own morality, and pride ourselves on our worldly wisdom; then we labor for that which satisfieth not, and our burden is heavy, because we seek forbidden fruits by unlawful means. O then, let us search the Scriptures that we may find "Christ the power of God, and the wisdom of God" (1 Cor. 1:24), and be obedient unto his commandments that we may say with the apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, Phil. 3:8. He will then give us that rest of which he speaks and will keep us "in perfect peace," Isa. 26:3. We are now to take his yoke upon us and learn of him, the way of salvation as it is laid down in his holy gospel.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; and as ye would that men should do unto you, do ye also to them likewise. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself. On these three commandments hang all the law and the prophets." If we follow these commandment, and make these precepts the guide of our actions, we will find his yoke easy and his burden light. Search the Scriptures for the evidence it bears to these truths in the characters and lives of kings, prophets, apostles and martyrs who have taken God for their portion and followed Jesus Christ in the regeneration.

Reader, thou hast these Holy Scriptures; search them; read so as to understand; mark what thou readest, deeply and seriously meditate on what thou hast marked, and pray to the Father of lights that he may open thy understanding, and that he may give thee his good Spirit to instruct thee, that thou mayest know these Holy Scriptures. God made thee and the universe, and governs all things according to the counsel of his will; that will is infinite goodness, that counsel unerring wisdom. While under the direction of this counsel thou canst not err; while under the influence of this will thou canst not be wretched. Receive his teaching, submit to his authority, and he will lead, guide, and govern thee here in this life by his counsel and at the end of thy life take thee home to the inheritance of the saints in light. It is true, thou art fallen; but he has found out a ransom. God so loved thee and the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. Believe in him: through him alone cometh salvation, and the fair and holy image of God, in which thou wert created, shall be again restored. He will build thee up as at the first; restore thy judges and thy counselors as at the first; and in thy second creation, as in thy first, will pronounce thee to be very good, and thou shalt show forth the

virtues of him by whom thou art created anew in Christ Jesus. Search the Scriptures. *Clearspring, Md.* JOSIAH BREWER.

For the Herald of Truth.

To the Young Brethren and Sisters in Allen Co., Ohio.

Dear young and much beloved brethren and sisters in Christ: to you all I wish the true grace, peace, love and mercy of God in this world of much tribulation, and in the world to come, a home, a sweet rest with the holy angels and with all the redeemed of God.

Since we see that our lives here are of so short duration, I will try by way of remembrance to stir up your minds to continue faithful in the Lord. Is it not worth saving to the Spirit the few days which we have to live here, and after our departure, to be admitted into a sweet rest to enjoy the companionship of all them that have had their robes washed white in the blood of the Lamb? to remain forever with Jesus, that dear Friend, and with holy angels to sing the never ending praises of God?

Oh, what a joy that will be when all creation—the glory of earth shall be crumbled to dust, when earth shall be no more, when the heavens shall have passed away with fervent heat, when all the chosen and elect of God shall meet at the right hand of God the Father, when we shall recognize fathers, mothers, brothers, sisters, sons and daughters! What a joy will arouse the soul when it shall be transplanted from time into the unknown world, when with the eye of faith it beholds the shining city of the new Jerusalem! No wonder that the holy apostle when having a foretaste of the heavenly joys should say, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the joy and happiness that the Lord has prepared for all them that love him with the whole heart.

The whole heart must be given to God with all the affections. Oh, should we not strive with all our might and strength to do the acceptable and perfect will of God? for it is said, whatsoever thy right hand findeth to do, do it with all thy might. Christ is our right hand, and if we have found him in our hearts, we may well strive for the victory; but if we are slothful and slumber, we shall fail, and come short of a happy rest. Oh, that we might awake, speedily from slumber, that the church—the bride, the Lamb's wife might awake and go forth in the power and strength of her Redeemer! Young pilgrims of the cross, the progress of Zion too depends upon your sincerity, upon your energy and example to walk consistently with the word of God, by which we all must be governed in all we do and believe. I pray that the Lord may give me understanding to write the truth.

I urge the child of God to press forward to the mark of the prize of the high calling of God which is in Christ Jesus; and warn

the ungodly to flee from the wrath to come and take refuge in Christ the only way to eternal life. I wish to encourage you young babes in Christ, to press on in the narrow way that leads to eternal life. Examine yourselves in the fear of God whether you have built upon the true and abiding rock, Christ Jesus. I stood upon the river bank when you made a covenant with God. You vowed a vow in the presence of a large multitude of people, and in the presence of an All-wise, All-knowing, All-seeing eye of God, that he can bring it for a time in subjection to the lust of the flesh, he has gained a deadly grasp. Veiled from detection by church or society, he brings the unfortunately ill-guaranteed control of animal passion, which they would blush to own before the least of Christ's saints.

Sadly, there seems to be in some of our churches a tendency among the young to this corrupting sin. The grieved hearts of all the real friends of the unfortunate, the remorse of those who sincerely repent of such a sin, the word of God which is sharper than any two edged sword, every sober word or thought that can enter into the heart, all stand in array against the disgracing sin. Is all this not enough to repel from every christian family the infection of its poisonous stain? No. It reaches into the families of pious christians, upon whose offspring we hopefully look for the continuance which is necessary to build the church of the coming generation. What are the causes which so persistently in the face of all opposition lead to this state of depravity? Let us for a moment imagine ourselves in the midst of a so-called party, or social gathering, and see what Satan is doing there.

What a spirit of sensuality prevails there! This state of depravity is not confined to play parties; but Sabbath evening singings of a religious pretense sometimes becomes equally adverse to good morals. These gatherings are, in a great part, composed of girls between fourteen and seventeen, and boys between fifteen and eighteen; just at the age when they are passing from childhood to physical maturity, and their hearts are most susceptible to the corruptions of evil communications: just the age at which the youth is less capable of guarding its heart in such a play than at the age of seven or eight, when it is not susceptible to the seeds of sensuality. Upon the so-called play parties we need not dwell: their tendencies are obvious to every fair-minded christian.

But let us take a sober thought upon the Sabbath evening gathering. God instituted the Sabbath-day not only for a day of rest, but a special day to revive our spiritual bodies: not only a Sabbath for the body, but a Sabbath for the soul, and a day to be "kept holy unto the Lord." The hymns in part were written by christians, whose firmness gave testimony that they held their faith more sacred than their lives. They were all written in honor of him who took upon himself our sins, and died that we might live. Young friends, how do some of our Sabbath-evening gatherings agree with these considerations? To come together at the

Medway, O. B. F. NEWCOMER.

For the Herald of Truth.

Flee youthful Lusts.

2 Tim. 2:22.

Among the most subtle snares of Satan are the secret lusts of the flesh.

When Satan has once so far enticed the human heart from the control of conscience, and from a sense of the presence of the all-seeing eye of God, that he can bring it for a time in subjection to the lust of the flesh, he has gained a deadly grasp. Veiled from detection by church or society, he brings the unfortunately ill-guaranteed control of animal passion, which they would blush to own before the least of Christ's saints.

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closing hours of this sacred day, a part of the crowd spending the evening in vain conversation, while the rest are engaged in singing these sacred hymns; a part of them having nothing in view but the gratification of youthful desires. Of such empty pleasures I have been a partaker and would afterwards gladly have erased their recollection and left a blank in my memory instead: yet I thank my parents that when my desire for such pleasures was greatest my privileges were few. A singing conducted in the right spirit, which tends to cultivate taste for sacred music, and cherishes true christian fellowship, is edifying; but when these gatherings become a resort for vain, youthful pleasures they would better be dispensed with.

Enjoyment in itself is no injury to any one, neither is there any thing in the gospel of Christ to forbid or hinder it. The Savior says, "My yoke is easy and my burden is light." It is when we are laboring under the yoke of Satan that we become weary in well-doing. It is only that enjoyment which bears thorns that is adverse to christian principles: the pleasures of which the back action is mental depression and the blues. The real pleasures of a christian bear fruits of everlasting bliss, and it is only when our hearts are void of these that we yet have a hankering after the vain pleasures of the flesh. Whenever our social gatherings become a nursery of these pleasures they stimulate discontent, and desires that nothing on earth can satisfy. They tend with a strong tide toward the very precipice of sensual indulgence and ruin. When the young heart becomes infected with the craving desire for company, every attempt to satisfy it only increases it. Young friends, is it hard for you to deny yourselves of these vain frolicsome pleasures? If it is, then you are already on the swift waters, and though you may be able to resist the stronger tide, propriety calls you loudly to recede! Many young folks are too much in the habit of spending the Sabbath-day in idleness. They find nothing useful to engage the mind at home: they are not accustomed to reading, and therefore have no desire for it, and the empty heart seeks pleasure elsewhere: pleasure which has nothing sinful in it except its emptiness which tends more to increase the desire for than to satisfy it.

Dear friends, We who are the parents of the rising generation are moulding the future church. Let us not be weary in well-doing, but strive to fill the hearts of our children with the principles that are necessary to sustain them in future life, and fit them for church and society. C. F. DETWEILER.

Better Ridge, Knox Co., Tenn.

For the Herald of Truth.

A sad and fatal Calamity.

A most heart-rending event occurred in Elkhart county, about 14 miles south-east of Elkhart, on the night of June 4th. As a

little son of Joseph Dalrymple was going to bed he set fire to a newly filled straw-tick in his room, which had not been sewed up. He gave the alarm of fire, and his father rushed to his rescue, followed by his mother, and a sister about nineteen years of age. The father seized the burning tick and rushed down stairs with it, leaving those of his family present, behind. In his progress down stairs the fiery straw flew from the tick and set the stairway on fire, cutting off the means of escape for his wife, daughter and son, and before assistance could be given them, they all smothered and perished in the flames, which consumed the building. The father set a ladder to the window, and made several attempts to enter, but was driven back by the flames and terrible smoke, and thus he was compelled to witness the destruction of those whom he loved. Oh, think of the grief of that father in the loss of his family, so suddenly, and in such a heart-rending way.

Death will soon cut us all off. God, in Genesis 3:19 says, "Dust thou art, and unto dust shalt thou return." The days of the years of our pilgrimage here, at most are but few and vain. Job says, "We are but of yesterday, and know nothing, because our days upon earth are a shadow," 8:9. Seeing then that our days are few, we should live as though every day were our last: we should be at peace with all men, and with God. It often comes suddenly and unexpectedly, 1 Sam. 20:3. "There is but a step between me and death." "Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in a snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them," Ec. 9:12.

God has given unto each of us a conscience—an inward monitor to instruct us, to check our evil propensities, and if we place our confidence in him he will, through his Holy Spirit, lead, guide, and direct us into truth, so that we can make our calling and election sure; and that whether he comes at even, or at midnight, or at cock-crowing we should watch and be ready. "Be ye also ready: for in such an hour as ye think not, the Son of man cometh," Matt. 24:44. "Let your loins be girded about you, and your lights burning; and ye yourselves like unto men that wait for their lord when he will return from the wedding," Luke 12:35. "Be ye therefore sober, and watch unto prayer," 1 Pet. 4:7. "Seeing then that all things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," 2 Pet. 3:11.

Dear fellow traveler, In the light of all these plain passages of Scripture, what more could be added to call your attention to this all-important matter? Read! Reflect! Walk in wisdom's way. —S.

SOCIETY is the atmosphere of souls; and we necessarily inhale from it something either healthful or infectious.

For the Herald of Truth.

Where are our Treasures.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also," Matt. 6: 19-21.

Most people are trying to lay up treasures somewhere. It is natural for us to desire to accumulate those things that we consider the most valuable, and store them away in a safe place. Some men lay up their treasures on earth, and some lay them up in heaven. A man's heart and his treasures go together; if his treasures are on earth, his heart will be here also. He will mind earthly things; he will think about them, talk about them, and delight in them. His plans and labors will be of a worldly character. But if his treasures are in heaven, his thoughts and affections will be upon heavenly things. He will love to talk about them, and will try to persuade others to lay up their treasures in heaven, because he knows it is a safe place in which to keep them. He will be like a man toiling in a strange land; who sends his treasure, as fast as it accumulates, to his distant home; while he looks forward with a longing heart to the time when he can return to the loved ones there, and enjoy, with them, the fruits of his labor. Whatever be his circumstances, he will try to make everything bend to the one great object of his life, that of adding to his heavenly treasures.

As a man's heart goes with his treasures now, so it will in the day of judgment. Earthly treasures will be consumed in the devouring flames of that awful day, and their owners will perish with them. But heavenly treasures will abide forever, and their owners will live forever to enjoy them.

Thousands of professing Christians are laying up their treasures on earth: and bitter indeed will be their disappointment, when they, too late, will learn, that a man cannot lay up treasures on earth and in heaven too. Christ has said, "Ye cannot serve God and mammon." And John tells us, "If any man love the world, the love of the Father is not in him."

Let us be careful, dear reader, that we be not deceived. May the Lord help us so to use our time, our talents, and all the Lord's goods which he has committed to our keeping; that all our treasures shall be laid up in heaven. Then, whatever we may be deprived of in this life, we may ever look forward with the most joyful anticipation, to the time when we shall share with all God's chosen ones, the matchless treasures of our heavenly home; for when the Lord comes to make up his special treasures, we shall be counted among them.

EDWIN A. BOYNTON.

St. Johns, Mich.

[The following pointed remarks we find in a Lutheran tract. They are indeed very applicable to the present age.]

Ask for the Old Paths.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls, Jer. 6: 16.

The great problem of our time is the rechristening of Christendom. It certainly needs it. People are looking for the speedy conversion of the world; but the truth is, that the instruments by which it is hoped to accomplish it are themselves largely unconverted. There is much religiousness, but very little true religion. There is a wide spread form of godliness, and much earnest feeling after the truth, but clearness and power are fearfully lacking.

When we look at the religion of the New Testament—the religion Jesus taught and lived—the religion of the Apostles, martyrs, and early champions of the faith—the religion of Luther, Gerhard, Arndt, Spener, Franke, Muhlenberg, (and we would add Menno Simon, Ed.) and a great mass of those who bear the Christian name, we are forced to the conclusion, either that these saints troubled themselves unnecessarily and were religious overmuch, or that the major part of modern Christendom is on its way to perdition. Trying our congregations by the plainest tests of the Holy Scriptures, there is no pastor, if himself a thorough Christian, who is not oppressed with a sense of need to do over again nearly all the modern work by which people have come to be enrolled in the church-books.

Particularly with regard to doctrine, faith, and positive religion, have our modern churches lost the savor of sound Christianity. There are many sincere people, and there are some who are real believers; but the common Christian mind is full of darkness, uncertainty, and doubt. It lacks knowledge of truth, knows not what it believes, avows nothing with confidence, and is driven about by every wind of doctrine and cunning craftiness of men.

An acute observer has said: "Compare the sacred literature of our day—the published sermons of all denominations—the religious newspapers of all sects—with the bodies of divinity, the articles of faith, the catechisms and creeds of fifty, a hundred, and three hundred years back: notice the contradictions, the inconsistencies, the vacillations of theological opinion, in all statements of our time,—how vague the language chosen, how uncertain the note struck, how many the loopholes of evasion. Examine the children of the Sunday-schools of all orders, and see whether they are indoctrinated in any positive system. Try if you can get a definite declaration of theological faith from your intelligent friends of any denomination. Question the professed teachers of religion, and notice how guardedly, how vaguely they answer direct questions."

Verily, it is true, that "the edge of our religious belief has been dulled, the objective truths of religion are comparatively ignored, the sterner features of Christianity are veiled and passed over," whilst people are taught to accept a little flutter of feeling and empty sentiment for valid piety, and to apply the glorious promises of the Gospel to all sorts of loose philosophies, reforms and experiences, hardly up to some of the better heathen civilizations.

The result is manifest. People scarcely know any more how to believe or what to believe. Converts are counted by the thousand, but to what they are converted no one can tell. Teachings the most silly, and professions the most absurd, are put forward with the unctious of sanctimony, and multitudes take them in, fondly dreaming of a superior holiness, and greatly pitying the poor souls who refuse to be caught by the miserable egotism and deceit. Even the foundation principles of virtue and morals are assailed and set aside in the name of religion, and each expects to be saved by doing what seemeth right in his own eyes, whether with or without reference to any God, or law of God, outside of his own corrupt and selfish imaginings.

What, then is to be done? For our part, we have but little hope of this world. As the day of judgment nears, these very evils will more and more abound. But, for that very reason, the greater effort is necessary, that if by any means we may save some.

The prophetic word, at the head of this tract, gives the keynote of what is required. There are old paths. They constitute the good way. They must be earnestly sought out, and they must be followed; and, if faithfully pursued, whatever may become of the masses around us, we shall find rest for our souls.

1. *There is a creed.* Christianity, without a creed, is an absurdity. A Christian is a believer, and a church is a congregation of believers; but a man is not a believer without believing something, and what he believes is a creed, whether written or unwritten. And if that creed is Christian, it must be what Christianity teaches. It must be, and be Christian, and be received, or there is no salvation; for "he that believeth not shall be damned?"

2. *The creed is old.* Christianity is not new, and, as there is no Christianity without its creed, that creed is as old as Christianity. A creed that is new cannot be true. The Apostles believed; they, therefore, had a creed. They were the masters, propagators, and models of the Christian religion; they must, therefore, have had the creed in its perfection. What was perfect at the beginning could not admit of improvements afterwards. Any change from perfection is deterioration or destruction. We must, therefore, cling to the old creed, or have a defective creed, a false creed, or no creed, and thus be very lame Christians, or no Christians at all.

3. *The old creed is one.* The words in

which it is given may vary. It may be stated in brief or more at length. But, whatever its variations as to words, form, length, or time of presentation, it is always and everywhere one and the same as to its import and contents. It is not one thing to one person, or one age, or one church, and another thing to another. If two do not hold it alike, it is because one or the other is in error concerning it. Truth is one—absolutely and eternally one. The creed is truth; therefore, the creed is one. "There is one body and one Spirit, one hope of our calling, one Lord, ONE FAITH, one baptism, one God and Father of all," Eph. 4: 4, 5.

For the Herald of Truth.

Be Diligent.

"Not slothful in business," Rom. 12: 11

A person that is inactive, careless, sluggish, lives unconcerned and is disinclined to labor, is called slothful. Solomon says "He that is slothful in his work, is a brother to him that is a great waster." Again he says, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." And again, "By much slothfulness, the building decayeth." The above is a true description of the slothful.

It is now the time of year that all truly intelligent and industrious farmers are busily engaged in cultivating the ground, and sowing and planting their seed for a summer crop. They are not slothful in business; but diligent and active, knowing that there is a time to sow, and if they neglect that time they cannot expect a crop. This is a duty enjoined upon men. "In the sweat of thy face shalt thou eat bread." And Paul "commanded that if any would not work, neither should he eat." But this is not to be our chief or foremost business while here below. We have also a spiritual labor or business to perform. We must be about our "Father's business," in which we must not be slothful, if we wish to be rewarded. We are commanded "first to seek the kingdom of God and his righteousness." Religion must be our chief concern. We must labor for eternity, must labor to enter into that rest. We must "lay up treasures in heaven; where neither moth nor rust doth corrupt." We must work out our salvation in the accepted time; must work while it is

day, and sow our spiritual seed in due time, for this cannot be put off for a more "convenient season." "He that soweth to the spirit, shall of the spirit reap life everlasting." "They that sow in tears shall reap in joy." Let us therefore not be weary in well-doing, for in due season we shall reap if we faint not.

O! let us not be slothful in our spiritual business, to which the apostle calls us so kindly in our text. Let us then not sleep as do others, but let us watch and be sober. God is a rewarder of them that diligently seek him. Let us then be diligent, that we may be found of him in peace. "Seest thou a man diligent in his business? he shall stand before Kings," Prov. 22: 29. And if we are truly diligent in our spiritual business, we shall also finally stand before the King eternal. Let us therefore give diligence to make our calling and election sure, for if we do these things we shall never fall. O! how can we be slothful and unconcerned in the business of our eternal salvation? Can there be a business in this life more serious and important? Let us then not loiter; but hasten and escape for our life.

The words of David are certainly true. "The King's business required haste," 1 Sam. 21: 8. Our heavenly King demands of us to labor in his vineyard, and not to stand all the day idle. If we are diligent to fulfill our duty, great will be our reward. Therefore be ye "not slothful in business; fervent in spirit; serving the Lord."

Elisha, O. J. M. BRENNEMAN.

Charity.

Charity is one of the three theological graces, consisting in the love of God and our neighbor, or the habit or disposition of loving God with all our heart, and our neighbor as ourselves. "Charity," says an able writer, "consists not in speculative ideas of general benevolence, floating in the head, and leaving the heart, as speculations often do, untouched and cold, neither is it confined to that indolent, good nature which makes us rest satisfied with being free from inveterate malice, or ill-will to our fellow-creatures without prompting us to be of service to any. True charity is an active principle: It is not properly a

single virtue; but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candor, forbearance, generosity, compassion, and liberality flow, as so many native streams. From general good will to all, it extends its influence, particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our good offices.

From the country or community to which we belong, it descends to the smaller associates of neighborhood, relations, and friends; and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous, undistinguishing affection, which gives every man an equal title to our love. Charity, if we should endeavor to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to shut our eyes to the distinction between good and bad men; nor to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies, it inspires forgiveness and humanity. It breathes universal candor and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents it is care and attention; in children it is reverence and submission.

In a word, it is the soul of social life, it is the sun that enlivens and cheers the abodes of men; not a meteor which occasionally glares, but a luminary, which in its orderly and regular course dispenses a benignant influence."—*Buck's Theol. Dic.*

THE tastes, affections and sentiments are more absolutely the man, than his talents or acquisitions; and yet it is by and through the latter that we are apt to estimate character.

Herald of Truth.

Elkhart, Ind., July 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Removed.—Bro. Daniel Brundage has removed from Missouri. His address is Newton, Harvey co., Kansas.

No names.—Correspondents frequently send in articles without giving their names and Post Office in full. In order to secure the insertion of an Article the address must accompany it. We have several articles of the kind on hand, which will not appear in the Herald until the writers send in their address. The name, however, will not be published if the writer so desires, yet we would prefer to insert the name to each article.

To our Correspondents—Again we feel it necessary to remind our correspondents to improve every opportunity to write and send in articles for the Herald. At this season of year, when all are busily engaged in their various occupations, we receive but few Articles; hence it would be agreeable to us if those of our brethren who have time to write, would assist us to fill our columns with more original matter. This would not only be a great help to us, but would make the Herald more interesting. It would also have a tendency to keep the church more closely united, and would feed those members scattered here and there, with spiritual food, who have not the privilege of attending church.

Oh, how much good we might do if we were all right willing to labor in the cause of Christ. Let us all be diligent in the calling whereunto we have been called, so that the talent which the Lord has entrusted to our care, may be returned with profit.

Russian Deputations.—At this time there are three Deputations of our Brethren representing different colonies in

Southern Russia, who have been sent to this country to select suitable locations in the Western States, where they, unmolested, may worship God in accordance with the promptings of their consciences. Although these three deputations did not come together, they will travel together through Minnesota, Dakota, Manitoba, Nebraska, and Kansas. How far they have gone, or when they will have completed their tour of investigation, we are not able to say. In the next number we expect to lay before our readers the result of their investigations.

May the Lord be with them on their journey, and protect them with his powerful hand from all trouble and danger, and bring them safely to their homes. We hope they may find a place in our land where they with their families can settle, and with us enjoy the religious liberty which our land affords.

Since the Deputations left here there came several other Russian Brethren, to see our country. Recently there came seven families, who stopped at Detroit, while two of the brethren came here to buy homes.

Ordained.—A minister was ordained the 22nd of June, in Christophel's District, Elkhart co., Ind. There were three candidates, and the lot fell on Bro. Martin Kreider. May the Lord bless him, and assist him in his labors; may he become a willing instrument in the hands of God, to proclaim the glad tidings of salvation to a dying people; and may he be instrumental in turning many from darkness to light, and from the power of Satan unto God.

A Brother writes:—"I was moved to write from love unfeigned, and if it should even fall short of publication, my effort was a benefit to me, if not to any one else. The Herald is making its way upward, and if it rises beyond the reach of my efforts to help, to God be the praise."

You are right, Brother. This breathes a true Christian spirit. Your articles are acceptable, and we hope you will continue to write. While you are benefited by writing, others may be edified, and thereby God be glorified.

Our Family Almanac.—The time is fast approaching when we expect to issue our Family Almanac for the year 1874. If any of our patrons have any good Articles or items that will instruct, which they wish to have inserted, we hope they will send

them in soon, so that they will be ready in time. We will endeavor to make it as useful and interesting as possible.

Gems of Truth.—Brother Henry's new book for the children, after considerable delay, is ready for delivery. We hope many of our young friends will want the book. It contains many instructive lessons, such as are beneficial to the young, is nicely printed and neatly bound. Send for a copy. It costs 35 cents by mail postage prepaid, or \$3.60 per dozen.

Address, H. B. BRENNEMAN,
Elkhart, Ind.

For Consideration.

It is generally understood that the Mennonites in Russia are about to emigrate to America, and that this emigration is no longer a thing only talked about, but that it has already become an actual fact, that there are men here already looking for a location where they may settle. Among those who propose to emigrate there are those who are poor, and are not able to come, for want of the necessary means wherewith to pay their passage. Towards those it seems to me, we have a special duty to perform. The Savior makes the declaration, "Ye have the poor with you always, and whosoever ye will, ye may do them good."

With the deputation that is now in this country, is Bro. ANDREW SCHRACK, representing the Swiss colonies consisting of 159 families, included in four churches, in Kotsufka and vicinity. Of these 159 families about one half are poor, so that they are unable to pay their passage to this country, and should they arrive here, they have then nothing to begin with, or to live upon in the new country until they have broken their land and raised a crop.

Some of these people have to some extent entertained the idea that the government might possibly assist them in bearing the expense of the journey, but as this is a matter not to be expected they appeal to the brotherhood in America for help to bring them into a land where they too may enjoy the samefulness of religious liberty that we do. Their appeal is presented to our people in the following letter, authorizing their representative to act for them in this matter also.

LETTER OF AUTHORITY.

"We the Bishops and directors of the entire body of the Swiss Mennonites in the colonies of Kotsufka, in the district (county or canton) of Schitomin, State of Volhynien, Russia, hereby request our representative, Andrew Schrack, in case the government of the United States of America will not furnish the means of transportation, to appeal to our Mennonite Brethren in that country, to come to our assistance, and lend us a sum of money sufficient for this purpose. Should they be

prompted by brotherly love, to grant us our request they will please and arrange the matter with our above-mentioned representative, in the way in which they may consider it best, and we hereby bind ourselves, if God shall bring us safely and well to America, to pay back the money so borrowed with the most heartfelt gratitude.

We do this in good faith and by virtue and consent of the whole church and subscribe our names under the seal of the church and community, in Kotsufka, Feb. 28th, 1873.

MINISTERS.

JACOB STUCKEY Bishop.
JOHN SCHRACK 1 "
JOHN SCHRACK 2 "

TOWN DIRECTORS.

JACOB WEDEL
CHRISTIAN GERLING
SOLOMON KREHBIHL

We publish the above request for the consideration of four brethren. The money is only to be lent to them, and as soon as possible they bind themselves, either to work out the amount or pay it. To help them out of their troubles it will require from six to eight thousand dollars.

What can be done in this direction remains to be seen. It is a large amount, but the brethren pray for help; they desire to come to America, not for the purpose of obtaining worldly gain, but that they may worship God in the full enjoyment of their religious liberties, and with a conscience void of offense toward God. We have many able brethren who we believe possess that sympathy and feeling for their poor brethren in Russia and Germany which will prompt them to give something of the abundance of the good things which God hath blessed them with, in order to help their brethren out of the difficulties in which they find themselves.

There is indeed an opportunity to do good; to do something for the benefit of our fellow Christians—to show our faith by our works. Our brethren have to lose and sacrifice a great deal; they must leave their homes, spend much of their means, begin life anew in a new country, with many difficulties to contend with, and we should feel it our duty to help them bear their burdens where we can, and if possible put them in a condition where they too may be able, without molestation to worship God.

This money will not be needed before the Spring of 1874 and in the mean time our readers can think over the matter and see what can be done, and the best way to accomplish the purpose. We shall be glad to hear from those who have a plan to propose.

We have read of churches and societies who have raised large amounts of money—many thousands of dollars for the purpose of bringing over their poor friends from the overcrowded countries of Europe, for no other purpose than to enable them to get along better in their worldly affairs. Here religious

freedom—the worship of God demands our aid and shall we not give it? The matter might be accomplished by every able member of the church giving a little. All working together in this way might do a great deal, and we feel that we should by all means do something.

Notes by the Way.

After spending a very brief time in the state of Ohio, an account of which has already been given, I came home safely on the morning of the 21st of May, and two hours later again took the train to go to Whiteside co., Ill., to attend Conference there. At South Bend Bro. Samuel Yoder joined me, and at Chicago, just as the train was about to start, the brethren, Henry L. Shelly and Andrew Bachman also came on board.

At Dixon we passed near by the place where a short time before, the terrible accident had occurred, where some forty lives were lost by the breaking down of the bridge on which a large number of persons had gathered to witness a baptismal ceremony which was about to take place. While the ceremony was being performed the bridge gave way and those that were on it were suddenly precipitated into the waters below, and many were drowned. How uncertain, indeed, is human life; to-day we live, to-morrow we die.

On Thursday, being Ascension day, meeting had been appointed at the church near Sterling. The weather was very unpleasant, and in consequence of the heavy rains the roads were very bad, but after all a goodly number had assembled, and three precious souls were, upon confession of their faith, baptized and received into the church. We trust that not only these young converts but all the brethren and sisters will endeavor to live near to Jesus, and hold out faithful to the end.

After meeting we made a short visit at Sister Snavely's, and then I accompanied Bro. J. Rutt to Bro. Gsell's, near Morrison, where we remained all night. Bro. Gsell is in feeble health, but his hope in the Savior's love and support seems not to waver, and we trust this abiding hope may be his great consolation while life lasts, for this alone can give us true comfort and happiness both during the present life and in the hour of death.

The proceedings of the Conference will appear in the next number.

Pride and Humility.—A new Edition of this work is completed, and all orders will be promptly filled. The new Edition, contains an "Alarm to the proud, which has never before been published in English. Also several beautiful poems and other articles. The pamphlet contains 80 pages and is a work which cannot be too carefully nor too frequently read in the present extravagant age. Price 10 cents a single copy; 85 cents a dozen.

Correspondence.

A visit to Illinois.

I wish to inform the readers of the Herald, of a short visit recently made with Bro. J. A. Beutler, to Livingston co., Illinois.

We took the train at Elkhart on the morning of June 5th where we met with Bro. C. D. Beery and his company, (ten in number) on their way, moving to Jewell co., Kansas. The Brethren J. J. Keller, and A. Eicher of Branch co., Mich. were also with them going to see the west with a view of moving out if they can find a suitable location. At Grand crossing near Chicago we bade them farewell and gave them our best wishes for success temporally and spiritually, after enjoying with them quite a pleasant interview and also singing together once more some of the beautiful hymns we had been in the habit of doing, when privileged to be together, so the time sped by very rapidly and seemed very short, though we had now traveled together 90 miles. How solemn the thought that, for ought we know we may no more on earth be privileged to sing in the soul inspiring exercises of singings together in honor and praise to God. From our observation we were led to believe that the passengers also enjoyed with us the singing, rather than otherwise. Should we no more be privileged on earth to mingle our voices in singing praise to God, I trust that in heaven we may ultimately be able to unite our voices again in the rapturous praise which perfected saints ascribe to their Maker.

We would once more say on their behalf, may God's blessing attend them all. Especially the aged brother and sister, may the strong hand of the Lord lead them safely in the way marked out for them to the place designed for their earthly home, but above all things may they at last find entrance into the land of eternal enjoyment in the heavenly home when their weary pilgrimage is over.

From Grand Crossing Bro. Beutler and I proceeded on the Ill. central R. R. to Gilman, thence to Chatsworth, our destination. We were kindly met here by the brethren and taken out into the country some 10 or 12 miles. Were surprised to find here at this late season, men everywhere busily engaged in plowing, and planting corn. The season with them as in many other places had been unusually wet, and on this account they were detained in getting their crops into the ground sooner. We remained here three days, during which time we visited considerable amongst the brethren and others, (for we do not like to pass by those who are willing to receive us into their houses, upon any consideration), and attended six meetings, which were very liberally attended indeed, considering the pressure of business at the time. Seven persons were received into the fellowship of the church.

five by baptism. The Sacrament was also administered and Feet-washing observed. Bro. Abraham Blosser was also chosen by lot to the office of deacon.

From here the brethren conveyed us to Grundy co., to the house of Brother Henry Shelly (minister). Here we also met Bro. and Sister D. Lehman. We spent the evening together very pleasantly in reading, singing, exhortation, and prayer, at one o'clock in the night Bro. Shelley's son brought us to Dwight a distance of 9 miles where we took the train in the morning for Chicago. What the result of our visit will be the future must disclose, or what the general feeling or impressions cherished in the minds of those with whom we have associated, and formed acquaintances may be, I cannot tell. I can only speak the feelings of my own mind and those expressed by Bro. Beutler. We were well pleased with our visit generally, and feel to express our thanks to those whose kindness and love we have so richly shared, and pray that God may reward them.

As a matter of consequence, were we to speak our whole mind, we would have to say (not that we would find fault), that we noticed something we would rather not have seen, but let us each look into our own hearts, and consider our own past conduct and no doubt we will find many imperfections. Not, however, that I mean to say by this, or would be understood to mean, that so long as we find imperfections at home or with ourselves, we have nothing to do abroad in speaking to others, and seeking to assist them, in love, to overcome their faults also. I understand that as a church, as well as a family of God's creation it is only meet and necessary, that we love all men; that we labor together for one another's welfare, that we sympathize and labor to secure each others highest attainable happiness. As rational creatures we certainly do not want to live in error ourselves, and hence it is only natural in us, as fallible creatures to pray with the Psalmist, "Lord, show me my secret faults;" hence it is a true maxim that those are our best friends who tell us our faults. We trust that those to whom we may have spoken in this direction will gently bear with us and not say as has been the case, "They have enough to do at home." But I am persuaded better things of you than this, dear brethren and friends, though I thus write, may God bless you all.

By the permission of the Lord, Brother Beutler and I landed safely about one o'clock in Elkhart where we attended to some business after which we, with a Bro. started for our home stopping by the way at the house of Bro. John Brenneman to partake of some refreshments, never thinking of anything special to urge us homeward, until we met with a brother whose countenance at once told us of something serious, which he had to reveal; and Oh! what a thrill of sorrow filled the heart of Bro. Beutler when it was said, "Your Mother is dead." We could however, only weep and sympathize with

him, and try to comfort him with the bright prospect that his mother had gone home to rest. I was forcibly reminded of the time when I was called to attend a funeral occasion and after the services were over was handed a letter, which revealed to me the painful news that my Father was dead. Experience alone can teach us what it is unexpectedly to hear of such painful intelligence. Yet these things may meet us at any time and it is well for us to be able to say at any time in the language of Bro. Beutler's sister Mary, when weeping for her dear mother said, "Though I have neither father nor mother on earth, I have a Father in heaven." Oh, how easy it was to comfort her then. But I must close. My family, thank God were all well upon my return home.

Elkhart, Ind. DANIEL BRENNEMAN.

From Kansas.

This Lord's Day evening still finds me with the disposition to honor and obey the God of all comfort and true happiness. I feel that his blessings to me are innumerable. As I pause to think of them my heart rejoices in his guardian care over me thus far through life's toilsome journey. I hope he will still continue near me and cause me to render him my faithful service unto life's end. He gave me pious parents to advise and instruct me, and though it pleased him when I was ten years of age to take them away, it has pleased him also to employ other agencies to guide me aright. One of these has been the Herald of Truth. It has often been a feast to my soul, giving me fresh courage to do the Master's will with sincerity and a humble heart. Frequently it has brought to me a timely reproof, among other things, just suited to my own case, and I have no doubt this would be the testimony of others, who, like myself, have been away from our church privileges.

May the rich blessings of our Father in heaven attend those who have taken upon them the responsibility of sending it forth; while they have much to encourage, we believe also that they have much to discourage them, and for a time make sad their hearts. Through its instrumentality I came to this place where the prospects of a church of our faith is bright, as it also is in McPherson co., where Bro. Brundage will now begin to labor. He will also come to us in this neighborhood a distance of 14 miles from his place to mine. In the two neighborhoods our number is nineteen, and will be increased, no preventing providence, as we know of several families that will be on the way for this place ere long; besides others who hope to come eventually.

If the Lord will continue to favor us we believe there will be a church of our faith in McPherson co., and at this place. Many of the citizens here will give something towards it, and some of them besides contributing liberally say they would give an acre of ground on which to erect the building.

We would be glad if the brethren in the East who come as far as Mo., and Illinois to see the west, would come a little farther and visit us. It would be very comforting to us here and I think you would not regret your having come. We feel to say to the brethren who have visited us in the past, that your presence and conversation have not been without their good influence upon our hearts. Come again.

Brothers, we thank you all,
For this your friendly call
Our hearts to cheer.
May peace her influence shed,
To guard each Brother's head,
And heaven its wings outspread,
From pain and fear.

Marion Center, Kan. R. J. HEATWOLE.

Children's Department.

Do you sing Praises to God?

Girls and boys, I want to tell you that I often wonder how many of the young readers of the Herald are good singers. Why ask that, do you say? Because I believe that all young and old would do well to sing. Sing often. But sing with understanding and discretion. The Psalmist, David says, "It is good to sing praises unto our God; for it is pleasant and praise is comely." Mark, though how he says, it is good to sing praises. He would not advise us to sing something that contained words and meaning calculated to praise man at the expense of dishonoring God. This would be very wrong. Neither should our songs be of an idle or foolish character. Then we must also remember to whom David said we should sing praise.

We should be careful to whom we sing, and for what. We should sing of the flowers and plants in the garden, of the green fields, of the beautiful woods and forests, of streams and rivulets, of the sun moon and stars, and all those works of nature which nature's God has created and furnished to us for our service. And more than all this, let us be mindful of what God has done for our soul. How he has given us his beloved Son Christ Jesus to save us from our terribly sinful and fallen condition. A gift that is worth more to us than all the things taken together that our eyes might behold here in a life time.

O the indescribable goodness and love of God! of this we will do well to sing much and often. But let us try to do in our singing as the apostle Paul admonishes "Sing with the spirit and with understanding also." To do this properly we must give ourselves to meditation and prayer. We must ask God to give us of his Spirit to enable us to see his great goodness in providing for all our daily wants for the comfort of our bodies, and his inexpressible love to us in Christ Jesus, who has made all things ready for us, so that notwithstanding we are sinners

The Mennonites of Russia.

THEIR COMMITTEE IN ST. PAUL TO VISIT NORTHERN AND SOUTHERN MINNESOTA.

O, my dear young friends, surely all these things are worth singing about. It is my privilege to sing of them every Sunday in our Sabbath-school. And I can tell you when all our little girls and boys join their voices and sing with an earnest and I trust with a good will, such songs as, "Our home is not below," "The heavenly mansion," "Shall we sing in heaven," and such like it does my soul good. It tends to strengthen me to fight life's battle against sin, in the hope that I shall at some future time meet that great and innumerable company of the redeemed in heaven, and join with all those holy and purified voices in the glad song of redemption forever through Christ Jesus. I hope most of the young readers of the Herald attend Sabbath-school. Let us try to find something to sing about every day. It will help to make our life happy.

Perhaps some of the readers have not yet had much instruction in singing. I hope you will all embrace the first opportunity to learn. It is good and a great help to us if we can sing according to a fixed system. Now I close hoping my young readers will not neglect making a practice of singing praises to God. B. F. II.

FOOD FOR THE LAMBS.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Is. 40 : 31.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
July 26	Acts 16	Aug. 4	Acts 25
" 27	" 17	" 5	" 26
" 28	" 18	" 6	" 27
" 29	" 19	" 7	" 28
" 30	" 20	" 8	Rom. 1
" 31	" 21	" 9	" 2
Aug. 1	" 22	" 10	" 3
" 2	" 23	" 11	" 4
" 3	" 24	" 12	" 5

This table can be written on a piece of paper and kept in the Testament for a mark.

To what end are society, popular education, churches, and all the machinery of culture, if no living truth is elicited, which fertilizes as well as enlightens?

Readers of the DISPATCH will remember the proceedings in the Minnesota Legislature last Winter, by which that body at the instance of the Governor, extended an invitation to the Mennonites of Southern Russia to settle in this State; it being understood that they were contemplating a removal from Russia to North America, because of the repeal two years ago of the Russian laws which have exempted them from military service for eighty years, since the time the Mennonites accepted the invitation of the Emperor Paul and the privileges he granted them on condition they should locate on the plains of Russia, near the Sea of Azof and the Black Sea. They number now about 40,000 souls in about thirty-five villages or communities; their principal centers being Berdiansk on the Sea of Azof, and Odessa on the Black Sea. A considerable number of them are located in the villages on the Crimean peninsula. They are, as a whole, a wealthy people, but do not hold their property in common, though in other respects their community government is substituted for the law of the country—that is, all disputes between members of the church are, if possible, settled among themselves and according to their church rules. Under the law of Russia withdrawing special privileges granted eighty years ago by the Emperor Paul they were allowed ten years to choose whether they would emigrate or resign their privileges and remain in Russia. Two of the ten years have already expired. The only serious objection they have to Russian law is its requirement that they should render military service to the government. Like the Quakers their faith forbids bearing arms; the principal differences in their faith and practices from those of the Quakers being that they (the Mennonites) practice water baptism, and that upon adult believers only, and hold Communion services, after which it is their habit two by two, to wash each other's feet.

There are in this country already about 60,000 baptized adults of the Mennonite Church, scattered through Pennsylvania, Ohio, Illinois, Indiana, Iowa, Kansas and Nebraska, but with their largest settlements in Lancaster, Montgomery, Bucks and Chester counties in Pennsylvania. At Elkhart, Indiana, they have for six years maintained a monthly church journal, called the Herald of Truth, which was established in Chicago May 1864.

The Russian Mennonites, who are mostly Prussian Germans by birth or descent, may not all emigrate from that country, and may not all locate in one body or in any one section of country. The wealth of many families may keep them in Russia, and hold them to an outward conformance with the

military laws of that country. About one half to two thirds of them are expected to remove to this country within the next three years. Some twenty families are already on the way, and most of the others anticipate coming next season. In the meantime they have dispatched commissioners to this country to visit the Western States and find the most favorable localities for them to establish their communities in America.

One of these commissions consists of Paul Tschetter, Lorenz Tschetter, David Klaassen and Cornelius Toews, who arrived at St. Paul last evening, accompanied by J. F. Funk of Elkhart, Ind., an American Mennonite and a descendant of one of the oldest families of Pennsylvania. It is the object of this committee to examine the country along the line of the Northern Pacific Railroad and to inquire into the laws of this State and those of Dakota which would especially interest their people; for which latter purpose they visited the Capital and interviewed the Secretary of State this morning. This afternoon they are to meet Mr. Wm. Seeger, late State Treasurer, and member of the State Board of Immigration, who is to aid them in giving them such information as they may require in regard to Minnesota. Before proceeding to the North Pacific country these gentlemen expect to be joined by three representatives of their people who have been to Texas and also by five others who arrived from Russia at New York last week and left New York for St. Paul on Saturday. After their return from the North Pacific the three committees are to visit the southwestern part of this State and then proceed by the St. P. & Sioux City road to Kansas and Nebraska. Their reports having been received, it is probable that not less than 25,000 of their people in Russia will come to this country next year.—St. Paul Dispatch of June 5th.

On the Covering of the Head.

And God said let us make man in our likeness, after our image. Gen. 1 : 26. I am aware that there is a difference of opinion relative to what is the image and likeness that man bears to God; and it is generally conceded that it has reference to innocence, righteousness, and purity. But if man would have been like God in this, he would never have sinned; because, he could never have been tempted, as God is so innocent, righteous and pure that he can not be tempted. Hence man was not like God in those respects. Then, I am forced to the conclusion that man still bears that image and likeness, as follows: he has dominion and rule over everything on earth as God has over the universe. God bears rule, and there is none to lead him or advise him; so it is in regard to man with worldly affairs: he is to have dominion over all that God has created, and we find that in the apostles' time it was declared that man still bears that image, as follows: "for a man in-

deed ought not to cover his head, forasmuch as he is the *image and glory of God*, 1 Cor. 11: 7. Man still has that rule allotted unto him; but we discover that the woman, while in the garden, led the man to partake of the forbidden fruit; thus taking the lead in affairs which were not her place. It was not allotted to her by her Creator, and he then tells her positively that her husband shall rule over her, and then he promises a Redeemer to restore them out of disorder; and in the fullness of time the promise was manifested, which was the ushering in of a new dispensation. Now, for what purpose? To take the rule of man; for he is the head of man, and the head of the woman is the man and the head of Christ is God. Now Christ has assumed authority over the man that the woman may not interfere with his rights any more. He orders the woman to have a *covering* on her head, in honor or token of her submission to her "head," that he may have the rule of affairs in this life, so as to sustain the likeness and image of God which he intended should be sustained; which is reasonably inferred from the language of God relative to man, even before he created man; "for," said he, "let us make man in our own image and after our like."

Then, after that he had created man and placed him in the garden, he caused a deep sleep to befall him, and he took one of his ribs (no doubt but from near the heart, that the favor might be appraised) out of which he made a help meet for man, called by man *woman*, for she is "bone of my bone and flesh of my flesh." Hence Paul can truly say that the man is not of the woman, but the woman of man. Neither was the man created for the woman, but the woman for the man. We see, then, that the tie is close, and that the affection existing between man and wife should be great. Nevertheless, God has intended, in his determined counsel and foreknowledge, that man should have the rule in the affairs of this life. And God has taught, in the new and living way, that the woman should not teach or usurp authority over the man, but to be in subjection to him, for the man is the head of the woman to lead and guide, even as Christ is the head of man to lead and guide, so, likewise, is God the head of Christ. So then the woman is of the man even as also the man is by the woman, but all things of God. Now we clearly discover that Christ has truly honored and glorified his head, so then man should be very careful to honor his head in strict accordance to the rules laid down in God's determined counsel; and so, also, should the woman be very careful to please God in submitting to his requirements wherein he has requested her to honor her head, by having a covering on. This is not to glorify her head, but to glorify God in submitting to his requirements—exhibiting, by a *covering*, a visible token of her submission to the order of man and wife, as God desired it from the beginning. Now, as there was disorder and confusion wrought in the garden by the woman leading the man to

partake and eat of the forbidden fruit, it follows then of necessity that order and harmony should be again attained to, that the favors and blessings of God may ever be with us, and that his smiles may attend us cheerfully through the daily avocations of life. Then, in order to obtain the above desirable state of things, we must submit meekly and cheerfully to the instructions of the All-wise counselor of the universe, who is the sum total of all intelligences and who is truly and amply able to instruct all of his creatures to their special good, that they may have peace and harmony both in this life and in the one to come. To this special end is all of God's teachings intended. Then, every member of Christ's church should occupy wherein God has commanded them. But, notwithstanding that God has declared that the husband should rule over the wife, and that the wife should be obedient to her husband, he is not to rule in a way so as to make her life a misery to her or render her unhappy in any respect; for the man has been instructed of God in this matter as well as the woman has been relative to a covering. He is taught to love his wife even as Christ loved the church and gave himself for it. Then if the man has respect to the teachings of God in this particular, he will love his wife with the same degree of love that Christ had for the church. Hence he will do all that is in his power, that is reasonable and in keeping with the gospel, to render her happy. Happiness is certainly what God intended for his intelligent creatures. Hence, as above said, he has instructed us to that end, and, of course, he will know that in order to enjoy happiness there must be but one head or leader of each family; and as the woman is the weaker vessel, and, also, as the greater is never blessed by the lesser or weaker, but the lesser by the greater, so God in the economy of wisdom has placed man at the head of the family. Two can not rule over the affairs of a family in peace under all circumstances. They can advise and give counsel, but one must take the absolute rule, and God has given it to the man, and has taught the woman to be in subjection to her husband. Hence she is to honor him as her head by a *visible token*—a covering on her own head; and this covering is to be a *special garment* set apart for that special purpose. A bonnet or a kerchief, it seems, will not answer, for they are worn for other purposes, and hence would not be a proper token of their subjection to their husbands. Consequently we see at once the propriety of a special covering—one that speaks for itself, that the beholder will understand as soon as he sees it, and will know for what it is worn. So the brotherhood have adopted a plain cap to constitute this covering; and by looking into history, we find that a cap has been worn in the case of marriages for a great many centuries—until within the last thirty-five or forty years. A great many of our old friends remember when it was a universal practice. It no doubt became a practice from the command of the gospel,

and the bride, when she united herself to her husband, wore this cap as a *visible sign* of her intention of becoming *subject to her husband*. And hence she bestowed honor upon him as her head: like unto Sarah, who was subject to Abraham and called him lord, whose daughters ye are as long as ye do well. The above are but a few brief remarks in reference to the covering, which I submit to the consideration of all who may chance to see this.—*Vindicator*.

The Passover.

"The blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt."—Exod. 12: 13.

The more we understand the Old Testament, the more reason we have to be thankful for the light which it throws upon the work of Christ. As an example, we may take the passage which we have quoted. It points directly to Christ, and sets forth the value of his blood. On this point we speak with authority, for we have the sanction of the Apostle for thus applying it. He says, "Christ, our Passover is sacrificed for us," 1 Cor. 5: 7.

The Passover was an institution of vital importance to Israel. The greater sacrifice which it typifies is not less so to us now. In each, the blood which was shed was the essential element; for it is the sprinkling or application of the blood which makes the great difference in God's sight between one man and another.

The children of Israel were sheltered from the destroying judgment solely by the blood of the slain lamb. It was that, and that alone, which made the difference between them and the Egyptians. From the verses which precede, we learn that the Lord was going to execute judgment on the land of Egypt. "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast," (verse 12.) Now the children of Israel were in the land of Egypt, and the fact of their being in it exposed them to the judgment of God; but God, in his mercy, made provision for them, whereby they might escape, and this provision consisted in the institution of the Passover. The blood of the lamb was to be put on every house where the children of Israel were. It must be put on every house without exception. No matter what an Israelite thought of himself, that did not alter his liability to the judgment which was coming on Egypt nor did it exonerate him from the responsibility of sprinkling the blood on his house. Whenever the angel came to a house which was sprinkled, he was to pass over it; but every house which was unsprinkled, was smitten with judgment. The blood on the house was the only thing that made a difference between the Israelite and the Egyptian. It was not that the Israelites were better than

others. There was no reason why God should make a difference, for all were guilty in his sight. The children of Israel had fallen into the idolatries of the Egyptians. (See Ezek. 20.) It was the blood alone which sheltered them from the sword of the destroying angel. The blood of the slain lamb was their only security.

Again: the deliverance provided for all was a proof that all were guilty. And so it is now. The Gospel is commanded to be preached to all. It is preached to all on the ground that all are guilty. This solemn fact is expressly declared in the beginning of the Epistle to the Romans, where all are brought in "guilty before God." And God's estimate of our guilt is made manifest by the judgment which he has pronounced upon sin, and by the greatness and glory of the Savior, whose blood was needed to take it away.

Deliverance through the blood of the lamb was pre-ordained to all Israel. If any had refused or negelected it, the judgment would have come upon them as surely as upon the Egyptians. All this is a striking type of the salvation which God has provided for his people now. God has sent forth Christ to be "a propitiation for sin," without which no one could be saved. There is salvation under the shelter of the blood of Christ, and all are invited to flee to it and be safe; but except under its shelter, there is no escape from judgment.

The word proclaimed to all the children of Israel was a test whether they would believe and trust in God. It put every one of them upon his responsibility. Two unbelieving thoughts might have suggested themselves to an Israelite. He might have scoffed at Moses for spreading a false alarm, when he told the people that judgment was coming on the land; or he might have said, "I see no virtue in the blood of the lamb, and therefore I'll not resort to such a foolish expedient."

The Gospel which is now preached puts every one of us, in like manner, under responsibility. It tests us whether we believe God or not. Some disbelieve the announcement that judgment is at hand, and others despise or reject the virtue of the blood of Christ as provision against it. In this the contrariety of the thoughts of man about the death of Christ, and the thoughts of God, is apparent. Man treated Jesus as a malefactor, bearing the just reward of his doings; but God raised him from the dead as the Holy One—set him in the highest place of power, and crowned him with glory and honor.

The preaching of the Gospel calls on each one of us now to declare what we think of the death of Christ. It puts us to the test. We cannot avoid the question. We are forced either to take part with the world against God in its contempt of Christ, or with God against the world. We cannot remain on neutral ground.

Reader, God is waiting to see what you will say; and how you will treat the Gospel. God

regards Christ as the great sin-bearer—the substitute for his people—and treats his death as having made satisfaction for sin—as having put away iniquity. Viewing it in this light, God says it blots out sin. Now, does your soul adopt and endorse God's words, or do you treat the question of sin as still unsettled? Do you think that something else must be done—something more must be suffered, before sin can be blotted out? If you believe what God says, and receive Christ as the propitiation for your sin, you own the terrible nature of sin, which called for such a judgment, and you acknowledge the value of that blood which has put it away. But if you treat the question of sin as still unsettled, you treat the precious blood of Jesus, the Lamb of God, as if it were no more than water spilt on the ground.

There is another point, dear reader, to which we would direct your attention. The blood of the slain lamb was not to be sprinkled on the lintels and door-posts one for another, nor was Moses to do it for them. No; God commanded that *each one should do it for himself*. It was a personal thing. No one could do it for his neighbor, but each one for himself; for, in so doing, each one acknowledged his own guilt, and the value of the redeeming blood. It is so now. No one can believe for his neighbor. Each one must be convicted of his own sin, and must for himself acknowledge that the blood of Jesus Christ blots it out. Each one must for himself acknowledge that the blood of Christ has this virtue.

How delightful it is, when contemplating the death of Christ, to consider the fullness of the love of God that gave him to death for us, and the security from judgment of those who are under the shelter of the blood! The Gospel is but a cold thing, if we do not estimate the love of God, who withheld not his only begotten Son. God has set such a value upon us, that he delivered him up to death to redeem us for himself. He rejoices over the returning sinner. This tenderness of love was shown out in the blessed Jesus as he walked through the earth. His heart yearned towards sinners. His heart was ready to burst with grief at their impotence, and rejection of mercy. Blessed Jesus! he was not ashamed to let them see his tears.

Oh! what a scene! Love could not do more; and yet by how many is all this slighted and contemned!

What comfort and strength there is in considering the security of the believer? The blood of the lintel was perfect security. Those who were under its shelter could not be more secure; for it was *God's own appointment*, and God could not but respect it. But the blood also has infinite worth. Were the judgment to fall where the blood was sprinkled, it would have violated the blood. This could not be. So the blood of Christ now is perfect security to him who is under its shelter. The blood speaks of judgment executed—of death already inflicted on the Divine substitute; for, blessed be God, "Christ, our Passover, is sacrificed for us."

Its virtue is acknowledged in the highest heavens; for Jesus is raised there as the One who has glorified God in the manner in which sin has been put away; and therefore, not only is the blood security from judgment, but God delights to honor those who honor it. You cannot honor it too much. You cannot put too much confidence in it. The more you trust in it, the more you give it glory, and the more God is well pleased.

And now, how should those walk who acknowledge that Jesus has saved them from destruction by bearing their judgment? To please and to glorify God should henceforth be their sole desire. If Jesus has died and risen for us, it is that we may walk as those who are "dead and risen with him." As his death was life to us, so his life of purity, holiness, and perfect obedience, should be our pattern and rule. "There is no condemnation to them who are in Christ Jesus." May, then, the sweet sense of forgiveness, and of the love from which that forgiveness flows, constrain us henceforth "not to live unto ourselves, but unto him who died for us and rose again."—*Dublin Tract*.

The Attributes of God.

The book of nature may teach much respecting God—may at least declare his eternal power and godhead; but it is the book of grace alone that unfolds the brighter glories of Jehovah. Would you be intimate with God, the God of heaven, and not that which the idol philosophers frame in their imagination? then search the Scriptures. That holy volume represents the adorable God as possessed of those excellences which should excite the deepest reverence and the most fervent love in the heart.

Let us glance at the unsearchable wisdom and infinite knowledge of God. He is the Lord of hosts, wonderful in counsel. God the only wise. He seeth in secret. He seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. He searcheth all hearts, and understandeth all the imaginations of the thoughts." He is not an inattentive spectator of what passes in his wide empire. "By him are actions weighed." "The Lord looketh from heaven; he beareth all the sons of men, he considereth all their works." In this last survey, he beholds his children with peculiar love. "The eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death;" "to show himself strong in behalf of them whose heart is perfect towards him."

Would any wish to hide themselves from his all piercing eye, it is impossible; for in him we live and have our being. He smiles in heaven; he frowns in hell. The veil of night, which hides all things from the eyes of man, hides nothing from his eyes. No spot in the universe can be found that is beyond the reach of his arm, or where it should cease to be said, *Then, O God, seest*

me? "Whither shall I go from thy Spirit; or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

This adorable and all-seeing God is holy and amiable in the highest degree. He is "glorious in holiness." "There is none holy as the Lord." "He is of purer eyes than to behold evil, and cannot look on iniquity." "Just and true are his ways." He is the faithful God, who keepeth truth forever.

Venerable and lovely in his holiness, he is, if possible still more lovely in his goodness and mercy. He is "The Father of mercies, and the God of all comfort." "Of great mercy." "A merciful God." "There is none good but God." He proclaimed his name "Jehovah, Jehovah God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." The fountain of his goodness pours forth many streams. He is not willing that any should perish, but that all should come to repentance. He is kind to the unthankful and the evil. He is a "God ready to pardon—his gracious and full of compassion—is good to all, and his tender mercies are over all his works." "He is plenteous in mercy and truth." The world might drink at the ocean of his love, and that ocean still be full. He giveth grace and glory, and no good thing will he uphold from them that walk uprightly.

He is the Father of all the righteous; their Father in heaven; and "like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." A stronger principle of love than natural affection actuates him: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him."

His richest love is the love unfolded in the gospel—love like an ocean which has neither shore nor bottom, measure, beginning nor end. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

He who manifests this love is "the eternal God." How great a God is our God! Cherish the deepest reverence for him. Should such a God be treated with irreverence? Should he be mocked in professed devotion, "with

solemn sounds on a thoughtless tongue? Abhor and watch against this common sin, and humble yourself in deep abasement before him, for doubtless it has often polluted your soul.

What deep concern for a full assurance of his favor should those views of God excite in your heart. O could we feel but a thousandth part as much where eternity is concerned, as we do when health or comfort is at stake, how seriously and fervently should we inquire, And is God indeed my God? A single doubt would wring the heart with anguish, and uncertainty almost drive us to distraction. Pursue this blessing. If others are satisfied with a little religion, O imitate not such folly; but seek, in and by Jesus, the full assurance of faith. The power and justice of God are armed with ten thousand terrors against every one that is not his child; the love and goodness of God display ten thousand charms to every one that is. O how dreadful must it be to have him for a foe whose thunders, lightnings, earthquakes, tempests, and pestilences can sweep millions to the grave in a moment; whose command would extinguish the sun, and crush the universe to nothing! But how inexpressibly desirable is such a friend.

You have to meet this infinite God. How will you meet him, if you have not become his friend, his child? How will your soul sustain that awful day? How bear the appalling survey of his infinite majesty? How will you shudder at the guilty past; how tremble at the amazing future? Prepare to meet thy God. Whatever engages you, let God engage your most fervent thoughts. Whatever claims your heart, let God have the first place there.—*Guide for young disciples.*

The Folly of Spiritualism.

Of all the destructive delusions of the day, modern Spiritualism is one of the most foolish. You cannot confute it from Scripture premises, for it gives little weight to Scripture teachings. You cannot confute it by an appeal to human reason, for it professes to see beyond the range of common mortals. Nor can you by the most earnest appeal reach the consciences of its votaries, for they imagine themselves to be wiser and better than all who have gone before them. The true course for Bible Christians is, to meddle not with their follies and blasphemies. "When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter" (Isa. 8:19), answer them with the common-sense words of the prophet, "Should not a people seek unto their God?" Why go blindly to supposed spirits, when the God of all spirits is accessible, and his ear attend to the cry of all honest seekers? Why go to the dead in asking help for the living? No, no; cling to the plain teaching of the blessed Bible, and let modern Spiritualism severely alone.

Union of Believers.

Christ prayed for his followers: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," John 17:20, 21.

O, methinks if all those believers, Who look upon Christ as their head, Were firmly and truly united, Even as the Savior has said.

Then Satan, the author of evil, Could find little room for a seat; But, with his own weakness disgusted, He would make a hasty retreat.

Little chance could he have to devour, 'E'en the weakest believing soul; Were believers in love so united— All into one beautiful whole.

Many members of the same body, None be left to struggle alone,— In harmony working together, To build on the Chief corner stone.

God grant that we may have that spirit; Which leadeth to harmony here;— None seeking his own selfish pleasure, But holding all others as dear.

O! then spiritual feasts would be given, Such as never this world hath known; Since the day when the spirit from heaven, Like as tongues of fire was shown:

But, Brethren, say, are we united, Unto Christ our Savior and Lord; If among ourselves we're divided By envyings, strife and discord?

Nay, nay, for a sign hath been given, By Jesus who came from above: "By this ye'll be known as disciples, If ye one another do love."

Motenville, Mich.

S. P. YODER.

Selfishness.

He who only lives for himself and consumes the bounty of Heaven upon his lusts, or consecrates it to the demon of avarice, is a barren rock in a fertile plain; he is a thorny bramble in a fruitful vineyard; he is the grave of God's blessings; he is the very Arabian Desert of the moral world. And if he is highly exalted in wealth or power, he stands inaccessible and strong, like an insulated towering cliff, which exhibits only a cold and cheerless prospect, intercepts the genial beams of the sun, chills the vale below with its gloomy shade, adds fresh keenness to the freezing blast and tempts down the lightnings of angry heaven. How different this from the gently rising hill, clothed to its summit with fruits and flowers; which attracts and receives the dews of heaven, and retaining only sufficient to maintain its fertility, sends the remainder in a thousand streams to bless the vales which lie at its feet.—*Payson.*

For the Herald of Truth.

Man's Immortality.

My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand, John 10:27, 28.

Who will render to every one according to his deeds: To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life, Rom. 2:6, 7.

But is now manifested by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel, 2 Tim. 2:10.—*Bible.*

What is Life?

Life is but death's vestibule, and our pilgrimage on earth is but a journey to the grave; the pulse that preserves our being beats our dead march, and the blood which circulates our life is floating it onward to the depth of death. To-day we see our friends in health; to-morrow we hear of their decease. We clasped the hand of the stronger man but yesterday, and to-day we closed his eyes. We rode in a chariot of comfort but an hour ago, and in a few more hours the last black chariot must convey us to the home of all the living. Stars die mayhays; it is said that conflagrations have been seen afar off in the ether, and astronomers have marked the funerals of other worlds—the decay of those mighty orbs that we have imagined set forever in sockets of silver to glisten as the lamps of eternity.

Blessed be God there is one place where death is not life's brother, where life reigns alone, and "to live," is not the first syllable which is to be followed by the next, "to die." There is a land where death-knells are never tolled, where winding-sheets are never woven, where graves are never dug. Blessed land beyond the skies. To reach it we must die.

An Invitation.

While the Russian brethren are traveling through the country in search of a desirable place to settle, we heartily invite them to visit East Tennessee. There are advantages here, highly worthy of consideration. The climate is exceptionally healthy, and the prospects of prosperity are good. Since freedom is guaranteed to all, it is fast developing all its industrial resources.

The opinions of the best judges that visit us from the North are almost unanimously favorable, and that fact alone is as strong a recommendation as I could give in many words. There are now ten families of our denomination here, and several more intend moving here as soon as they can dispose of their property.

Bro. C. Stoltzfus lives at Powell Station, on the Knoxville and Ohio R. R., eight miles north of Knoxville; and Bro. Shem Cook lives two miles from Concord on the E. Tenn. Va., & Ga. R. R. As the Knoxville & Ohio R. R. is not yet completed through, those coming from the north will come by way of Nashville. Those desiring infor-

mation can write to me in English or German, or subscribe for the *Knoxville Chronicle* published by Rule & Rix, Knoxville, Tenn. The weekly *Chronicle* contains a daily "Signal service," "Weather record," and also a department entitled "Facts about E. Tenn."

C. F. DETWEILER.
Beaver Ridge, Knox co., Tenn.

Terrible and Sad Accident.

On Thursday, June 19th, the proprietors and students of the Wadsworth Mennonite Educational Institute, as well as the citizens of the town, were startled at the following alarming accident. As seven students were bathing in a mill-dam near Wadsworth Station, one of them, John N. Moyer of Mahoning co., Ohio, got into a dangerous place out of which he was unable to come, as he could not swim. Another student much younger who was a good swimmer, hastened to assist him. He took a shirt from the shore and reached it to the drowning man, who did not take hold of it, but immediately sank. The other swam to him and was caught by his foot. The one caught now called for help. A third reached him, and the two who were helping saved themselves, but Moyer sank to rise no more alive.

His earthly remains were taken to his bereaved parents on the following day, who had been previously informed of the sad event by a telegraphic dispatch. On Saturday* he was interred in the presence of a large assembly of sad and mourning relatives and friends, in Oberholster's burying-ground. Discourse by Pre's Bixler, Culp, and C. J. von der Suisen.

John N. Moyer was 25 years, one month and 25 days old. He was a student at the Institute during the past two months. It was his intention to return home to his parents on Saturday, and on the same day he was consigned to the earth. As a student he was faithful and diligent. His behavior with his associates, and his conduct gave evidence that he was strictly conscientious. As his teacher, and in the name of my fellow teachers, I bear testimony that the impression he made upon us was that he was striving to do that which was right before God. The instruction he received from the word of God appeared to give him great joy. The effusion of tears from his relatives and friends, gave evidence that he was loved and respected. We will submit ourselves under the sad misfortune that has come upon us, believing that God has done all things well.

M. S. MOYER.

* In the German, for Sunday read Saturday.

Died.

CORRECTION.—In the obituary of Lydia Bender in the June No., Scarlet fever, should be Puerperal fever.

June 17th, in Mahoning co., Ohio, of a tumor and Dropsy, Anna, wife of John Metzler, aged 63 years, 9 months, and 17 days. She was confined to a bed of suffering about four months. She died with a firm hope in Jesus Christ. Buried the 19th, in Metzler's burying ground.

In Line Lexington, Montgomery co., Pa., Levi R. Clymer, aged 50 years, 1 month, and 9 days. Buried the 14th of June. Sermon by—

Yerick, and—Reinard.

June 11th, in Hilltown, Bucks co., Pa. Frederick Schmidt, aged 65 years, 3 months, and 10 days. Sermon by J. M. Haldeman, and—Berkmeier.

June 14th, in Hilltown, Bucks co., Pa., Mary

F. Vanlucan, aged 22 years, 10 months, and 13 days. Remarks by J. M. Haldeman.

May 5th in Bridgeport, Waterloo co., Ont. Ellen, wife of Solomon Kraft, aged 17 years, 1 month, and 5 days. Sermon by D. Wismer, and—Meenely.

May 23rd, in Page co., Iowa, of Lung fever, Sister Sarah, wife of John S. Good, aged 64 years, and 6 months, less one day. Sermon by Enos Prickett, from Phil. 2:21. She leaves a husband and nine children to mourn their loss.

May 24th, in Wayne co., Ohio, of Diphtheria, David H., son of Aden and Anna Kornhaus, aged 6 years, 8 months, and 5 days. Sermon by H. Martin and G. Brenneman.

June 4th in Jefferson co., Kansas, Sister Anna Brown, aged 64 years, 6 months, and 15 days. The Sister was unable to attend public worship for two years, yet her faith in her Redeemer remained firm to the last.

She's gone to join the angels,
On yonder shining shore;
She sweetly sleeps in Jesus,
Where pain is felt no more.

June 9th in Elkhart co., Ind., Sister Elisabeth Beutler, aged 71 years, 11 months, and 5 days. She was unwell, at times feeling weak and faint for several weeks, but was up and around most of the time. The morning on which she died, she sat to the table and ate her meal, shortly after which she became very sick, and being laid upon the bed, she soon expired. Her last words were "Come, Lord Jesus." D. Brenneman spoke in English, from these words, Rev. 22: last clause of 20th verse, and by J. M. Christophel in German from 2 Cor. 5:1. She lived in widowhood 32 years. She had nine children, of whom 6 daughters and one son are yet living. She has gone to her rest. Peace to her remains.

June 10th, in Franklin co., Ohio, of Consumption Sister Mary, wife of Levi Doedermeyn, aged 40 years, 2 months, and 26 days. Buried the 12th.

Letters Received.

Daniel Brundage, John J. Bowden, C. Stoner, B. F. Hershey, Edwin A. Boynton, D. M. Zook, Henry Kenagy, please send your former P. O. Catharine A. Burkholder, H. B. Burkholder.

MOONEY LETTERS.

A—Joseph Augspurger, John K. Aldarfer, Jacob Andrews.

B—Samuel Buckwalter, Jacob Boller, Abm Boyer, Jacob Boorse, Cornelius Berg, Abraham Baer, J. W. Borntrager, H. Block, Samuel S. Bauman, Catharine Bear, G. Z. Boller, Magdalena Burky, John Burkholder, John Brubaker, Lydia Buckwalter, Jacob Bachard, Peter A. Blough.

C—H. J. Culp, John S. Coffman, James Culbertson.

D—S. M. Detweiler, John C. Driver, all right, D. D. Kauffman.

E—Peter Eby, Dr. A. Eby, Solomon Eby, S. Eshleman.

F—George Fox, John Freed, Jacob Freed.

G—Jacob Gerig, does not state what the money is for. J. Godshall, Daniel Griser, Sebastian Griser.

H—V. Hartman, John W. Hoover, A. Z. Hartzler, J. K. Hartzler.

I—C. Imhof.

K—Peter Keim, M. W. Keim, John Kock, D. H. King, H. W. Kraybill, Jacob Kinsinger, John Kraft, Peter Kistler.

L—Martha Long Isaac Leatherman, Chr. A. Lehman, E. Landis, Martin Leatherman, Emmanuel Liechti, Anna Lanz.

M—Adam Mumeri, Alpheus Myers, Phillip Mueller.

N—John Newcomer, gives no P. Office. John Neiswanger.

large for both and under that cloak two warm and loving hearts were protected and kept snugly warm until the storm was over, when they could go on their way greatly benefited just because they were charitable.

I hope my little readers will often think of stretching it a little, their comforts so the others also may enjoy them.

No matter what you have, if your little brothers and sisters could be made happy by sharing it with them, stretch it a little and give them part and you will always find it large enough, and you will feel much better than if you had enjoyed it all yourself.—*Weekly Pilgrim.*

Sunday School Lessons.

LESSON NO. XI.—JULY 13, 1873.

Subject.—Hypocrisy, Matt. 6:1-8.

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest thine alms, do not sound a trumpet, before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

REFERENCES AND EXPLANATIONS.

(1.) *Take heed:* be careful, that ye do not your alms, &c.; do not give to the poor only to be seen and receive the praise of men. If you have no love nor pity for them, and help them because you desire to make them happy, God will not be pleased with your offering, and will not reward you.

(2.) *Do not sound a trumpet:* make a noise to gain the attention of the people, that they may see you give something to the poor and needy to relieve them, because you desire to have the people praise you for your kind acts. *Hypocrites:* those who pretend before men to be righteous, but whose hearts are

not filled with love towards God, and who do acts of kindness only that the people may speak well of them. *They have their reward:* the praise of the people is all the reward they receive.

(3, 4.) *Let not thy left hand know what thy right hand doeth:* when you do a kind act, do not tell or make known to every one you meet what you have done; but let it be known only to yourself, and to God, who will bless and reward you for every deed of kindness you perform toward the needy, Luke 8:17; 14:14.

(5.) If you pray only to be heard or seen of others, God will not answer your prayer, and all the reward you will receive, is the praise of those who see you, Prov. 6:17; 16:5; Jas. 4:6.

(6.) *Enter into thy closet:* enter into your own heart, the home of all your thoughts and desires. *When thou hast shut thy door:* when you have shut out from your heart all worldly thoughts, pray to thy Father—pour out the whole desire of your heart before God and earnestly and in faith ask him to give you the blessings you desire and need, and he will freely grant them to you, Ps. 64:15; Isa. 65:24.

(7, 8.) *Use not vain repetitions:* repeat not many useless words, asking for what you do not desire or need. God knows all our wants, and if we feel that we are needy and pray to him for help, he will give us what he knows will be for our good.

QUESTIONS.—What does Jesus say here of giving alms? what is meant by the word alms? How shall we give alms that we may receive reward from God? 2 why did the hypocrites sound a trumpet when they gave alms? who are the hypocrites? Is this way of giving alms acceptable to God? 3, 4 how should we give alms to the needy? how will God then reward us? 5 what are hypocrites? what was their manner of praying in the time of Jesus? why did they pray thus? is it acceptable to God to pray in this way? 6 how did Jesus tell his disciples that they should pray? what is meant by the closet? how will God reward those who pray in secret? 7 who are the heathen? in what way did they pray? what did they think? 8 does God know what things we need? why then should we ask him?

LESSON NO. XII.—JULY 20, 1873.

Subject.—The Lord's Prayer, forgiveness, Matt. 6:9-15.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is done in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

REFERENCES AND EXPLANATIONS.

(9.) *Our Father:* God, the great Creator of all things is our Father; and we as his children may confidently call upon him by this title, Rom. 8:15. *Which art in heaven;* although God is everywhere present, yet we speak of him as dwelling in heaven surrounded by hosts of angels and ministering spirits, where he, as Lord of lords, and King of kings, rules omnipotently over all his vast creation, Ps. 115:3. *Hallowed be thy name;* let thy name, to all thy intelligent creatures be sacred; be honored, glorified, and spoken of with reverence, Ps. 111:9.

(10.) *Thy kingdom come;* let all learn to know thee, and every heart be filled with thy Spirit, that all may love, obey, and honor thee, and thy kingdom be established over all the earth, Rev. 11:15. *Thy will be done on earth as it is done in heaven;* let all thy children on the earth obey thee and do thy will, even as it is done in heaven, Ps. 103:22.

(11.) *Give us this day, &c.;* provide for us, and bless the labor of our hands, that we may have food sufficient to sustain our bodies day by day, Prov. 30:8; Isa. 33:16.

(12.) *And forgive us our debts:* forgive us when we have disobeyed thee. *As we forgive our debtors;* as we forgive those who misuse us, do thou also forgive us. No one can properly repeat this prayer unless he is willing to forgive and has forgiven his enemies, and all who misuse or ill-treat him in any way. If we offer this prayer and have not, from our hearts forgiven our enemies, we pray or bring condemnation upon ourselves, chap. 5:44; 18:21-35.

(13.) *And lead us not into temptation;* give us grace and strengthen us that Satan may not overcome us and lead us to disobey thee in transgressing thy holy laws, chap. 26:41; Luke 22:40-46. *For thine is the kingdom;* the kingdom for which we pray, when all shall love and serve thee, is thine, and the power, to establish this kingdom is thine, and the glory of this kingdom shall be thine, forever. Amen. Rev. 5:12, 13.

(14.) If you sincerely forgive those who abuse or ill treat you, God will also forgive your disobedience toward him.

(15.) But if we are not willing to forgive others their faults and ill treatment toward us, God will not forgive us, and our sins will stand against us at the great day, and we can have no share in that heavenly kingdom, but will be driven away from God and eternal happiness, into everlasting punishment, Eph. 4:31; Jas. 2:13.

QUESTIONS.—Who is our Father? where is he? is he in heaven only? is there any place where God is not? what is the meaning of the word *hallowed*? 10 what is meant by *thy kingdom come*? *thy will be done*, &c.? 11 what is meant by *our daily bread*? 12 what by *debts*? should we ask God to forgive us if we have not forgiven our fellow creatures? 13 can we turn away from temptation without help from God? who tempts us to sin against God? 14 what must we do when others misuse us? what will God then do with us? 15 will God forgive us if we do not from our hearts forgive others?

Christ's Invitation to Children.

Little children come to Jesus, Early seek the Savior's face, Trust in him, for he can save us—He will grant redeeming grace,

Place your faith in that Redeemer Who from heaven to earth came down; O believe, and trust the Savior, And receive a heavenly crown.

LESSON NO. XIII.—JULY 27, 1873.

Subject.—Fasting—laying up treasures in heaven, &c., Matt. 6:16-24.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

REFERENCES AND EXPLANATIONS.

(16.) *When ye fast be not as the hypocrites, &c.;* it was customary among the Jews to abstain from eating for a season that their offering to God might be more acceptable, and those who merely fasted for a pretense, disfigured their faces, so as to make them appear sad, that all might see that they were fasting, Isa. 57:3-5.

(17, 18.) *Anoint thy head and wash thy face;* put on a cheerful countenance, and let no one know that you are fasting; let it be known only to yourself and to God, who will bless you when he sees that you desire not the praise of men.

(19.) *Lay not up for yourselves treasures upon earth;* gather not here for yourselves riches, for they will perish in various ways, (Prov. 23:5), and in the end will do you no good.

(20.) *But lay up for yourselves treasures in heaven;* strive to do the will of God, that you may have the promise of everlasting life

in heaven. That you may have treasures beyond this life, where they will not perish, and where no one can take them from you, Luke 10:42; 28:24; Isa. 33:6.

(21.) Those who have riches here on earth are very apt to set their hearts upon them, and thereby neglect the service of God, and gather no riches for eternity, 1 Tim. 6:9; Luke 12:33, 34; 1 Tim. 6:19.

(22.) *The light of the body is the eye;* through the eye we are permitted to behold the light and all things within the reach of its sight, which conveys to the mind the form and substance of the objects around us; so our intellect or reason which God has bestowed upon us, aids us in comprehending his infinite goodness and mercy toward us, and if we use these faculties in meditating upon them, and how we may do his will, we become more enlightened, and our minds become pure and full of light. *Single;* healthy; to see and discern things aright, Luke 11:33-36.

(23.) *But if thine eye be evil, &c.;* If our minds turn away from that which is good and pure, we become corrupt and fail to see the goodness of God. All within us becomes filthy and dark, because the light of God is driven out, for light and darkness cannot dwell together, Rom. 1:21; Eph. 4:18.

(24.) *No man can serve two masters;* as long as the thoughts and imaginations of our hearts are evil and sinful, we are serving Satan, and cannot serve God, because we hate him; for we cannot love Satan and God at the same time. *Ye cannot serve God and mammon;* the meaning of the word mammon is wealth, riches, or the things of this world; therefore as long as our hearts are set upon the treasures of this world, we are yet strangers to God, and opposed to his holy laws, and therefore cannot serve him, Gal. 1:10; 2 Tim. 4:10; Jas. 4:4; Luke 14:33.

QUESTIONS.—16 what is the meaning of the word *fast*? can we deceive God by pretending to be what we do not mean in our hearts? 19 what are treasures? will earthly treasures do us any good if we do not love God? 20 where should our treasures be? 21 what is said of the heart? 22 what is said of the eye? what is meant by the word *single*? what is meant by the eye being evil? 24 can we serve God and love the world at the same time? what is said of serving two masters? what is the meaning of the word *mammon*?

LESSON NO. XIV.—AUGUST 3, 1873.

Subject.—We should not be anxious about the things of this life, Matt. 6:25-34.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

REFERENCES AND EXPLANATIONS.

(25.) *Take no thought for your life;* be not anxiously concerned about the things of this life. It is our duty to labor with our hands to earn our daily bread and other things necessary for the comfort of our bodies: but when we have done our duty, we must leave the rest to God, and trust in him for the things we need: as without his blessing, all our labors are in vain. And when we have enough for the present, we should not be concerned for the future, as though we were afraid God would not care for us. *Is not the life more than meat? &c.;* of more value; therefore God will care for us, that we have the things necessary to preserve life.

(26.) If God cares for the birds, which do no work, how much more will he care for us, who are worth much more than the birds, if we trust in him? Luke 12:24.

(27.) No one has the wisdom or power to add anything to the length of his body, neither can any one, by taking thought, add anything to his life, which is in the hands of God.

(28, 29, 30.) If God in his infinite wisdom so beautifully clothes the fields with grass and beautiful flowers, he is certainly able and willing to clothe those whom he has created for the purpose of glorifying him.

(31.) *Therefore take no thought;* be not anxious about these things, or mistrustful toward God, as though he would not care for you, 1 Pet. 5:7; Ps. 55:22.

(32.) *For after all these things do the Gentiles seek;* the Gentiles, who know nothing about the true God, but worship idols made with their own hands, in whom they cannot trust, seek after and are concerned about all these things; but we, who know that there is a great God, that careth for all his creatures, should confide and trust in him; for he knows what we need, and will certainly provide for us.

(33.) *But seek ye first the kingdom of heaven;*

in, &c.; we should, first of all, learn to love, serve and honor God, our Creator, putting our trust in him, and he will care and provide for us, Lev. 25:20, 21; 1 Kings 3:13; Ps. 37:25; 37:32; 34:10; Mark 10:39, 40.

(34.) *Take therefore no thought for the morrow;* be not eagerly concerned for the morrow. God will provide for you from day to day. *Sufficient unto the day is the evil thereof;* each day brings with it its troubles, so that we need not add more to them by concerning ourselves for the next, not knowing whether we shall live to see another day.

QUESTIONS.—25 What does Jesus say that we shall take no thought of? 26 what does he say about the fowls of the air? how does God provide for them? how does Jesus compare us to the birds? 28 what does he say about the lilies? was Solomon as beautifully arrayed or dressed as a lily? 31 about what shall we take no thought? 32 who seek after these things? what does our heavenly Father know? 33 what shall we seek first? what will be added unto us? 34 what is said about the morrow? what is sufficient unto the day?

Behavior in God's House.

Wherever God's people assemble for his worship, God is present, and he says, "My house shall be called a house of prayer." And when we go to church, we should go to pray, to tell God our sins, to pray for forgiveness for Christ's sake, to ask for the Holy Spirit to be put in our hearts, and to ask God to protect and defend us for the future. Now, we forget this and are often thinking of other things, instead of saying our prayers. The shopkeeper is often thinking of what he has sold in the past week—the child of his playthings at home—and many men and women of their pleasures, and their parties, and what they will do in the next week; and this is nearly as bad as was the conduct of the Jews in buying and selling in the temple at Jerusalem, which so greatly displeased Christ. They brought their tables and their money and their doves into God's house, as we bring the thoughts of our money, and our shops, and our toys, and our pleasures.

The Jews did not go to the temple to pray and worship God; but to buy and sell. And, though we say we go to church to worship the Lord Almighty, we do not really pray; for, while we are on our knees, pretending to do so, we are often little better than Jews, for our thoughts are running upon other things, and our hearts are far from God. When we read how Christ turned these people out of his holy temple, we think them very wicked, and that we must surely be better than they were. But our hearts are really no better than were the hearts of the Jews 1800 years ago. They then bought and sold in their temple; and we think of other things than God in our churches now. There is only one thing that can make us better than they were, and that is, the grace and Spirit of God; and for this we should ever pray, that we may love the Lord with

all our hearts and minds and strength, that we may worship him and give him thanks, not with our lips only, but with our hearts and lives.—*Child's World.*

Pity the Blind.

Dear children, I have not written anything especially for you for a good while; but I am glad that Bro. Henry and others have not forgotten you, and have written so many good pieces. I hope you have diligently read them all, and will try to practice what they teach you.

I want to tell you that on our return from Illinois, near Chicago, there came a blind man on the train, led by a little boy; he passed through the cars so that passengers might see him and give something to help support himself and family. I noticed that some of the passengers seemed to pity him and gave him some money; others seemed hardly to notice him and did not give him anything.

Oh what a pity that some persons care so little about poor persons, especially such as are blind. Jesus said, "The poor ye have with you always and when ye will, ye may do them good." He pitied poor, blind persons, and restored their sight. We read in the Testament of a poor, blind beggar, who, when he heard that Jesus was passing by where he was sitting, cried aloud and said, "Jesus thou Son of David, have mercy on me;" and when Jesus asked what he wanted him to do, he prayed that he might open his eyes, which Jesus did, so that he could see like the rest. Oh how glad he was, and thankful to Jesus for what he did for him.

So dear children, we must also thank God for every good thing we have, for it all comes from him. He gives us every thing we have without price. How thankful we all should be to God that he has blessed us with natural eyesight. Just think how you would feel if you were blind and could not see the beautiful works of God; or, if your little brother, or sister was blind; or if your father was blind and had to go about begging for you, as was the case of the blind man we met on the train, would you not pity them?

Surely we would all consider this very painful. Then from these considerations learn to pity, and do good to the blind, and those otherwise afflicted, wherever we may find them. Be good children.

DANIEL BRENNEMAN.

Naughty Children.

O how many naughty children there are in the world! Is there not a way to cure naughtiness? Yes, there is a way, but a great many children never hear of this cure; and some too are not willing to be cured. What is this remedy, and how must it be applied? I will tell you. It is the love of Jesus, and it must be applied to the heart—the heart must be filled with it.

But where does this naughtiness come from? It comes from sin, which is disobedience. Adam and Eve were the first man and woman whom God made, and they disobeyed him, and became sinners, and so we all become sinners by nature; that is, our hearts are wicked and sinful, and would rather be bad and naughty than good.

Jesus came into the world to destroy sin; and whenever we learn to love him with all our hearts, and do not want to be naughty any more, and we ask him to help us to be good, he will help us, and the "naughty" is cured.

A little girl not long since told me she loved Jesus. But she did not love him enough; for in the evening when her mamma went to undress her and put her night clothes on to put her to bed, she said, "I don't want to go to bed," and she got angry and said to her mamma, "go away," and, "let me be," and tore loose, and crept under the table, and then went out of doors with her clothes open, and was very angry. Oh, how naughty this was, and I am sure she must have felt bad about it. Whenever this little girl's heart becomes full of the love of Jesus, and she asks him to help her to be good, she will overcome this naughtiness, and be a good little girl; and when her mamma wants her to go to bed, she will obey, and ask Jesus to take care of her while she sleeps.

Dear little reader, Are you naughty sometimes? It always makes my heart ache to see naughty children. Jesus loves us a great deal, but hates naughtiness. Will you not try to love him, and give him your heart, and become one of his "little ones," so that he will help you not to be naughty? I hope you will.

BROTHER HENRY.

A Word for the Children.

Children make your mother happy,
Make her sing instead of sigh;
For the mournful hour of parting
May be, very, very nigh.

Children, make your mother happy;
Many griefs she has to bear;
And she wears 'neath her burdens—
Can you not those burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart,
While a willful disobedience
Pierces like a poisoned dart.

Oh, begin to-day, dear children,
Listen, when dear mother speaks
Render quick and sweet obedience;
For your highest good she seeks—

Loves you better than all others—
For your sake herself denies;
She is patient, prayerful, tender,
Gentle, thoughtful, true and wise.

Never, while you live, dear children,
Though you search the rounded earth,
Will you find a friend more faithful
Than the one that gave you birth.

—*Christian Observer.*

Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 116.

Repentance.

Blessed Jesus, when I see
All thy tender care for me,
All thy grace and beauty;
While my heart in sin astray,
Wanders from thee day by day,
Far from love and duty;
Pain and grief my soul oppress,
I am filled with deep distress.

I have grieved thee, well I know,
Caused thy tears and blood to flow,
O my suffering Savior!
Yet amid thy agony,
Thou hast kindly welcomed me
To receive thy favor!
Oh! divinest, matchless grace!
Even while I wound, to bless.

Did my tears break forth and flow,
Did my heart relent and bow,
At thy feet, dear Jesus;
Did my voice awake and sing,
Did my life its tribute bring,
All it has most precious:
But forbid me e'er again
To sin and give thee pain.

—*Child at Home.*

For the Herald of Truth.

Look at Home; or the Accusers Accused.

"Where are those thine accusers?" Jn. 8:10.

A great man has frequently said that he had never seen a criminal dragged to execution without asking himself, "Who knows whether this poor fellow may not, on the whole, be guilty of less sin than I am?" This is a question which it would be well if all of us would ask ourselves, when we see any of our fellow-creatures punished; for I am persuaded that many of us have sins which, all things considered, deserve the rod as much as the sins of those people who endure chastisement for their sins. I am sorry to add, that, in general, we are so far from asking ourselves any such questions as I have spoken of, that we do what is directly the contrary. We contrive to praise, instead of taking occasion to blame ourselves, when we see another in fault. We immediately say, "Well I thank God I never did any thing so bad as this. I never in my life did what my neighbor has done. I am not so bad as he, however; and then we attack his whole character, and think to show our goodness by the extreme severity which we use in speaking of him.

Never was this temper better exposed, or the evil of it better reprov'd, than in the case of which I am going to speak. I mean on the occasion of the scribes and Pharisees bringing before our Savior the woman taken in adultery. We read that as Christ was teaching in the temple they brought to him this woman, and set her in the midst, saying to him, "Master, this woman was taken in adultery." Now, since adultery is certainly a most dreadful sin, we might, at the first view, be ready to praise these men, and to say, "What holy and good people must these be; what haters of sin; what friends to God and religion; they, to be sure, must be quite pure and perfect!" Alas, how should we be mistaken if we were to judge thus of them! They were men, no doubt, who had taken some pains to wash the outside clean, and were in good repute with their neighbors; nevertheless, as the sequel will show, they were all the while very wicked in their hearts. They brought this woman before Christ, and placed her in the midst, from a very wrong motive; they did it not for the sake of glorifying God, nor for the sake of punishing sin in this instance in order to prevent it in others, and not therefore through any love to God, or charity to their neighbor; but on the contrary, they acted from some of the basest dispositions, for they felt no compassion for the woman, and they wanted only to set a trap for Christ, that they might have matter of accusation against him.

How common it is for people in this day, in some respects, to imitate these scribes and Pharisees. What curiosity have some men, in the first place to discover, and then to publish all the faults and infirmities of their neighbors. Some there are who spend half their lives in listening to and repeating all the scandal that is passing. When they hear of a man that has been overtaken by a sin, or of a woman that has lost her reputation, one would think that they had heard something very important; for how does conversation run, and the spirits rise, and the wit abound, when the fall of a fellow-creature is the topic of the company! The scribes and Pharisees brought this woman forth, and set her in the midst. Just so methinks, would the person of whom I am speaking set every offender whom they accuse in the midst of the company, if they were able for they show by their language

that they delight to expose every one as much as possible. But why, I repeat it, is all this ill-nature? Are these accusers spotless in their own lives? Are they better even than those whom they accuse? No: I believe it has often happened, that the very man who has been most forward in condemning another, has been himself guilty of the same fault, and liable to the very same condemnation. It is the most wicked part of the world that is commonly the most severe. Your harsh judges are often the very worst of men.

The words used by the scribes and Pharisees when they brought this woman to Christ, were the following: "Moses in the law commanded us that such should be stoned; but what sayest thou?" The design was evidently to entangle Christ, and, if possible, to set him and Moses at variance, for if, on the one hand, Christ should say that the woman ought to be released, this would be contradicting Moses, and Christ would then have been called a false prophet; but if, on the other hand, Christ should order her to be stoned, this they might think would diminish something from the mercifulness of his character as a Savior, and would hurt his credit with the people; so that, in either case, the scribes and Pharisees could be gratified. What a crafty question, therefore, was this. Let us now see how very prudently our Savior answered it. At first he appeared as if he took no notice of what was said to him—for when wicked men, bring their accusations against others merely to gratify their own malice, it is often best not to lend an ear to them. But Jesus stooped down, and with his finger wrote on the ground. The scribes and Pharisees now thought they had puzzled him, and therefore pressed their question with great earnestness. Ah! how little did they know of the true character of Christ, for he understood all their thoughts, through that divine power which belonged to him; and his silence, in fact, was only intended to draw his enemies into a difficulty, and to make his own answer more remarkable. Our Savior, after some time, raised himself up from the ground, and said unto them, "He that is without sin among you, let him first cast a stone at her."

What a heart searching answer was this.

and, at the same time, what an unexpected one! They that had just now been accusers, were hereby accused in their turn. It was as if our Savior had said, "You have brought a woman to me, taken in adultery; you seem to have been very eager in doing it, and you pretend that you merely want to know what ought to be done with her. I, however, see in your hearts, and because I know that your motives are corrupt, I shall not answer you in the manner in which you expect. Moses, as you observe, commanded adulterers to be stoned to death: be it so; go then if you please and stone this woman, but take this hint with you, that it becomes those who are the most forward in blaming others, to be particularly free from blame themselves. Let him, therefore, take the lead in punishing her, who, by being free from fault himself, has the best right to inflict the punishment. Let him that is without sin among you, first cast a stone at her."

Having thus spoken, Christ returned to his employment of writing on the ground, leaving his reproof to work on the minds of the scribes and Pharisees. And now: behold the mighty force of a few words. "They which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone and the woman standing in the midst." What! are these godly persons gone; all gone? and is the business on which they came, left unfinished? It is even so. The criminal alone remains, and her accusers have fled; nor have they fled without reason, for they have now begun to perceive that there is one ready to accuse them in their turn and that "all things are naked and open before the eyes of him with whom they have to do." Oh, if it had pleased our Savior to bring to light all the hidden circumstances of their lives, and to publish on the spot every secret sin they had committed, how would they have blushed before all the people! They thought it prudent, therefore, to make the best of their way out of the temple, leaving our Savior either to condemn or acquit the woman, as he might think proper.

Reader, whenever you feel tempted to be severe on any crime or failing of your neighbor, call to mind what passed between our Lord and the Pharisees; they were so busy in bringing to light the sin of another, that they had forgotten that they had any sins of their own. They reflected not that they were some of the most unfit men in the world to take up the office of accusers; nor do they seem even to have considered what was likely to become of themselves hereafter, when God should call them to judgment. And this is a common evil. God has given to every man his work: each has an evil heart of his own, which he ought to examine; each, if not guilty of open crimes, has many a secret sin, of which he ought to repent; instead of which, every one is bestowing his attention on his neighbors' faults,

without giving any heed to his own. We are all naturally apt to entertain a very good opinion of ourselves, but a strict examination of our ways might change that good opinion, and we are therefore very backward on entering upon this task. On the contrary, we are very ready to blame our neighbor; for, in proportion as we blacken his character, we think we cause our own to appear in a favorable light.

How very foolish, as well as vain, is all this self-deceit. We may hide our sins for a while, both from ourselves and from others also; just as the Pharisees concealed their true character till our Savior sent them this rebuke. Soon, however, a day will come, when all that has been kept secret shall be brought to light; and even now, the same divine person, which by a few words, confounded these hypocrites, has his eye upon us.

"Oh Lord, thou knowest my down-sitting and my up-rising, thou understandest my thoughts afar off. Thou comparest my path and my lying down, and art acquainted with all my ways." "The darkness hideth not from thee; but the night shineth as the day: the darkness and the light are alike to thee." Before him lies the history of our whole lives, in which is noticed every thing that we have ever said, every thing that we have ever done, and every thing also that we have ever thought or imagined in our minds; and now, if the same Jesus should again appear in the temple, and reprove us as he did the Pharisees, awakening in like manner our consciences, and setting them to condemn us, who is there among us that could abide it? If he should publish among the multitude of our fellow-citizens standing around us all the secret sins of our lives, or should draw them up in the form of an accusation against us, and should require us to stand by, and hear the long indictment read, who is there that could stay to hear it to the end? Who is there that would not be glad to escape from his presence, and leave him again alone in the temple?

Let us not forget, that although Christ walketh not on earth as he once did, and though he is not present to reprove us with an audible voice as he did the Pharisees, yet he still speaks to us by our consciences, and also by the still voice of the Holy Spirit which striiveth with us: and great is the power of conscience when once awakened, and set to work by the power of God's Holy Spirit; for then nothing can withstand it. From the moment when it is truly alarmed, it begins to discover a man to himself; and it will then find so much employment at home, that he will have little leisure and less inclination to turn accuser of his brethren.

Go now into the chamber of him whom sickness and sorrow have brought low, and have filled with a deep sense of sin; see with what readiness he confesses his iniquity, and with what earnestness he prays for pardon; see how entirely he is taken up with the affairs of his own soul, and how he is

laboring to make peace with God. Tell him that some neighbor hath fallen into a dreadful sin, and how, think you, will he be affected by it? Why, he will lament, pity, and pray for the person. But if you should try, after the manner of some profane people, to make sport at the expense of the unhappy sinner hoping to divert the sick person with the subject, methinks he would turn from you as from a man unworthy of associating, and probably beg you to leave the room.

To proceed one step farther: Suppose the last day to be now come. Imagine that you see the judge upon the throne, the generations of mankind assembled before him, and the books opened, out of which we are all to be judged. Who in that situation would have any disposition to revile, or laugh at the sins of his neighbor, or any heart to be severe upon him? Who is there whose thoughts would not be employed entirely upon his own case? Who would not be anxious to obtain his own pardon? Who, in short, would not leave God to deal as he thought fit with others, hoping and praying that they also, if possible, might obtain mercy? To this temper, therefore, it is plain that sickness may soon bring us, and to this temper may God grant that we may all be brought before it is too late, since death and judgment will most assuredly bring us to it at last.

Our Savior having thus dispatched the Pharisees the woman alone remains. She was detained in the temple by the same cause which made the others depart—I mean, consciousness of guilt. This kept her fixed to the spot even after her accusers had gone, expecting now to hear her sentence pronounced by Christ; who, at length raising himself up from the ground, on which he had been writing, said to the woman, "Where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more." Let us not be led by this speech of Jesus to suppose that he meant either to make light of the sin, or to say anything against the law of God. No; let us take occasion rather in this place to remark, how very dreadful a crime adultery is considered by our Creator, since he ordered it in the Old Testament to be punished even with death. This punishment however, was not to be inflicted, except after regular proof; an accuser and sufficient witnesses must come forward in every such case; the proper judge or magistrate must also hear the cause, and must himself pronounce the sentence. If all these necessary rules had been complied with, Christ would not have thought of stopping the due course of the law, for he was not used to meddle with the civil power; now is there any instance of his showing his mercy by saving a criminal out of the hands of public justice? In the present instance, no kind of trial had been had: on the contrary, the accusers and witnesses had all fled; this woman, therefore, not being accused by those whose of-

fice it was to accuse her, was not accused by Christ.

On another occasion, when Christ was appealed to by one who seems to have been wronged in his property, he made answer, "Man, who made me a judge and a divider?" Our Savior came into the world not to settle disputes about property, nor to meddle in cases of common criminal justice; he left all such things as these to be managed by the persons whom the state appointed for the purpose. He came to be a Savior; He came to pardon sins committed against God, for which he made atonement by his death; and in his lifetime he taught men how to obtain his salvation, namely, by repenting and believing in him, and resolving to "sin no more."

In full agreement with these ends of his coming into the world, he in the present case leaves the law of Moses as it was, neither condemning nor yet acquitting the woman; but as the publisher of the Gospel of the grace of God, and as the author of everlasting salvation, he comforts with the hope of pardoning the wretched person whom the malicious Pharisees had brought before him, and he directs her how to escape, not the mere punishment of the law, but the more bitter pains of eternal death, "Go," said he, "and sin no more." It is as if he had said, be not concerned about the accusation before the magistrate which has been brought before you, for your accusers indeed are gone. I have put them to flight by a single sentence spoken to their conscience; and since the Pharisees do not accuse you, neither shall I turn prosecutor. Be concerned however, about the sin against God which you have committed and if you would ever hope for mercy at his hands, be sure that you do not turn to your iniquity. Go, then, in peace, go, in hope of pardon and salvation, for I am come into the world to be your Savior; but, "Go, and sin no more."

Markham, Ontario. S. G. REESOR.

Various Forms of Temptation—Its Necessity and Advantages.

"Watch and pray lest ye enter into temptation."

A cunning and powerful enemy attends our steps and employs his strength and skill in trying to turn us out of the way. He watches our going out and coming in, and by every means intends to hurt or destroy. He appears not in a visible or tangible form, but works most successfully in darkness, seeking those who are ignorant of his devices. He seldom gains an advantage when his time and method of attack are understood. Accordingly, he works by means of such instruments as will best conceal him from view, being hid within or beyond the agencies he employs. Hence we are often deceived in supposing the agents that try us to be the cause of our trials, and enter into temptation because we discern not between the occasion and the cause.

The instruments employed in transmit-

ting his fiery darts, may be the members of our own family, our neighbor; or some unfavorable circumstances may greatly afflict our souls, and be the medium through which strong temptations come upon us. We naturally regard these instruments as having power of themselves to afflict us as they will, and hence are inclined to believe there is no way of escape but to resist and overcome them with our own weapons. Herein we are deceived, and fight as those who beat the air, or rather we fight with the enemy against ourselves. We often assume a defensive position when submission is the only way of victory, and increase the power of temptation in striving to subdue or separate ourselves from the instrument that afflicts. When we walk in the light we are not ignorant of Satan's devices, and know whence temptations come; and, instead of opposing means or agencies, we resist the enemy himself, who is soon defeated when no other than spiritual weapons are employed against him.

Temptation is the common lot of all, and must necessarily attend probationers to the end of their warfare; but instead of injuring, it can only do good to them that are faithful. When the enemy has ceased to contend for our souls, he may contend for our life, and doubtless will contend for our peace and usefulness as long as we remain in this world. But his chain is measured, and he can never throw a dart beyond his limits. He may prepare the furnace that consumes dross, but the gold is left purer than before. The fire has no power to hurt the pure metal, it can only separate from it those earthly mixtures that render it unfit for a place among the Master's precious things.

It is for our profit, our great advantage, that we be tempted and tried. If faithful, every trial works out for us a greater good than we could otherwise obtain. The discipline that tries our souls, makes us able and willing to receive the grace we need, and being strengthened thereby, we are prepared to endure stronger trials, which are all intended "for our profit, that we might be partakers of his holiness." But, in order to overcome and gain the advantage in every temptation, we must watch and pray without ceasing, for the snare is set in our path, and we find it in the time and manner we least expect, and if in that instant we are not watching unto prayer, our feet are taken and we suffer loss.

We need not fear nor labor to avoid temptation, neither should we desire to find it, but as we expect clouds and storms to succeed each other in almost constant succession, so it is good to expect trials of faith and patience daily, and be willing to endure them till the warfare be accomplished. Travelers anticipate rest not in the way, but at the end of their journey. Laborers expect wages when their work is done. It is not expedient for strangers to enjoy the comforts of their own peaceful home while passing through an enemy's land. If exposed to many privations, they will be more dili-

gent to press onward and reach that better country where the toils of warfare are no more. Their home and treasures are not here; this is not their rest. The good things they see around them are not theirs; they belong to those who enter into temptation and have their portion in this life. The world will claim and have its own; and whoever will overcome must give back and leave behind what belongs to it. In doing this they escape from many temptations which otherwise would follow and greatly afflict them.

But in gaining the victory we must meet and wrestle against stronger foes than the world and the flesh. The powers of darkness often gather round the soul and obscure the light in such a manner that we can only wait in sorrow and amazement until the shadow be overpast. In these seasons hope seems almost to fail, and despair would quickly swallow us up, if we did not learn to live as seeing him who is invisible. When divine consolation is imparted and the light shines on our path, it is no great thing to be strong in the strength of grace, and cheerfully endure every trial. But to be still, and wait patiently in hope, when all is gone, requires great faith, and a degree of submission in which the will of the creature sinks into the will of God. It would no doubt be our privilege to suffer greater things if our strength were not so small. We are easily discouraged and quickly cry for help; not for patience to endure, but for grace to relieve. We are neither able nor worthy to suffer much for Christ. We desire to follow our Lord and be like him, but we avoid his poverty and crucifixion, and thus keep ourselves far from him. We would gladly be with him in his temple, but we do not love to come to him through much tribulation.

Our Lord was led into the wilderness to be tempted, and he continued there in fasting and prayer many days and nights. No earthly friend could help him, and he contended alone against the prince of darkness. He was harmless and undefiled, yet the enemy came to him, and "continued with him until he had ended all the temptation, and then departed from him for a season." Our great Exemplar became like one of us, and was tempted in all points like as we are, yet without sin. It is necessary for the disciple to follow his Master, and enough for the servant to be as his Lord. In every temptation our Lord overcame. In every conflict he was victorious; yet the weapons he used were not carnal but spiritual. He did not resist means or instruments, but submitted himself and them that afflicted him, to him that judgeth righteously. He did not break the soldier's spear, nor wither the hand that held it. He was led as a lamb to the place of scourging and execution, and when one of his enemies was wounded, he instantly healed the wound. He heard blasphemy and false testimony against himself, and yet threatened not, but meekly waited to suffer whatever might be done to him.

In this manner our Lord and Master en-

dured temptation, and in this manner he overcame. The powers of darkness were permitted to contend against him until his life was taken from the earth; but his patient submission, was victory; his humiliation and poverty, honor and riches; and his sufferings and death, glory and immortality. He has left us an example that we should walk in his steps, and doubtless those who are chosen and faithful are called to know something of the fellowship of his sufferings in the flesh.

We are exhorted to take the whole armor of God that we may be able to stand the evil day, and in having done all to stand. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—*Mirror of the Soul*.

Laying up Treasures in Heaven.

BY C. A. OSGOOD.

Multitudes, moved with the greatest ardor, are laboring with untiring diligence and perseverance, to "lay up treasures upon earth." But heavenly treasures far exceed in value all that can be gained of this world's possessions. Well would it be for us if we would labor as wisely, diligently, and perseveringly, to lay up treasures in Heaven, as they do to secure "the unrighteous mammon." We are encouraged to do this, by the assurance of our Savior, that property invested in Heaven is safe. No thief can ever enter that holy place, to carry off our goods. No fires will ever burn up those mansions; nor will floods carry them away. There moth and rust cannot corrupt. It becomes, then, a question of great interest, how may we lay up treasures in Heaven? It is evident that unconverted persons, who are living in sin, and who are servants of sin, are not doing this. We read that "the wages of sin is death"—poor wages indeed—that impenitent men are "treasuring up wrath against the day of wrath and the revelation of the righteous judgment of God." In general, I would say, that those who keep the commandments of God, and overcome their sins and spiritual foes, are the ones who are laying up treasures in heaven. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22: 14. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." 2: 7. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." 3: 4. To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne," 3: 21. How encouraging these promises are to the Christian soldier, in times of fierce temptations!

Again, we lay up treasures in Heaven

when we suffer cheerfully for Christ's sake. "If we suffer, we shall also reign with him," 2 Tim. 2: 12. Said our Savior: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice [ye in that day], and be exceedingly glad; for great is your reward in Heaven." Matt. 5: 11, 12. Paul wrote thus about these things: "These light afflictions, which are but for a moment, work out for us a far more exceeding, and an eternal weight of glory." So that sorrows, and trials, and persecutions, will make us richer when we go where Jesus is. Then and there no affliction will press down the saints of God. Now they suffer, then they will be glorified. Here they are poor, there they become exceedingly rich!

By using property faithfully, in promoting the cause of God and the welfare of mankind, we may increase our wealth in Heaven. Said our Savior, to a certain rich man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me," Matt. 19: 21. Again, when at a feast, he said to the man that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they can not recompense thee; but thou shalt be recompensed at the resurrection of the just." Paul said to Timothy, "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life," 1 Tim. 6: 17, 18. Thus may earthly riches be exchanged for heavenly.

Again, those who are faithful shepherds over God's flock, and those who lead sinners to repentance, are increasing greatly their heavenly treasures. Said Peter, "The elders which are among you, I exhort, * * * Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, * * * and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Peter 5: 2, 4. In the book of Daniel we are informed that "they that are wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Finally, all those who are faithful in the use of the talents which our Lord has intrusted to them, are making the wealth of Heaven their own. The Lord has said to us, with regard to these: "Occupy till I come." And he who uses them, not for his own carnal pleasure, but for the glory of God and the interests of his cause, will hear the Lord say to him, when he comes to reckon with his servants, "Well done, good and faithful servant, thou

hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord," Matt. 25: 21. Well may the people of God "be always abounding in the work of the Lord."—*Selected*.

Humility.

There are two kinds of humility,—a genuine, God-given humility, and a false humility. There is only one kind that God approves.

How many there are who call themselves humble, who know very little, by actual, personal experience, what humility is! What great danger there is of real, honest saints of God being imposed upon, by the enemy of souls handing out a spurious article for them to accept as genuine coin.

There are many who stand up in the congregation to bear testimony for Jesus—professing to be meek and lowly—following his example—who would blush with shame at the very idea of conforming themselves wholly to the will of God, in the way of giving up wearing costly apparel. When there is anything said upon the subject, or even plain texts of Scriptures quoted, how it will stir them up! They make out those texts of Scripture do not mean as they read,—that those texts are not to be taken in a literal sense. The truth is, they are in the habit of wresting the Scripture to suit their own fancy, instead of conforming their lives to the word of God. Sometimes we see such persons go to the house of God, attired in the habiliments of a proud worldling, declaiming to an attentive audience that they are all the Lord's, to go the narrow way to heaven; and with tearful eyes and trembling voice, they make some believe that Jesus possesses their whole hearts without reserve,—and at the same time, they are rank despisers of those who are good—of those who dress as Jesus directs. How many times an earnest saint has felt the sting of unkind words and cruel neglect! The truth is, there is no real fellowship between the two classes.

On the other hand, we have those who have been converted to the doctrine—and they are very particular to dress plain, as the Bible directs—but they do not manifest the spirit of Jesus. They are censorious, harsh, and severe—void of humility, love, charity and faith. They think they are humble, and point to their plainness of dress as being satisfactory evidence to their hearts being right. They stand up stoutly in favor of the doctrines they have espoused; but they do it in such a spirit, that many times they not only prove a hindrance, but actually overthrow work done through the instrumentality of those who are led by the Holy Ghost. Such people are wanting in humility.

Humility is the opposite of pride and self-love. If we have the humility we should, we shall not want to resent injuries; neither

will we often find it to the glory of God to reply to the mischievous tongues of a gain-saying world, except the cause of Christ demands it. But let self-will go down, and the life and power of godliness will be in the ascendancy. With a plenty of humility, churches would be more closely united in their membership, and more closely united to God, and the preacher would not feel that he has been crippled and his hands tied by distracting influences and disturbing elements of various kinds. The people would rally to the support of their leader, as he urges on the battle against the tide of iniquity. Differences of a non-essential character would be easily adjusted among the members, and a spirit of forgiveness would take the place of sourness; and if a brother or a sister be overtaken in a fault, there would be spiritual mindedness enough to restore such a one in a spirit of meekness. Quarrels and disputes would be done away, and the love of Christ be the ruling theme.

With a sufficient quantity of humility, our spiritual eyesight may be greatly improved. I believe God is best pleased to give the greatest spiritual discernment to those who keep enough grace in their hearts to prevent their becoming a respecter of persons. We will try to correct the faults of our nearest and best friends, who help us the most, just as quick as we do the faults of those who oppose us and cast out our names as evil. We will not justify in our nearest friends what we condemn in our enemies. We shall want to see God glorified at all times.

Humility will place us where we shall not get offended when a faithful servant of God—who dares not offend his Maker by lowering the standard of salvation to please men—undertakes to help us try our foundation, that we may know whether we are on the rock. If his earnest appeals and warnings should drive people away, we will not blame him, no more than Christ was to be blamed when the people left him, because they thought he had uttered a hard saying. We will say, Amen! to the truth, if it hits us ever so hard; and where we find ourselves wanting, we will strive more earnestly for victory in that particular. Our aim will be to live for God. The Lord help us to keep clothed with humility!—*Earnest Christian*.

Are there Few that be Saved?

It is the belief of many persons, though they may never have expressed it in words, that all church members will be saved. That many rest on this hope, to their eternal destruction, there can be no doubt. Christ tells us that many will expect to be saved up to the last hour of life, to whom he will say, "I never knew you."

It is a matter of serious moment to us to decide to which of the two great classes of men we do belong—those who will be saved, or those who will be lost? Nowhere in the Bible do we find encouragement held out to

any who are not living a life of piety. There is not a word of hope spoken for worldly professors of religion. And do we find such persons dying desirable deaths?

A man in New York city died worth eleven millions of dollars. He was a member of the church, and had been considered one of its pillars. But when he came to his last illness he was in the greatest distress of mind. His life had been devoted to money-getting, and he found it at last but an unsatisfactory portion. "Oh, if I could live my years over again," was the cry of his soul. His minister endeavored to comfort him, but he turned away his face to the wall. "You have never reproved my avaricious spirit," he said bitterly. "You have called it a wise economy and forethought. But I now know that riches have been only a snare to my poor soul. I would give all I possess to have hope for my poor soul."

It is only consecrated wealth that a man can take along with him on his heavenward journey. A man who had readily given himself and all his possessions to the Lord, said that from the time he resolved to pursue his business as a part of his religion, he found no tendency in his worldly engagements to chill his piety.

It is not wealth and its pursuit alone which will keep many professing Christians out of heaven. There are many soul-distressing customs of everyday life, and among them is the evil habit of nourishing the spirit of hatred. "If you forgive not men their trespasses, neither will your heavenly Father forgive you." Who ever entered heaven unforgiven? It is not enough to speak words of forgiveness; it must be "from the heart" as well as the lips. Let us search well our lives by the candle of God's Word, and see how the case stands with us. There will be no coming back to rectify mistakes, if we do mistake in the most important of all the concerns of earth.—*Selected*.

Thoughts on Death.

BY W. S. PLUMER.

"There is a time to be born, and a time to die." It is as natural to die as to be born; and to a little infant, perhaps the one is as painful as the other.

Every man knows he must die, nor can he tell when, or where, or how. "There is no discharge in that war." "Wise men die, likewise the fool and the brutish person perish." "There is but one way to come into the world, but there are ten thousand ways to go out of it."

Death is a servant, not a sovereign; therefore every covenant with him shall be disannulled.

Of all who have passed into eternity, but two have escaped death. The like will never occur again. A probable reason of their translation was to strengthen the faith of the Church in the future existence of the

body, whereof the pious have now ample assurance.

If we would think more of death, we would be better prepared for it. "O that they were wise; that they would consider their latter end." "Pass the time of your sojourning in fear."

It is probable that the mere bodily pain of dying is often less than we suppose, but none can certainly tell. It is no doubt sometimes great. The signals of distress held out by dissolving nature are sometimes appalling.

If we did not love the world so much, we should be less reluctant to leave it. When the Duke of Venice showed Charles V. his princely palace, the emperor said, "These are the things that make us unwilling to die." "We brought nothing into this world, and it is certain we can carry nothing out."

Death soon overtakes the longest lives. Jacob said, "Few and evil have the days of the years of my life been."

The consequence of death invest it with the deepest solemnity. "It is appointed unto men once to die, but after that the judgment." "As the king of terror leaves us, so the day of terror will find us."

Before death, a change from sin to holiness, and from condemnation to acceptance, is possible; but after death, he that is filthy shall be filthy still; he that is unjust shall be unjust still.

Job said, "I would not live always;" the Psalmist, "Precious in the sight of the Lord is the death of his saints," Paul, "O death, where is thy sting? O grave, where is thy victory?" and John, "Blessed are the dead which die in the Lord." All these spoke the language of faith. Grace in her lowest state far outstrips nature in her highest achievements.

What makes death most terrible is sin. "The sting of death is sin." Guilt gives a fearful weapon to our last enemy. It is the bitterness of death.

No Christian is in this day called to so painful a death as the blessed Savior endured. Whatever our sufferings, his was greater. From him the Father hid his face. On him he poured his wrath. But he is with his people, showing them his covenant, and comforting them with his rod and staff.

Christ, and none else, can "deliver them who, through fear of death, were all their lifetime subject to bondage." "O death, I will be thy plagues; O grave, I will be thy destruction," is still his language. "By death he destroyed him that had the power of death." "The death of Christ was the death of death."

BLESSED is he who employs all his time profitably, is silent on subjects that do not concern him, and passeth through this tumultuous world like one that is dumb and heareth not, for the Lord's sake.

He that lendeth to another in time of prosperity, shall never want help himself in time of adversity.

For the Herald of Truth.

Schoolmaster.

The schoolmaster has become an indispensable agent in the great work of civilizing and evangelizing the world. What a great disaster to the present and future generations would the overthrow of our free-school system be. We may safely say then that we would be exceedingly unwise to reject our schoolmasters from society and refuse to recognize them as necessary to our prosperity. We apprehend that no one would do this, especially where their teachers are godfearing men, and profess to be God's servants. Yet there are those who commit even a greater mistake by rejecting the Old Testament Scriptures on the ground that they are fulfilled, and can in no way prove valuable to us. The Apostle calls the *Law* our schoolmaster, and doubtless he referred to the Jewish law as that was the only law recognized at that time, and what is the office of that law? in all its bearings it teaches man's need of a Savior and points to Christ. Were the Old Testament denied us we would know but little of the true mission of Jesus, who told us to search the *Scriptures* for they testify of me.

Bear in mind that the word *Scriptures* in the "New Testament" always refers to the Old. These words of Christ teach us the true relation of the two parts of God's Holy Book. The apostle says, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3: 16. The master said unto those who confronted him with the law, "I am not come to destroy but to fulfill." And now we turn to the schoolmaster to learn what that law was *and is*, and we find types and shadows of that which follows in the history of the world showing God's hand, as ever guiding his people, and his purpose in the great plan of human redemption.

Christ's glorious salvation does not date from the Christian era, He says "Before Abraham was I am," Enoch, through faith in Christ walked with the Lord. Job was perfect, not that he was free from innate depravity but that he trusted in the promises, and could say, "I know that my Redeemer liveth," and that Christ lived in the Old

Testament days, for "all things were created by him and for him," Col. 1: 16. It is true we have a valuable Gospel in the "New Testament," but let us not lay aside that good old Book which tells us so much about our beloved and lovely Jesus. Let us receive instruction from God's command to Moses "See that thou make all things according to the pattern showed to thee," Heb. 8: 5. If we in this day are called to be workers how necessary that we should study God's book of patterns that we may please him in all we do, and finally through his mercies receive an abundant entrance into his kingdom above. R. N. KRATZ.

Amwell, Ohio.

Let us go Forth.

"Let us go forth therefore unto him without the camp, Heb. 13: 13.

Jesus, bearing the cross, went forth to suffer without the gate. The Christian's reason for leaving the camp of the world's sin and religion is not because he loves to be singular, but because *Jesus did so*; and the disciple must follow his Master. Christ was "not of the world." His life and his testimony were a constant protest against conformity with the world. Never was such overflowing affection for men as you find in him. In like manner Christ's people must "go forth unto him." They must take their position "without the camp," as witnesses-bearers for the truth. They must be prepared to tread the straight and narrow path.

They must have bold, unflinching, lion-like hearts, loving Christ first, and his truth next, and Christ and his truth beyond all the world. Jesus would have his people "go forth without the camp" for their own sanctification. You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs, and make every day a battle, yet it is a happy life after all.

No joy can excel that of the soldier of Christ; Jesus reveals himself so graciously, and gives such sweet refreshment, that the warrior feels more calm and peace in his daily strife than others in their

hours of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown if we are enabled by divine grace faithfully to follow Christ "without the camp." The crown of glory will follow the cross of separation. A moment's shame will be well recompensed by eternal honor; a little while of witness-bearing will seem nothing when we are "forever with the Lord."—*Spurgeon*.

A Single Star Led to Jesus.

Those hours when you feel a strange drawing toward that which is pure, and true, and right, are hours of God's visitation. Your soul is not far from its Maker in such hours. Be grateful for those periods of peculiar yearnings away from evil and toward good. Take them. They are open doors to your prison-house. Are there any bad habits, any evil courses to which you have been addicted, about which you have pondered, and of which you have said, "Oh, that I could be set free from them!" Venture, break away from your wicked ways, do not wait until the spark becomes a flame, take a little, and go to that toward which it points. It was a star that led the wise men to the place where Jesus lay. When but a single star shines from that which is right, and pure, and true, follow it, and it will lead you to the place where the young child Jesus lies.—*Henry Ward Beecher*.

The Light of the World.

"Ye are the light of the world. A city that is set on a hill cannot be hid," Matt. 5: 14.

Dear brethren: I will address myself to you. We are here, in the language above quoted, compared to a city; and one which is set on a hill. When we leave our homes and start off for the city, we behold it (if there are no obstructions in the way) though we may yet be several miles off. We see that it is the place or the city to which we wish to go. We know, from a distance, that it is a city, from the fact that it cannot be hid. So we are to be just like this city, so that we may be known from a distance. And if our light shines, we will be so. Then if we see a man coming yonder, we

can already, as far as we can properly see him—even from his outward appearance, in part, be enabled to know whether he is a follower of Jesus or not.

If we are the true followers of Jesus Christ we will let our light shine so that those who are outside of the "ark of safety," may see our good works. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," Matt. 5: 16.

It is frequently said that if the heart is right all is right, and that it makes no difference what sort of garments we wear. That I know very well and who does not? that if the heart is right all is right: and, I know, also, that if the heart is *really right*, all else will come right. When we meet with a brother or a sister and they are dressed in fine clothing and fashionable—such as the world loves to see, where is the light? or how may I know that they are members? are they not hid? certainly, for no one can tell where they belong; they are not known. But some say we can see the light by the deeds and good works; that is so, but our deeds and good works are not always seen; besides our light should shine from every source and in every direction; else how can we be on a "hill like a city?" "And he said unto them, ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God," Luke 16: 15.

Jesus became our exemplar and we should endeavor to be followers of him. When he came into this sorrowful world he came as poor as he possibly could; and as long as he was here on earth in body he was poor; he had not even so much as "where to lay his head."

Brethren and friends; let us take it to heart and let us examine well and see what our Lord our Savior endured for us—poor mortal man. I think if we would lay these matters very closely to heart we would not feel as though we wanted to wear such fine clothing, and then so fashionable yet besides. When I examine these things and think of what our good Lord has done and endured for us, I feel more like weeping and praying to my heavenly Father than anything else.

Let our clothing and every thing about us be so that the world can

see our light, and our good works.

Dear brethren and sisters; forget not the command, "Watch and pray that ye enter not into temptation," Matt. 26: 41. Yes, let us pray for one another so that the enemy, who is "going about as a roaring lion, seeking whom he may devour," may not overcome us.

Much more might be written but let this suffice.—*Vindicator*.

Intemperance.

"The sales of liquors in the United States during the fiscal year ending June 30, 1871, it has been calculated by Edward Young, the chief of the Bureau of Statistics, amounted to six hundred millions of dollars."

"Carefully compiled statistics show that 60,000 lives are annually destroyed by intemperance in the United States.

100,000 men and women are annually sent to prison in consequence of strong drink.

20,000 children are yearly sent to the poor-house for the same reason. 300 murders are another of the yearly fruits of intemperance.

400 suicides follow in this fearful catalogue of miseries.

200,000 orphans are bequeathed each year to public and private charity.

\$600,000,000 are yearly expended to produce this shocking amount of crime and misery, and as much more is lost in time wasted, from the same cause. Is it not time to drive that which produces such results from our country? Can we be human if we hesitate to lend our aid to such a cause? Do not humanity and religion both demand it as a duty we owe to our race? Let him who reads this lay it to heart."

"Intemperance with its trains of woe, Is rife wherever we may go; On every land we meet the foe.

The victim of this woful curse Is robbed of honor, health and purse; And hope of heaven, which is much worse Than all beside."

What a terrible showing this is. O ye friends of temperate habits, it is well to keep the magnitude of this shocking evil well in your memories. Think, of it. Six hundred millions of dollars spent for this poison in one year. Every person who uses liquor as a beverage, should consider that he is doing so

much to assist in carrying on this work of misery and death. What a great deal of good might be done with this amount of wasted treasure. Christian friends, Lend your influence for the suppression of this evil.

"Be not among wine-bibbers; among riotous eaters of flesh. Look not thou upon the wine when it is red, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder, Prov. 23: 30, 31, 32." "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak, Rom. 14: 21."

The Rich man and his Vain Hope.

A man once came to Jesus and said, "Master, speak to my brother, that he divide the inheritance with me." But as the Jews had chosen judges of such matters, and our Lord never interfered with the worldly concerns of men, but did only that which was given him of God, replied, "Man, who made me a judge or divider over you." This gave him an opportunity of informing the man of his duty, for he knew that it was covetousness which prevented the brothers from dividing the estate, and hence he spake to all present, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth."

Jesus added to this another parable: "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." So thought the rich man; "but God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" So is he that layeth up treasure for himself, and is not rich toward God. Men cling to their wealth, as to their truest friend; but it does not serve them in life as they desire, and in death it avails them nothing.—*Bib. Narratives*.

Herald of Truth.

Elkhart, Ind., August 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

To our Readers.—We have frequently made it known through the Herald, and again find it necessary to do so to those who change their places of RESIDENCE, or change their paper to another POST OFFICE, that they should always send us the name of the OFFICE at which the paper is received as well as the OFFICE to which they wish it sent. If this is not done we cannot know at what Office to discontinue the paper, and it will be sent to both offices, and thereby time, labor, and paper will be lost. By a little care on the part of those wishing the change, this could be avoided.

The Post Offices to which we send the Herald are all arranged in Alphabetical order, so that when the name of any desired Office is given it can readily be found. Many persons think because they have long been subscribers, and we have their names, we can easily find their Post Office. Without the name of the Post Office it may take hours, perhaps half a day to find a name by looking through the mail list, for which we do not have time. Remember that we cannot retain the names in our head, of the many hundreds of Offices to which we send the Herald. Written in love.

Gems of Truth, by H. B. Brenneman. This work is designed especially for children. It is a book of our own publication, is neatly bound and contains valuable instruction for the young. Send for a copy; price by mail 25 cents, or \$3.50 a dozen.

Address, H. B. BRENNEMAN.
Elkhart, Ind.

Voice from the Dead.—Copies of this beautiful Poem, also of "Poor Polly," a warning to the young people, can be obtained at 10 cents a dozen, at this office.

Our Family Almanac.—The time is fast approaching when we expect to issue our Family Almanac for the year 1874. If any of our patrons have any good Articles or items that will instruct, which they wish to have inserted, we hope they will send them in soon, so that they will be ready in time. We will endeavor to make it as interesting as possible.

Pride and Humility.—A new Edition of this work is completed, and all orders will be promptly filled. The new Edition, contains an "Alarm to the proud, which has never before been published in English. Also several beautiful poems and other articles. The pamphlet contains 80 pages and is a work which cannot be too carefully nor too frequently read in the present extravagant age. Price 10 cents a single copy; 85 cents a dozen.

Conference in Illinois, &c.

Friday morning, May 23rd, the Conference met in the new meeting-house. Bishops present, Benj. Hershey, of Shelby co., Mo., Matthias Eby, of Carroll co., Ill., and Henry Nice, of Whiteside. Aside from these there were twelve ministers and deacons from Illinois, Missouri and Indiana. Bro. Jacob Bowman, from Ohio, was also among the number. Conference was opened by Bro. M. Eby. The well known hymn,

"Jesus, Jesu, Brunn des Lebens,
Stell, ach stell dich bei uns ein,"

was sung, after which all united in a silent prayer to God for his aid and blessing, and for the guidance of his Spirit in the deliberations and counsels of the Conference.

A discourse was delivered by Bro. B. Hershey, followed by Bro. Nice, from Ephesians 2: 19—21. The points presented were substantially as follows: Jesus Christ is the chief corner stone of all religion. He is the foundation upon which the great spiritual building of the church must be built. His word sets forth the principles upon which our work must be founded. Other foundation can no man lay, than that is laid, which is Jesus Christ. This foundation, Jesus Christ, and his word, we must ever keep in view; we must govern our actions, teachings and labors according to this word of God; we must not add thereto nor take therefrom; the word of God must be left unimpaired, as Christ and the apostles delivered it unto us. This teaches us the unscripturality of swearing an oath, of taking the sword, conforming to the world, and mingling with it in vain things and sinful corruption. We should be united in all our efforts; we should be of one mind; we are ambassadors for Christ to proclaim his word and make known its principles among the children of men, and if we desire to build the

house of God's great spiritual temple, we must work together under one spiritual Head and Master, Jesus Christ; just as in the building of a large house, all must be done under the direction and instruction of a master builder. God through his Son gave us a pattern, showed us the way in which we should go, and gave us full directions for the work through his word, and if we work in accordance with it, he will be with us, our labors will be blessed, his kingdom will be extended, and the whole building (Eph. 2: 21.) "fitly framed together will grow into a holy temple in the Lord, for a habitation of God through the Spirit.

We should endeavor to let our light shine; we should show continually by our walk and conversation that we are seeking after God, and that we are walking in the footsteps of the Savior. As long as we do this and build upon the immovable word of God, we will be able to make progress; but as soon as we begin to build upon the traditions of men, and depart from the truth of God's word, we will fail and come short of the glory of God, and of doing his acceptable will. We must separate ourselves from all the works of darkness and be a separate people, and remain steadfast in the life that is in Christ Jesus. Then we shall be able to exercise the spirit of Christ, and to deal with our fellow-men as Christ dealt with us, in the Spirit of love; we will then be able to overcome evil with good.

His kingdom is not of this world; therefore his children cannot be of this world, for the firm foundation of God's word will abide. If we are truly converted to God, filled with the love of Christ, governed entirely by his word, directed by his Spirit, then our souls will be united; we will be of one mind; we will work together; labor to spread the kingdom of Christ, and rejoice when souls are brought in the church. There will then be no jealousy; no dissension; no separation among God's children; then indeed will be established among them the peaceful reign of which the prophet speaks when he says that they shall beat their swords into plough shares, and their spears into pruning books, and the nations shall learn the art of war no more. Then the great temple may be put together without the sound of a hammer or any other tool, for the power of God's love will bind us immovable in one common union.

The rule Matt. 18: 15—18, shall under all circumstances where difficulties in the church arise, be observed. Ministers must receive no complaint before the complainant has performed this duty towards his erring brother or sister.

We should exercise all love and forbearance towards any who are not like-minded with us, and seek in all kindness and christian charity to gain their confidence and esteem.

Offices, where it is necessary to use force, should not be filled by brethren. Neither should brethren serve as jurors, especially in criminal cases, and where capital crimes are to be tried.

The question came up as to what constitutes a church council and what cases properly should be acted upon by a church council.

If memory serves me right, it was decided that a majority of the church members usually constitute a church council, but in delicate and difficult questions it is advisable to obtain the united voice of the whole church; and in case a unanimous voice for or against any question presented cannot be obtained, it is best, if possible, to have all the members satisfied. This can generally be accomplished by personal conversation, and exercising charity and forbearance towards any who are not fully willing to submit to the majority. Under all circumstances, the ministers and deacons of the church should leave no means untried to preserve peace, union and good feeling among the membership of their churches. The most precious possession of the church is union, peace, love and good feeling among the membership. The minister who disregards this subject, and carelessly and thoughtlessly wounds the feelings of any of his flock, and thus creates cause for ill feeling, discord and dissension, is certainly not filling the position of a faithful steward and shepherd over the flock of Christ. It is especially desirable that every minister should at all times have regard to this matter, and in all things be an example to the flock.

As to the question, what subjects may properly be decided by church councils, the following explanation was given, as near as we can call to mind the matter. * 1. It is customary always previous to the communion of the Lord's Supper to hold an examination meeting, for the purpose of ascertaining whether the church members are at peace one with another, so that if any difficulties exist, that they may be adjusted and peace restored. In connection with this examination, the counsel of each member is taken, whether he feels and desires that the communion should be observed; but in our view this comes more properly under the head of an examination meeting than a church council.

2. In case any question presents itself before the church for decision, then properly a council of the church is taken by the ministers retiring to the council chamber, and each member, separately from the others, goes in and gives his voice for or against the question as he or she may think most proper. The subjects upon which a church council may be taken; cannot all be enumerated or included under any but a very general rule. Some however we will mention. 1. When a bishop, minister or deacon is to be ordained, counsel is always taken to see whether the members are willing to have

one ordained. 2. Should a new house be needed or important necessary repairs on the old one, or anything of like character. 3. Should there be a necessity or desire for changing in any way the form of service, the time of meeting, the manner of raising money for charitable or any other purpose, &c., a church council should be taken. 4. In regard to members, in case any one has transgressed in some way the rules of the church or against any individual member, it may be necessary to take a church council, in order to ascertain in what way the offending member may be restored to the full confidence and favor of the brotherhood; whether a simple confession of his faults asking the forbearance of the church will make satisfaction, or whether it is necessary to suspend the offender for a time. In case of a sin unto death, as drunkenness, adultery, lying, theft, murder and such like manifest works of the flesh, a church council is not always necessary, since the word of God is pointed and distinct on these things. When it is known or satisfactorily proved that such a sin lies at the door of a church member, he must be excommunicated, as the apostle directs to put away from ourselves that wicked person, 1 Cor. 5: 13.

Under all circumstances however it must be observed that suspending or excommunicating a person must be done with a sincere desire to preserve the purity of the church and benefit the transgressor, and in every case when the offender comes, confesses his fault, asks for forgiveness and manifests sincere penitence, he must be accepted and restored; and the church in giving counsel must do it not with any feelings of revenge or ill will, but because God has commanded that his church should be preserved pure. I have given the above somewhat more complete than it was expressed at the Conference, for I felt that those who had a desire to be instructed on this point, it would be more satisfactory.

In all cases where a difficulty between members can be settled between the parties themselves, it should be so done, and in this case it need not, and should not be brought before the church.

To the question whether the bishops, without a church council, could expel a member for lying and swearing, it was considered that great care was necessary; he should be first admonished, and it would be advisable to do it with a church council. By all means in such cases it must be positively and distinctly ascertained that such is really the case. In the mouth of two or three witnesses shall all things be established.

If a member owes any person, and promises to pay at a certain time, again and again, and still does not keep his promise, what is to be done? He should be exhorted and admonished to pursue a different course. Men should always try to keep their promises; if they are not able to fulfil them, let them go and tell their creditors the reason and ask for an extension of time.

It was advised that every minister should

make a proper effort to preserve good order in his church during service. We often come to places where there is a great deal of going in and out, not by those who do not belong to church, but by church members and their children; and oftentimes conversation, whispering, laughing, &c., is carried on during services. These things should be avoided, and it is every minister's duty to call the attention of the membership to these things, and especially shall he admonish parents to instruct carefully their children and require them to behave properly wherever they may go. This is an important point and we hope it may have due attention.

The attention of the Conference was also called to the fact that there are a great many persons, members of the church, who chew tobacco, and who use it even during service—that they sometimes spit on the floor to such an extent that worshippers cannot kneel without kneeling into a pool of tobacco spittle, and that in this way the house of worship is put into a condition that makes it disgusting to those who are accustomed to habits of purity and cleanliness, and that the minds of the worshippers are often very much drawn away from thoughts of purity and holiness, with which they at these times should be filled, and that is objectionable to many. It was therefore advised that ministers should admonish the members of their respective churches to desist from chewing tobacco during services, and in every way try to keep the house of worship in a clean and orderly condition at all times.

The decision of the Lancaster Conference to support the decision of the six bishops of the Indiana Conference in Oct., 1871, was considered and adopted. A committee was also appointed to investigate the condition of the church in Woodford and Tazewell counties, where difficulties existed.

The next Conference is to be held in the church near Sterling, in Whiteside co., Ill., on the fourth Friday in May 1874.

Harmony and good feeling prevailed through the entire session.

On Saturday, May 24th, we had meeting again in the same place where the previous day the Conference was held. The brethren here have built themselves, during last year, a neat and commodious house of worship, and we trust that they may all feel that it is good for them to gather and worship God in sincerity of heart and in deepest humility. We trust too, they may feel such a desire for the service of God's house that nothing, while in the enjoyment of health and strength, will induce them to absent themselves from the house of worship; and may the gracious Father grant them many sweet and pleasant hours there, in the communion of the Savior's love, and so unite them that nothing on earth may separate them from the love of God, or from a complete union in the bonds of charity among themselves.

On Saturday evening I accepted the invitation to stay with Bro. Steiner, with whom I spent the time very pleasantly, and on Sun-

* Having been continually away from home and very busily engaged nearly all the time, the writing out of these things was considerably delayed, and then only done at intervals as we had time. The most of it being done on board the Steamboat "International," while on our trip down the Red River of the North.

day we again met at the meeting-house, where the Lord's Supper was observed, and where a large number of persons were present.

In the afternoon Bro. Abu. Ebersole took me to Bro. Reitzel's, where a meeting had been appointed for the evening. Bro. Reitzel is the only brother of our faith living in this immediate neighborhood; but having informed his neighbors and friends of the appointment, the house was well filled, and as we tried to set forth the truths of God's word, the whole meeting gave the strictest attention and listened with an eagerness which we have seldom witnessed on similar occasions. We hope and trust our meeting may not have been in vain.

The next morning the brethren Ebersole, Reitzel and Rutt with their wives, accompanied us to Sterling, where we took the cars and arrived safe home at ten o'clock the same evening.

The next morning we found at our home four brethren from Russia; Paul Tschetter, Lorenz Tschetter, Cornelius Toews, and David Klaassen. Soon also we found the brethren, Jacob N. Brubaker, Henry Shenk, Benjamin Musser, and John D. Hershey, from Lancaster co., Pa., who had arrived during the night, and expected to spend two days with the brethren in Elkhart county.

Arrangements were soon made and we were on our way to Yellow Creek, a distance of ten miles, where services were held in the forenoon. In the evening we were at Holdeban's meeting house, and the next day at Shaum's.

In the evening the brethren from Pa., started for Stephenson co., Ill., and the next morning I started to Grundy co., Ill., and from there to Tazewell and Woodford counties, spending the Sabbath in Grundy, and returned home on Monday night, June 2nd.

Tuesday morning, June 3rd, was the day appointed for our trip west with the Russian brethren, and we took our departure, waiting at Chicago for another party which had arrived at New York on Wednesday previous. Not meeting them at Chicago after a delay of twenty-four hours, we proceeded to St. Paul, Minn. There we waited twenty-four hours longer and were overtaken by the first, which had passed through Elkhart some weeks previous and spent the intervening time in visiting Kansas, Texas, &c.

Receiving dispatches that the party we were waiting for, were on the way, we made arrangements for them to follow us from St. Paul in charge of a guide. We went to Duluth, at the head of Lake Superior on Friday June the 6th. On our way we noticed that the wild cherry and strawberry were just in bloom. Forest trees were covered with foliage, and the few patches of wheat and rye along the line of the road looked well.

The Dalles (rapids) of the St. Louis River were magnificent. We doubt whether there is another stream, presenting a scenery of equal magnificence and grandeur in the world. We had gazed upon it on our former trip, when the water was low and

the rough, broken rocks in many places projected above the water. But now the river was much higher on account of the abundant rains of this region during the present season, and the dark waters dashed and foamed and rushed with terrific fierceness over the rock-paved bed, so that the mind of every beholder is filled with sublime admiration at the wonderful works of nature.

At Duluth we called upon Mr. Tenny, who kindly accompanied us to the large and commodious Reception House, built by the A. P. R. R. Co., at this and several other places, a description of which was given in our Feb. No. of the present year.

The next morning, June 7th, we went towards Dakota, over the line of the Northern Pacific Railroad, having been joined by J. B. Powers in the employ of the Company, residing at St. Paul. On the train we also became acquainted with Prof. Phelps of the State Normal School, at Winona, with whom we had a very pleasant and interesting conversation respecting the faith and condition of the Mennonites and the reason of their emigrating from Russia. We were also much pleased with the information the Professor gave in regard to educational matters in Minnesota, and the earnest effort he is putting forth to elevate the profession of teaching to that standard which shall require at least, men of pure minds and sound morals to fill the responsible position of imparting instruction to the tender minds of the rising generation. We often lament the growing tendencies towards infidelity, manifesting themselves so extensively in our day. But is there any wonder that infidelity and loose morals should increase, when we remember that three-fourths of the teachers of the present day are non-professors, and a large number of them have strong tendencies to infidelity, if indeed they are not outright infidels? Our schools need the special attention of the followers of Christ, if the principles of religion are to be promulgated. Much more may be done in forming the character of the man and the Christian, by a properly directed effort in the school-room and the family, than by any other means, from the fact that in early childhood the mind is much more open to impressions, whether good or evil, and the impressions made are much more lasting than those of maturer years.

We also met two men on the train from Friesland, in Holland, the birth place of Menno Simon. They were of the Lutheran faith and also in search of a place whither to emigrate, with some four hundred of their fellow-countrymen.

The Yoevil colony, founded in England under the superintendence of Dr. Rogers, a clergyman of the Congregational church, who had purchased a large tract of land on the line of the railroad, in the western portion of the state, has so far not proved a success, owing no doubt to a want of co-operation, its imperfect organization, and a proper adaptation to the new state of things by those composing it.

In regard to the country through the western portion of the state, we were even more favorably impressed than before. It lays very prettily and the soil is rich and productive, and portions of it are fast settling up.

In the evening we arrived at Glyndon, where we intended to spend the Sabbath, and were accommodated with lodging and meals at the railroad company's Reception House.

On Sunday morning, June 8th, we had considerable rain, and several of our party having drank pretty freely of water to which they were not accustomed, complained of ill health, being also myself among the number. This, with the dull weather, made us all feel somewhat gloomy. After a while however, the rain ceased, and feeling better, we attended church in the Congregational Chapel, the only church in the place, in charge of Rev. Williams, a very kind and pleasant man. Upon a pressing invitation I consented to speak in the same house in the evening, upon which occasion a good audience was present, and very marked attention was given during the discourse. We spoke the effort was not altogether lost, as we spoke of the principles of our faith and the reason why our brethren in Russia were compelled to emigrate to America.

The next day Mr. J. B. Power provided teams and we went to see several farms in the neighborhood, already partially under cultivation. Corn, tomatoes, turnips, potatoes, barley, wheat, &c., all seem to grow well, but on account of the late Spring (as in other places), and the very indifferent mode of cultivation, things did not look as well as they otherwise might. But with good cultivation, such as the Russians and Germans, and Eastern farmers are accustomed to, we believe that the very best crops might be produced.

We spent the afternoon in looking over the beautiful prairie south and south-west of Glyndon. We crossed over the South Buffalo River and witnessed, on several farms, the process of breaking the sod. This is done with two yoke of oxen, and a heavy plow, cutting from twelve to fourteen inches wide and about two inches deep. The best time for doing it is in the month of June; sometimes this turned sod is planted with corn or potatoes and produces from half to two-thirds of a crop the first year.

In the evening we were ready to take the train to Fargo, the place where the Northern Pacific R. R. crosses the Red River into Dakota territory. We were expecting the rest of our party on this train, and when it arrived, two hours late, it was our pleasure to meet a number of brethren from a far off land whom we had never before met. H. M. Miller of New York city was their escort, and brought the third party of the deputation from that place, as the representative of the N. P. R. R. Co., and Bro. Jacob Y. Shantz, of Waterloo co., Ont., acted as escort to another portion of the same deputation.

Our party now numbered seventeen persons, twelve of whom were brethren from Europe, as follows: Pre. Henry Wieber, Cornelius Bour, and Jacob Peters. These constituted the first party of the deputation and are from the so-called Bergthaler church. Afterwards came, as stated in a former part of this article, Pre. Paul Tschetter, of the Lutterthal church, Lorenz Tschetter, David Klaassen, and Cornelius Toews (Tafes). With the last party came Bish. Leonard Suderman, of Berdiansk, Bish. Jacob Buller, of Alexanderwohl, Bish. Tobias Unruh, of Carlswalde, Andrew Schraack of the churches in Kottassufka, all in Russia, and Bish. William Everts of the church in Ober Nassau in Prussia. Bro. Isaac Leatherman from Elkhart county, Indiana, was also with us.

Remaining all night at Fargo, we again took the train in the morning for a trip as far west as James River, a distance of one hundred miles. Along the line of this road our brethren saw a country with which they were well pleased; the beautiful prairies, sometimes for miles almost a dead level, now again gently undulating, and then again a little broken, seemed to present to them a country of sufficient variety to suit every one. The grass was already well advanced, the air was mild and bracing, and occasionally a small stream of water or a belt of timber broke the dead monotony. But as more may be said of this portion of the country hereafter, and as we also, in our former article gave some account of it, we will leave it for the present.

We took dinner at the little Eating House in Jamestown, kept on a railroad car, or rather two railroad cars joined together, where the accommodations were on so small a scale that it was indeed a very severe task for the keeper of the house to provide for so large a number at one time; as, in addition to our train, another from the west had also just arrived. We however fared as well as could be expected. Friend Wiseman, whom we had met last year, and who owns some property here, showed us his garden which looked very well.

We returned to Fargo on the next train and arrived at our Hotel about one o'clock in the night, well pleased with our trip and thankful to God for his tender mercy in so protecting and preserving us under his kind care.

On Wednesday June the 11th, the sun again came up bright and clear and we prepared for a trip with teams, over the country between the Red and Cheyenne Rivers. This expedition consisted of only a portion of the party, as we could not get teams enough to take the whole. We found some very fine land; also considerable that was low and suitable only for meadow. On the east bank of the Cheyenne we found some settlers, mostly Norwegians. We met one family who treated us with the greatest kindness. We saw here some corn that had been planted only five days and was already one and a half inches high. The winter

however is cold; ice is said to freeze in the river from four to five feet thick. We visited another garden in this vicinity where we saw very fine vegetables, corn, cabbage, potatoes, peas, squashes, &c. Wheat sown on the 17th of May was one foot in height, and oats sown two days later was larger still. Corn that had been planted eighteen days was from seven to ten inches high.

The next day, June 12th, it was cloudy and looked very much for rain. Wm. Hespeler, the representative of the Canadian government in the matter of the Russian emigration, accompanied by his nephew, Geo. Chapman, from Hespeler, Ont., had arrived at Fargo, and the whole company held counsel for the purpose of determining upon a plan of procedure. It was finally decided that since the Canadian Government had taken so great an interest in the Mennonites, and had sent thither an agent to visit them; made very liberal offers and promises to them; had even gone so far as to set aside eight townships for their special benefit. Therefore, in order to show their regard and high esteem for the kindness proffered by the Canadian government, the whole party should make the trip to Manitoba and carefully examine the lands thus offered them. This being decided on, the day was spent in reading, writing and conversation, as the boat on which we were to make the trip was not ready to sail until the next day, June 13th.

Bro. Leatherman of Indiana, now concluded to proceed on his journey through Nebraska and Kansas, left the party and took the stage to Breckenridge, Minn., while our party, still numbering seventeen, went on board the steamboat "International" and at two o'clock in the afternoon the last whistle sounded, the lines were let go, and we started down the Red River of the North for Manitoba. The boat was large and the river very narrow and crooked, making many very short and abrupt turns. This makes navigation very difficult, as the distance of about two hundred and forty miles by land is stretched out around the crooks of the river to about six hundred and fifty miles, requiring about five days to accomplish the journey. Owing to the overcrowded condition of the boat, the accommodations were poor, but as good as could be expected under the circumstances. The time on the boat hung pretty heavily on our hands.

Wanted.—We want several agents in different portions of the country to sell books. We have still a considerable number of the German Martyrs' Mirror and the English Complete works of Menno Simon on hand, and we wish to dispose of them as fast as possible, and therefore will give a very liberal discount to any one who will engage in the sale of them. This will be a good opportunity for those out of employment to earn something.

Correspondence.

A Journey to the West.

As an account of our journey has been requested to be given through the Herald of Truth, I will endeavor to do so. There were four of us, the brethren Jacob N. Brubaker, Bish., Pre. Henry Shenk, Benjamin Musser, and the writer, all residing near Mount Joy, Pa., left here the 15th of May, and stopped at Harrisburgh over night. We left early next morning for Pittsburg. Here we separated, Brothers Shenk and Musser continued west to visit friends and relatives.

We however cherished the hope of meeting again in Ohio. Bro. Brubaker and I took passage on a boat up the Moonongahela River, eighty miles to McLean's Landing, this was a very pleasant trip occupying one night. Shortly after we arrived there in the morning, Bro. N. Johnson came and took us to his home, soon however we repaired to the house of worship where an appointment had been made for services, it being called a day of penitence, fasting and prayer, preparatory to the commemoration of the sufferings and death of Jesus Christ the Savior. On the following day Bro. Brubaker served them, and we hope and trust his labor was not in vain, but that many may have been encouraged to greater zeal in the service of their Master.

We remained here two days, and the morning of the 19th, we were taken to the Landing, and went on the boat to Pittsburg, about midnight we took the cars for Dayton, Ohio. After arriving there we went to Bro. J. M. Greider's; we found them well, and there met Bro. Musser; the following day we met Bro. Shenk at Osborn.

Bro. Greider accompanied us to Medway, Clarke co., to Bro. Henry Hoover's. Sister Hoover was confined to bed by sickness. Bro. Hoover, who is 68 years of age has lately been ordained to the ministry to assist Bro. Greider, and he desires the prayers of the brethren to assist him in his mission. In this vicinity we visited many warm hearted brethren and sisters, relatives and acquaintances. Four meetings were held in this place.

From here we went to Elkhart, Ind., and arrived at Bro. Funk's in the morning; we also met four Russian brethren here. Our ministering brethren filled three appointments in Elkhart co., during our stay of less than two days, which was pleasantly spent, and we hope that many were comforted by the preaching of the word. The favors and hospitality manifested toward us will not soon be forgotten.

We left Elkhart May 28th, in the evening for Freeport, Ill.; we visited Bro. Rudolph Brubaker, and other brethren. There were here two appointments for meeting; one person expressed a willingness to seal her faith by receiving baptism. May God en-

12 September
from Russia

* We traveled from 2 o'clock after noon until 2 o'clock in the night and were 15 miles from the point from where we started

able her to remain faithful to the end. We remained here one and a half days. We then went to Woonsocket, Whiteside co., and visited the brethren Ebersole, and many others: had two meetings, and administered the communion.

From Freeport we went to Mendota, at which place, Brothers Shenk and Musser took the train to Naperville, while Bro. Brubacher and I went to Canton, Fulton co., to visit my sister, now named Rohrer. Bro. Brubacher also held a meeting near this. Bro. Brubacher spent one day here, and then left for home. I remained five days longer. We have all returned home and found our families well. We are thankful to the Lord for preserving our health amidst all visible dangers. O, may we all serve him more in the spirit and truth, that we may also make a safe spiritual journey to the heavenly mansions. J. D. H.

A Journey to Illinois.

I left home the 5th of May, and at 2 P. M. took the train at Clarence, and the 6th I arrived at Bro. Rudolph Brubaker's, in Freeport, Ill., and found them all well. From here I went to Bro. Samuel Lapp's, my brother-in-law, the same evening, and found them all well. In this vicinity I spent several days, visiting among the brethren whom I found generally well.

Sunday the 11th, we had meeting, which was well attended. The 12th, Bro. Lapp took us to my brother, where I remained over night. The 13th I took the train at Belleville, and came to Whiteside county, and remained over night with Pre. Henry Detweiler. I spent the remainder of the week in visiting the brethren.

Sunday the 18th we attended service at Sterling, where I met Bro. Henry Nice of Morrison. The 19th I went home with Bro. Nice. The 21st Bro. Nice and I went to Sterling, where we the 22nd (Ascension Day), held services, at which time three precious souls were received into the church by baptism. May the Lord bless them and strengthen them that they may remain firm until the end.

The afternoon of the 22nd, Bro. Nice, Bro. Alm. Lapp, of Shelby county, Mo., and I took the train to Morrison; from here Bro. Lapp, John Rutt and myself went on foot to deacon Leonard Hendricks, with whom we remained over night. Friday the 23rd, we attended Conference, which was conducted in harmony. Saturday there was a well attended meeting, and on Sunday, many brethren and sisters partook of the Lord's Supper, in remembrance of the sufferings of our Savior, Jesus Christ. After meeting we parted with the hope that if we should meet no more on earth, we might meet in eternity at the right hand of God where we can dwell with him and praise him forever, and where parting will be no more.

Monday morning Bro. Kornhaus took Bro. Lapp and me to Thompson Station,

where we took the cars to Freeport. We took dinner with Bro. R. Brubaker; in the afternoon we went to Bro. Lapp's, and remained over night. The remaining portion of the week was spent in visiting. Saturday there was meeting at which time a daughter of Pre. Christian Schneider, was received into the church by baptism. May the Lord bless her and strengthen her in the faith, to remain faithful unto death. On Sunday Communion was administered, and the house was filled with eager people as the brethren and sisters partook of the Lord's Supper.

Tuesday, June 3rd, Bro. Lapp brought us to Bro. Brubaker's, where we remained over night. The 4th, we took the cars for home, and arrived at Clarence at midnight. The 5th we walked 15 miles home, where we arrived in the evening, and found all well. To the Lord be everlasting praise and thanks for his love and fatherly care which he manifested toward me and my family during my absence.

BENJAMIN HERSHEY.

Shelby Co., Mo.

A Trip to Kansas.

For the benefit of those interested in the Kansas emigration, I would say that I started to Kansas on the 19th of May, accompanied by Bro. Henry H. Rutt, from Sterling, Ill. We traveled by rail to Florence, Marion county, Kan., and from thence on the stage to Marion Center, a distance of ten miles. We soon found the brethren in that neighborhood, by whom we were cordially received and very kindly treated. Although we were total strangers, we found the brethren and sisters, in fact every one so open-hearted and agreeable, that in a short time we were quite intimate.

We spent about a week with the brethren and sisters, during which time we also visited Bishop Daniel Brundage and Bro. Isaac Weaver, who live in McPherson county. Here we were also very kindly treated and enjoyed ourselves very well. We return our sincere thanks for the love and kindness manifested by the brethren and sisters there, and feel assured that the Lord will reward them for the same.

The brethren whom we found were Noah Good, Benj. Baer, R. J. Heatwole, Daniel Brundage, Isaac Weaver and M. Smeltzer. Regular services are held by Daniel Brundage.

I am highly pleased with the country. I purchased some land five miles from Marion Center, whither we intend to move in the spring. Great inducements are offered here for men of limited means, as the best of land can still be had for from \$5 to \$9 per acre, with a long time to pay it in. The climate is delightful, the soil rich, society good, and the country settling up fast.

As there are now a number of brethren there who have organized a church, I think other brethren who intend going west will

feel it a duty to join them instead of going to some remote part, where, isolated from the church, they cannot enjoy regular services, which will rob them of one of the christian's most essential advantages and enjoyments. Any further information in my power will gladly be given by addressing me at Chambersburg, Pa.

H. B. BURKHOLDER.

Children's Department.

The Massacre.

Not long since while traveling through a very mountainous district of West Virginia, I overtook a man traveling the same way I was. He was one of the old settlers of that section of the country and told me of many occurrences of "old times" while the Indians yet inhabited this country. Among others he told me of the killing by the Indians of two little children, which circumstance I will write for the readers of the Children's Paper that they may understand what dangers our forefathers had to endure and how thankful they should be that not many of them these times have such dangers to encounter. First I will say the Indians naturally were disposed at first to treat the white people kindly, but there were some whites that mistreated the Indians and that caused them to be an enemy of the white man, and killed many of them.

There was a family by the name of Morris living on a small stream of water in what was then Kanawha Co. They had a boy and girl that I imagine were the delight of a fond mother's heart and joy of a father's love. They lived thus in the wilderness as free as the deer that drank at the clear brook or browsed upon the mountain side. These children no doubt were happy in their forest home; playing by the water side, gathering wood from the hillside, and at evening bringing in the cows, made up a good part of their happy lives. But little did they fear the howling voice of the wolves or cry of the panther. They felt secure under the protection of a home. One evening as was their custom they went to bring in the cows. Probably the boy astride his stick horse, and platted hickory whip in hand, and the girl as happy as a singing bird frisking along the path that led through the wood; thus they went thinking not of danger. But alas for those happy innocents! From their hiding-place sprang forth some dusky Indians and with their tomahawks struck down those children—the scalping knife severed from their heads a tuft of hair and portion of scalp and thus were they left in the arms of death—a death so terrible and speedy.

As the evening closed and the children did not return, uneasiness came over the mother's mind; night coming on and the father returned from his work and the children yet out, caused a dread to seize their

hearts. The father went on the search of his children and found them where they were stricken down. What must have been the sorrow felt by that father and mother to have their children thus rudely torn from them by the hands of human beings. Side by side they laid them in the silent grave. Two little martyrs to the vengeance of a savage people.

Little readers, we do not wish to dwell on the sad occurrence but would say, think of the blessings you are enjoying, surrounded by good and kind people. Can often go to preaching and Sunday school and learn of Jesus; have papers published for your instruction. You need not fear the tomahawk of the Indian, or the wolf, bear, or panther. But you are in danger of a great "beast," one that "goeth about as a lion." He is often called Satan. He waylays every path you have to travel, is hid where you least expect him; and he will, if you let him, get a hiding place in your heart. If he does you can often see him peeping out through an ill temper, cross words, dishonest spirit, vain or proud mind. Satan peeps from under those ribbons and ruffles and foolish head dresses, has his fingers in those rings, earrings and breast-pins. If you would not be led captive at his will, keep a sharp lookout for him. Keep clear of his nets. Keep in the narrow way with Jesus, who is meek, and humble in heart. May God give you grace to be like Jesus.—*Children's Paper.*

FOOD FOR THE LAMBS.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: Ecclesiastes 12: 1.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Aug. 13	Rom 6	Aug. 29	1 Cor. 6
" 14	" 7	" 30	" 7
" 15	" 8	" 31	" 8
" 16	" 9	Sept. 1	" 9
" 17	" 10	" 2	" 10
" 18	" 11	" 3	" 11
" 19	" 12	" 4	" 12
" 20	" 13	" 5	" 13
" 21	" 14	" 6	" 14
" 22	" 15	" 7	" 15
" 23	" 16	" 8	" 16
" 24	1 Cor. 1	" 9	2 Cor. 1
" 25	" 2	" 10	" 2
" 26	" 3	" 11	" 3
" 27	" 4	" 12	" 4
" 28	" 5	" 13	" 5

War Opposed to Christian Religion.

Who can calmly reflect with subdued and unbiassed judgment, the following commands of the Bible, and not be convinced that peace is one of the vital principles of the Christian religion, and that, war cannot be tolerated among a christian people, viz: "Thou shalt not kill." "Be at peace one with another." "Avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine; I will repay, saith the Lord." "Love your enemies; bless them that curse you, and despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, and be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."

"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. For this is the message, that ye have heard from the beginning, that we should love one another, not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because own works were evil, and his brother's, righteous."

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." "From whence come wars and fightings among you? Come they not hence from your lusts which war in your members?" Follow peace with all men, and hol-

ness, without which no man shall see the Lord."

"If my kingdom were of this world, then would my servants fight." "Lead a peaceable life in all godliness." "The fruits of the Spirit are love, joy, peace," &c. "Thou shalt love thy neighbor as thyself," and the parable of the good Samaritan makes every human being our neighbor. "God is love; and he that dwelleth in love dwelleth in God, and God in him." "Be kindly affectioned one toward another with brotherly love, in honor preferring one another." "Bless them that persecute you; bless and curse not." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

"Be not overcome of evil, but overcome evil with good." "Love worketh no ill to his neighbor." Is it love to an enemy to kill him? is it love to prepare to kill him? and yet the supporter and advocate of war doeth all this. Then how can the love of God dwell in him?

The Bible abounds with principles of peace. It cherishes and encourages all those virtues which lead to peace, and condemns everything which tends toward war, and the use of outward instrumentalities as weapons of war and defense.

—*Messenger of Peace.*

For the Herald of Truth.

Repent.

"Turn ye from your evil ways; for why will ye die.

Dear friends, Reflect upon this subject for a moment. Consider the fearful doom which awaits the wicked who fear not God. If we do not repent of our sins, and turn to the Lord we must die. Deny thyself and take up the cross, is the Redeemer's command. There is no time to spare; therefore take courage, young friends; cast off sinful ways, and early learn to love and obey Jesus, that you may be always engaged in doing good, and he will help you and make the work light. "Whosoever will come after me (Jesus), let him deny himself, and take up his cross, and follow me."

You must keep his commandments, or the love of Christ is not in you. If we wish to have a part with him we must obey him. We are commanded to forsake our sins. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: For my yoke is easy and my burden is light." E.

For the Herald of Truth.

To the Christian Professor.

We often see articles in the Herald in which the sinner or unconverted is warned to flee from the wrath to come, by seeking refuge in Jesus before it is forever too late. This is right. We are glad to see that there are those who love sinners—who manifest an interest in the salvation of their never-dying souls, and admonish them to shun the path of sin and folly, come to Jesus, walk in the path of truth and righteousness, and be saved. This is a duty enjoined upon the followers of Christ. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

It is also necessary that we sometimes speak to, or reprimand those who have made a covenant with God, by solemnly declaring that they will renounce the world (sin), keep his commandments and follow him, as long as life shall last. I shall merely suggest a few points. Let us not entertain the idea that some do, that when a person has promised to renounce the world, is baptized, joined a church, has shed a few tears over past sins that he cannot sin any more—that he can live on prayerless and unconcerned in regard to his soul's salvation, even if he does not conform to the fashions of the world, and yet not be in danger of being lost. Oh no, dear reader! This is contrary to the doctrine of Christ.

The struggle of life of the true christian, the fighting against Satan and the world, by the word of God and prayers of faith in Christ, has then just begun. It then requires prayerfulness and watchfulness, lest the subtle enemy, Satan, allure him and tempt him to turn back to the beggarly elements of the world again. He will then be in a worse state than at the first. "When the unclean spirit has gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first," Matt. 12, 43-45. "Watch and pray that ye enter not into temptation!" "Pray without ceasing." Pray that God will give you strength and enable you to detect and conquer sin and evil passions, and hold out faithful unto the end. Only he that endureth unto the end shall wear a crown of glory. Pray that he will enlighten your heart with the spark of heavenly grace, day by day that every shade of sin may vanish; that the heart may be sanctified through the Holy Ghost, and become a temple for the indwelling of the Holy Spirit, until he calls your souls to the spirit world. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man destroy the temple of God, him shall

God destroy; for the temple of God is holy, which temple ye are."

Dear christian friend, examine your heart closely, and see whether the spirit of Christ is dwelling in it, or whether Satan, the father of lies has again taken possession of it. If this be the case you are in a deplorable condition. You are in danger of losing your precious soul; for if Satan again reigns in your heart, Christ does not dwell therein any more. If Satan who is the author of sin and dwelleth in darkness, has his abode in the heart, how can the spirit of Christ who dwelleth in light, dwell therein. Dear friend, let us watch and pray day and night, and put on the whole armor of God, and press forward with fresh courage in the path of duty, and remain faithful unto the end, that when sore trials, and tribulations, are over, we can hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Lord grant that these few words written in weakness, may encourage the soldier of the cross, to fight faithfully the battle of life, and move onward, advancing continually in the spiritual life, and bear, with christian fortitude the trials, and troubles, and persecutions of this unfriendly world, until thou seest fit to remove us from this world of sin, and take us home to thee, where we can unite in singing thy praise without end. Amen.

JOSEPH METZLER.

Mahoning Co., Ohio.

Persecution in Russia.

Within a half year, and in part also for a year, thirteen brethren of the Baptist Church have been confined in prison, and suffered in a terrible manner for their faith's sake. The priests of their village forbid them to read the word of God, and it was brought before the Bishop for investigation, and he asked a brother to what the gospel led them? He answered, "We steal no more, and live no longer in a sinful life." Thereupon the former replied, "It would be better for you to steal than to read the word of God. The gospel is a heretical doctrine, and if we permit you to teach it, you will deceive the people." They were then commanded to kiss the cross, but as they refused to do so the Bishop commanded them to be scourged with rods, and cast into prison.—They received each twenty-five strokes, and among others also was a woman of seventy years old chastised with eighteen strokes on her naked body.

The sender of this communication to the *Mission Paper*, prays that intercession be made for the impris-

oned, and requests the Evangelical Alliance to labor for the release of the prisoners.—*Bremen Evangelist.*

The Infant in Prayer.

A child beneath a mother kneels,
With lips of holy love;
And fain would hush the vow it feels,
To him enthroned above.
The cherub gaze that stainless brow,
So exquisitely fair;
Who would not be an infant now,
To breathe an infant prayer.
No crime has shaded its young heart,
The eye scarce knows a tear;
'Tis bright enough from earth to part,
And grace another sphere.

And I was once a happy thing,
Like that which I now see;
No May bird on ecstatic wing,
More beautifully free.

The tide that bask'd in noontide glow,
The flower that danced and shone;
All hues and sounds above, below,
Were joys to feast upon.

Let wisdom smile—I oft forget,
The colder haunts of men;
To his where infant hearts are met,
And be a child again.

To look into the laughing eyes,
And see the wild thoughts play;
While o'er each cheek a thousand dyes,
Of birth and meaning stray.

O manhood, could thy spirit kneel,
Beside the sunny child!
As fondly pray, as purely feel,
With soul as undivided.

That moment would encircle thee,
With light and love divine;
Thy gaze might dwell on deity,
And heaven itself be thine.

Selected, by J. G. Long.

"Daughters of Fashion."

I see the giddy daughter of vanity and fashion. Her whole thoughts are occupied with the changing scenes of a world, the fashion of which passeth away. She lives for a vain exhibition of herself. The vanity of outward decoration, the poor ambition of arranging her toilet with taste, the round of giddy society, the feverish excitements of worldly engagements—all these occupy and rule her affections and her mind. For these the offers of the gospel are despised. For these the glories of eternity are vilely cast away. The mirror and the novel can command her time, but the Bible cannot. And the intellect and the affections and the life of the soul are frittered away in this ceaseless round of earthly giddiness. For these vanities she has cast away the favor of God. For these she exchanges the blessed hope and portion which the Savior gives.—*Sel.*

Simple Music.

How much greater is the power of an old song, with simple air and words, than of these more difficult and artistic ones which sometimes throw the professional musicians into ecstasies of delight. It may not be because there is more music or more feeling to them: but they are endeared to the hearts of the common people through familiarity, associated with home scenes of love and affection, and appeal to sentiments and feelings that could not be awakened, no matter how artistic, or sparkling with gems of beauty. When these have become familiar and associated with the love and joys of a lifetime, then they will also become "household words" and awaken the same feelings; but, until such is the case, the simple songs of yesterday will be the most popular.

Sixteen good Habits.

1. Abstinence from tobacco and intoxicants.
2. Temperance at meals.
3. Daily attention to all the conditions of health.
4. Fidelity to all appointments and duties.
5. Constant occupation.
6. Doing at once whatever is required.
7. Having a time and a place for every thing.
8. Paying for every thing in advance.
9. Regular pursuit of some science.
10. Giving as well as receiving.
11. Aiming at harmony in conversation.
12. Looking always on the bright side.
13. Associating with some favorite minister and society.
14. Talking on some edifying subjects.
15. Acting always in the right spirit.
16. Realizing the presence of God at all times.—*Transcript.*

HELPERS.

Poor old fellow! he can hardly get along. Let's lend him a helping hand." And so they did. And the old man, with the help of the two lads, soon got his truck to the top of the hill; and then it was easy work after that.

Are you a helper? Are there any who are the better for you? Any whose load you lighten? Any to whom you are a comfort? Are you trying to lead any to God? We cannot tell what power our words may have; but one day we shall know; and if we are faithful, we may find many souls won, to shine as stars in our crown of rejoicing, who might have been lost if we had spoken no words for Jesus.

If you are not a helper, are you hindering? Does your course of life give pain to any heart? Does your example lead any into sin? Do those who are laboring for Christ find you a hindrance?

Learn from these lads. Help, and do not

hinder. Help the poor, the old, the ignorant, and the ungodly: help all you can. Do not spend time and strength in sin or folly or selfishness. Try to do good for Christ's sake.

Yes for Christ's sake. That is the true motive. They who feel what Jesus has done for them are the best helpers. He went about doing good. He died to save sinners. May you be led by the Holy Spirit to be a helper for his sake.

—Young Reaper.

For the Herald of Truth.

Your House.

Be true to yourself at the start, young man,
Be true to yourself and God;
Ere you build your house, mark well the spot,
Test well the ground, and build you not
On the sand or shaking sod.

Build slow and sure, 'tis for life, young man,
A life that outlives the breath,
For who shall gainsay the holy word?
Their works do follow them, saith the Lord,
Therein there is no death.

Build deep, and high, and broad, young man,
As the needful case demands;
For thy little deeds be clear and bright,
Till you enter your claim to the Lord of light,
For the house not made with hands,

N. M. JOHNSON.

Hard and Bitter Words.

We all speak and write too many hard and bitter words. We try to break, not to mend the bruised reed. While we strive to be strong in the faith, let us not despise the faith of the weakest; for there will come a day to all of us when; in the giving way of the powers of nature and the pouring in of the great water-floods, we may grasp at something which may hold up and carry us over. And then, not how much we have searched out and know, not how much we have disputed and prevailed will help us, but how much we have believed on Christ and imbibed his Spirit.—*Dean Alford.*

If you would be perfect, even as your Father in heaven is perfect, let all your work be done as unto him and in his sight. And so, when your toil is done, your life work shall bear fruit in heaven, and it shall be found precious before God.

Not more constantly is the sun pouring its beams, or a flower exhaling its fragrance, than the christian is radiating or exhaling influences from his character upon those around him.

Receive Christ into your heart and he will receive you into his Kingdom.

Died.

June 5th, in Bloomington, Ill., of consumption, MARY SALZMAN, aged 29 years, 6 months, and 8 days. She lived in wedlock eleven years, and leaves a husband and three children to mourn their loss. Funeral discourse by Joseph Stuckey from Heb. 4: 14. Pre. Stansley and Chr. Imhof.

June 20th, in Chenango, Lawrenceco., Pa., MINNIE V., daughter of Calvin W., and Nannie A. TITTLER, aged 2 years, 9 months, and 15 days.

June 28th, in Somerset county, Pa., SARAH, wife of Daniel THOMAS, and daughter of Levi Kaufman, aged 21 years, 2 months, and 3 days. Her remains were interred by the side of her child which went two days before her. Sermon by Samuel Blough, and Bish. Samuel Blough.

July 2nd, in Cumberland co., Pa., WILLIAM, son of Rudolph, and Mary HERTZLER, aged 6 years, 7 months, and 7 days. Funeral remarks in German by George Rupp, in English by Jacob N. Brubaker.

Farwell father, mother, sister dear,
I'll go away and leave you here;
I'm going to my happy home,
And there to stay but not alone.

July 5th, in Shelby co., Mo., of Lung fever MARY LAPP, aged one year, 5 months, and 25 days. Funeral occasion improved by Benjamin Hershey from Matt. 18: 1-4.

July 7th, in McLean co., Ill., of consumption, ELIZABETH BIRGELACH, aged 32 years, and 2 months. She leaves a bereaved husband, and 4 children to mourn their loss. Remarks appropriate to the occasion were made by Joseph Stuckey from John 5.

July 11th, in Dekalb county, Ind., of a short illness ANNE, daughter of Emanuel and Susan REIDIG, aged 20 years, 10 months, and 14 days. Funeral services by Pre. Bair of the Reformed Church and James Coyle, from Ps. 90: 12. Cease, O dear parents, cease your weeping,
Above the place where I am sleeping,
For I am gone young, and blest be he,
Who called me to eternity.

July 14th, in Elkhart co., Ind., of Dropsy, Samuel HARTMAN, aged 89 years, 1 month, and 27 days. Sermon by Jacob Wisler, Chr. Baer, and John Nussbaum.

Letters Received.

B Legron, A Wambold, John A Stemen.

MONEY LETTERS.

A—Chr B Allebach.
B—Benj Brenneman, John Bixler, J M Brennan, B Byler, George Baer, Jacob Berger, Daniel Byler, John H Buckwalter, Susan M Bixler, Samuel Blough, Noah Byler, Ann Brenneman, Alm Bitchy, E Brown.
C—H B Cassel, Isaac B Cullen.
E—Samuel Ernst, Michael Engle, Martin Eichler, Jacob Esheleman, David D Ebersole, Cyrus Eby, Geo W Eby.
G—John Gabel, Henry Goulie, Henry Gotshall, Simon Greaser.

H—E Hunsberger, Lydia A Hertzler, Anna Horning, P P Hershsberger, B J Hochstetler, Jacob Hildebrand, A B Hackman, M L Hiller, Lizzy B Hertzler, Vost Hertzler, Susan Herr, Peter Haun, Jacob Haun, John Herr.

K—J P King, Josiah Kaufman, Wm D Kindig, Edward Keim, Nicholas King, John Koch, Jonathan Kolb, Joseph Kurtz.

L—Joseph Landis, Peter Lehman, John Lapp, D H Landis.

M—Daniel D Miller, T L Miller, F N Martin, M Meullinger, Chr Mast, Samuel Moyer, Jer M Miller, D Morrell.

N—Chr Naffziger, Jacob F Naffziger, H E Neutz.
R—John Rupp, John Rupp, John Ruveuacht, N Rissler, Moses Reist, Jacob Rissler.
S—Joseph Stauffer, Joseph Schantz, Christian Schertz, Frederick Stauffer, Christian Staker, John P Smith, Jos Stueckey, Jacob Sutter, C B Stauffer.
T—Cornelius Teows.
W—Dr, John D. Weaver, John Walter, Christian Wisner, Christian Wirkler, William Willer, Geo B Warfel, John Wyse, Abm. Witmer.
Y—William Yoder, Lizzie I. Yost, Daniel Yoder, Jacob Yoder, Joseph Zehr.

TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains onward after May 25th, 1873, leave Elkhart as follows:

GOING EAST.

Accommodation, (Air Line,) 11,20 A. M.
Special New York Expr., (Air Line,) 1,20 P. M.
Atlantic Express, (Air Line,) 9,50 P. M.
Waynes & Cincinnati Exp., via Goshen, 1,40 P. M.
Night Express, (Main Line,) 1,10 A. M.
Mail, (Main Line,) 11,20 A. M.
Grand Rapids, 6,00 A. M. and 4,10 P. M.
Express Accommodation, 7,30 A. M.

GOING WEST.

Special Chicago Express, 4,30 P. M.
Steamboat Express, 5,10 P. M.
Night Express, 2,15 A. M.
Pacific Express, 4,35 A. M.
Elkhart Accommodation, 6,10 A. M.
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HERALD SERIES OF SUNDAY SCHOOL LESSONS.

Vol. 10.—No. 8.

ELKHART, INDIANA, AUGUST 1873.

Whole No. 116.

The Child's Resolve.

A little child I am indeed,
And little do I know;
Much care and help I yet shall need,
That I may wiser grow,
If I would ever hope to do
Things great and good, and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk and laugh, and eat and drink,
And sleep and wake, and never think.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try, each day and hour,
To act upon this plan:
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may be better by and by.

How the Children may be gathered in to the Sabbath-school.

A good way to gather children into the Sabbath-school, is to give to each new scholar a present of a beautiful card, or a small book worth a few pennies; and promise each scholar a present for every new scholar he brings in.

Another good way is, let each teacher go to his neighbors who have children and talk to the parents, and persuade them if possible to visit the school with their children; and be friendly toward the children, promising them something if they come to the school the next Sabbath.

Do your utmost to have good singing in the school. Nothing will improve a school so much as good singing. Let all feel an interest in the school, considering that it is intended to lead souls to Christ, and let the superintendent and teachers consult each other about the best ways to make the school interesting and profitable, and pray for its prosperity.

In giving something toward the school, give liberally, considering that it is giving to a good cause, and that God will bless you for it. To make a Sabbath-School interesting and profitable, it is necessary to have all the books, cards and papers needed for the school.

The superintendent and teachers should make it an object to visit the scholars as often as possible, talking to each one personally as opportunity affords, telling them of

their faults, if they have any, at the same time pointing them to Jesus, telling them of the happiness of a christian life, and of the necessity of becoming christians. Let them know and feel that you love them, and take an interest in their welfare. By observing the above rules, God will bless you in the effort, and your school will undoubtedly prosper.

BROTHER HENRY.

Sunday School Lessons.

LESSON NO. XV.—AUGUST 10, 1873.

Subject.—We are not to judge others Matt. 7: 1—12.

Judge not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

REFERENCES AND EXPLANATIONS.

(1.) Judge not: see not others' faults, and say they are doing wrong, and breaking the commandments of God, and will be punished; as you may be guilty of the same faults that you see in others.

(2.) For with what judgment, &c.; if you condemn others for the same faults that you yourself are guilty of, God will condemn you, Luke 6: 37; Rom. 2: 1; 1 Cor. 4: 25.

(3.) For with what judgment, &c.; if we judge or condemn others for things of which we ourselves are guilty, we shall be judged and punished with the same punishment with which they are punished, Judg. 1: 17.

(4.) Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? (5.) Thou hypocrite; you who pretend to be good, or without sin, when you are guilty of great crimes, first cast out the beam out of thine own eye; first repent, and be converted and cleansed from your own great sins, then you may improve, exhort, and correct others when you see them commit small sins, Gal. 6: 1.

(6.) Give not that which is holy unto the dogs; Rev. 22: 15; do not attempt to instruct those who scoff and mock at religion and all that is sacred and holy, with words of wisdom: for it is foolishness with them; because they cannot understand it, 1 Cor. 2: 14; therefore they will take no heed to your instruction. Neither cast your pearls before swine; by pearls we understand here that which is sacred—the word of God. The swine are those who wallow in sin and uncleanness, and care not for that which is sacred, and will only make sport of it, and curse you to your face, Prov. 9: 7.

(7, 8.) Ask, in prayer for God's Holy Spirit, and bring all your wants before him, and he will grant you everything you need. Seek, continue to ask in prayer by day and by night, for the blessing you need. Knock, with earnestness at the door of his mercy, and he will open unto you, and you shall be permitted to enjoy the fullness of his grace, and shall go in and out and find pasture, John 10: 9; 14: 13, 14; Isa. 57: 6.

(9, 10.) Every kind hearted father will give to his children whatsoever they ask, that is for their good, and will do all in his power to promote their happiness.

(11.) If ye then, being evil; if sinful men have so much pity for their children as to give them the things they need, how much more will God, whose goodness and mercy, love and pity to us is past finding out, give the Holy Spirit to his children when they ask him.

(12.) Therefore all things, &c.; if we do to others as we would have them do to us, we will do them all the good we can, as we always desire to have others use us kindly; and in doing this we will be fulfilling all God's commands; we will never do wrong to any one, even to our enemies.

QUESTIONS.—1, 2 What is the meaning of the word judge? are we free when we condemn others for their faults? 3, 4 what is a mote? what is meant by the mote in our brother's eye? what is meant by a beam? what is meant by the beam in our own eye? have we any right to reprove the faults in others, when we are guilty of greater ones? 5 what are such who notice others little faults called? what does Jesus say to them? 6 what is holy? who are called dogs? what is meant here by pearls? who are called swine? 7 whom shall we ask? what shall we ask? where shall we knock? 8 what shall he receive who asketh? who seeketh? who knocketh? 9, 10 how will a kind hearted father be to his children? 11 what is meant by, If ye then, being evil? to whom will our Father in heaven give good things? 12 what should we do to others? what is doing to others as we wish them to do to us?

LESSON NO. XVI.—AUG. 17, 1873.

Subject.—The strait gate, false prophets, Matt. 7: 13—20.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

REFERENCES AND EXPLANATIONS.

(13.) *Enter ye in at the strait gate*; Luke 13: 24. Strait here means narrow, difficult. When the sinner becomes awakened, and resolves to become a follower of Jesus, he must forsake all worldly pleasures, and bid adieu to all that is opposed to the will of God; and because this is so contrary to the carnal nature, it makes the way very narrow and difficult. *Wide is the gate, and broad is the way*; because all that is sinful can be indulged in. The sinner can engage in all worldly, sinful pleasures, as much as his heart desires. The way of sin is very broad, because nothing which the unregenerated heart desires need be forsaken; and because of this many are traveling thereon.

(14.) *Because strait is the gate, &c.* Because the way in which the followers of Jesus must go, the sinner chooses rather to walk in the broad way in which his heart delights; consequently there are but few who are willing to forsake all for the sake of Christ, chap. 20: 16; 25: 1—12; Rom. 9: 27—29.

(15.) *False prophets*; Those who pretend to be the servants of God, but teach a doctrine which is false, and does not accord with God's word. *In sheep's clothing*; wearing the garb of a child of God; seeming to be pious, mild and benevolent; but inwardly, in their hearts they are ravening wolves; they are still the children of darkness, and their design is to rob and plunder you of your heavenly possessions, and lead you away from God and holiness. Deut. 18: 1—3; Jer. 23: 13—16; 1 John 4: 1; Acts 20: 29—31.

(16.) *Ye shall know them by their fruits*; By observing closely the walk and conversation of such pretenders their deceitfulness can soon be discovered; for if the heart is full of falsehood and wickedness, it is impossible to keep it hid, chap. 12: 33. As it is impossible to gather grapes of thorns, or figs of thistles, so it is also impossible for those whose hearts are yet full of wickedness, and hating to God, to walk in the ways of holiness, and do the things which please him.

(17, 18.) *Every good tree*; every one whose heart has been cleansed and renewed by the Holy Spirit of God, and whose love desire it is to do the will of his heavenly Father, bringeth forth good fruit, and every one around him may see by his holy conduct that he is a true child of God,

Luke 6: 43—45. *But a corrupt tree*; one who is yet a child of Satan, and hates all that is holy and pure—hates the ways of God and of Christ, bringeth forth evil fruit, and every one may know that he is an enemy of God.

(19.) *Hewn down and cast into the fire*; all the enemies of God shall be driven away into everlasting punishment, chap. 8: 10; John 16: 2—6; Matt. 25: 41—46.

(20.) *By their fruits ye shall know them*; by their doctrine and their conduct you may know them, and may guard yourself against their erroneous teaching and thus avoid being led astray by them.

QUESTIONS.—13 what is here meant by the strait gate? what by the broad way? what is meant by the word destruction? 14 why are there few that find the narrow way? where does the narrow way lead to? 15 what are false prophets? how do they come? what is meant by this? what is their inwardly? what is meant by this? 16 how shall we know them? what is meant by their fruits? can false prophets bear good fruit? 17 what is a good tree? what is a good fruit? what is a corrupt tree? 18 can a good tree bear bad fruit? 19 what is a corrupt tree? how good fruit? 19 what will become of those who do not bring forth good fruit? 20 by what shall we know those false prophets?

LESSON NO. XVII.—AUGUST 24, 1873.

Subject.—Who shall enter into the kingdom of heaven—end of the sermon on the mount. Matt. 7: 21—29.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

REFERENCES AND EXPLANATIONS.

(21.) Not every one that prays, and pretends to be righteous or a child of God, shall be permitted to enter into that heavenly kingdom above; because there are many who pretend, whose hearts are yet far from God, chap. 15: 8; Mark 7: 6. Only those who have obeyed God and kept his commandments, and whose hearts have been cleansed and purified, shall be able to enter into

that kingdom to dwell with God, Isa. 48: 1; Luke 6: 46; Rom. 2: 13.

(22.) *In that day*; in the great judgment day, *Have we not prophesied in thy name?* Men may claim their pretensions to be the children of God, prophesy, or preach his gospel, and do many wonderful things in the name of the Lord, and yet not be renewed in their hearts; and God may sometimes use such men as instruments to lead others into his kingdom, and yet their own souls are condemned, because they were not willing to forsake all things for the sake of Christ, Acts 19: 13—15; Cor. 13: 2.

(23.) *Then will I profess unto them*; God will declare, or answer them, *I never knew you*. He never knew them as his children, because they never did his will; therefore he will say to them, *Depart, ye that work iniquity*, Ps. 5: 5; chap. 25: 41; Rev. 22: 15.

(24.) *These sayings of mine*; these words which I have spoken. *And doeth them*; obeys them, and strives in all things to serve God according to his word. Luke 6: 47. &c. *Wise man*; one who considers well, and does his work firmly and substantially, so that he is sure it will remain. Ps. 111: 10; 119: 90, 130. They who obey the words of Christ are building upon a sure foundation—the rock of our salvation, Ps. 30: 27.

(25.) And when the rain of affliction descends, and the floods of persecution come, and the winds of adversity flow and beat upon him, he will stand, firm and immovable, because his hope is on the Rock, Christ Jesus, 1 Cor. 10: 4.

(26, 27.) *Shall be likened unto a foolish man*; one who does not consider, and makes no preparation for the future; is careless and slothful, and indifferent in regard to the teachings of Christ, and the salvation of his soul, is building upon the sand, which when the rain of affliction, and the floods which try men's firmness come, and the winds of opposition blow, gives away, and he falls, and great indeed will be his fall—he will have lost eternal life: will have lost his mansion in heaven, and will have fallen into the pit of everlasting punishment, Jer. 8: 9; 1 Cor. 3: 13; Heb. 19: 25, 26.

(28.) *When Jesus had ended his sayings*; When he had finished his sermon on the mount. *The people were astonished at his doctrine*; because he taught them such different doctrine from what they had ever heard before. They never had been taught to love their enemies, and do good to those that hate them; they never had been taught that every one that says, Lord, Lord, shall enter into the kingdom of heaven. It seemed strange to them that he said that all who heard his sayings and did them not, should fall, Jer. 23: 29.

(29.) *As one having authority, and not as the scribes*. The scribes had no authority from the law of Moses, and from the prophets, what their forefathers, the patriarchs, the kings and prophets had done; but Jesus taught them such things as were not written in the law of the prophets and spake in an authoritative manner, in order to impress upon their minds that his sayings would stand, and must be observed.

QUESTIONS.—21 Shall every one that prays enter into the kingdom of heaven? who shall? 22 what day is here referred to, or spoken of? what will many say then? 21 what answer will they receive? 24 to whom are those likened who hear and do the sayings of Jesus? 25 what is said of the rain, the floods and the wind? did the wise man's house fall? why? 26 to whom are those likened who hear and do not the sayings of Jesus? 27 when the rain, and floods and the winds came, did the foolish man's house fall? why? and what was the fall of it? 28 what came to pass when Jesus had ended his sermon? 29 why were the people astonished? what had the scribes taught the people? why did Jesus speak in such an authoritative way?

LESSON NO. XVIII.—AUG. 31, 1873.

Subject.—Christ cleanseth the leper, and many others of various diseases, Matt. 8: 1—15.

When he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, see thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

4 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him.

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: And she arose, and ministered unto them.

REFERENCES AND EXPLANATIONS.

(2.) *And behold there came a leper*; leprosy was a very filthy and loathsome disease, and could not be cured with medicine. No doubt this poor leper had heard of Jesus, and how he could cure diseases; so he came to him in the full belief that he could cure him also, and said, Lord, if thou wilt thou canst make me clean, Mark 1: 40; Luke 5: 12.

(3.) Jesus who was full of pity, and always willing to help every one who was needy and in distress, touched him with his hand and said, I will, be thou clean. And the leprosy immediately left him.

(4.) *Show thyself to the priests, and offer the gift that Moses commanded*; it was commanded in the law of Moses, that if one had the leprosy, he should go to the priest, who should perform certain duties upon him, and should offer gifts of lambs,

doves or pigeons, which the priest should kill and offer to the Lord for him, and also perform other ceremonies. Read Lev. 14: 1—32. And he that had the leprosy was cleansed, or healed of his disease. *For a testimony unto them*; that they might know that he was really cured, and again be allowed to go in society, as one who had the leprosy was not allowed to go in company with other people who were free from the disease.

(5.) *A centurion*; a centurion was a Roman officer who had under his command a hundred men (soldiers), who performed whatever he commanded them.

(7.) Jesus to show his willingness to heal the centurion's servant, said, I will come and heal him.

(8.) But the centurion, believing that Jesus was a great prophet sent from God, thought himself too low and mean to have so great a man come into his house, said, speak the word only, and my servant shall be healed.

(9.) He believed that all diseases obeyed Jesus, the same as his soldiers obeyed him, and would leave those who were afflicted if he only gave command; thus showing that he had great faith in Jesus.

(10.) Jesus saw his faith, and was astonished, and said he had not found so great faith even among the Jews, who were the chosen people of God, as in this Roman who was despised by the Jews.

(11.) *And I say unto you, that many shall come from the east and west, &c.*; Jesus here meant that many should be brought into the kingdom of God from all parts of the earth; not only of the Jews, the chosen of God, but also of the Gentile or heathen nations, of which this centurion was one, to sit down, even with Abraham, Isaac and Jacob, whom God had so greatly blessed and chosen as his peculiar ones, and should enjoy the same happiness with them, Isa. 2: 2, 3; Luke 13: 29; Acts 1: 18; Eph. 3: 6; Rev. 7: 9.

(12.) *But the children of the kingdom*; the children of Israel, for whom the kingdom was intended, because they rejected Jesus, and would not accept him whom God had sent to be their Redeemer and Savior, should not be admitted into the kingdom, but should be cast into outer darkness—everlasting punishment, where there shall be weeping and gnashing of teeth, chap. 7: 22, 23; 13: 42—50.

(13.) After he had thus spoken, he told the centurion to go his way, that his servant should be healed, even as he believed he would if he (Jesus) would speak the word, or command the disease to leave him. And it was even so—his servant was healed immediately.

(14.) *Peter's house*; Peter was one of the chosen disciples of Jesus. He was sometimes also called Simon, or Simon Peter, Mark 1: 30; Luke 1: 28, 39.

(15.) *Ministered unto them*; prepared food and brought them, &c.

QUESTIONS.—1 What took place when Jesus came down from the mountain? 2 what kind of a person came to him? what is a leper? what did the leper say? 3 what did Jesus say and do? and what was done to the leper? 4 what did Jesus then say to him? what did he tell him to do? 5 where did Jesus then go? who came to him? what is a centurion? 6 what did the centurion say? 7 what did Jesus say? 8 what did the centurion answer? 9 what more did he say? what did he mean by this saying? 10 how did it affect Jesus? what did he say? 11 what did he mean concerning many that should come from the east and west? 12 whom did he mean by the children of the kingdom? what shall become of them? what will be their condition there? 13 what did he then say to the centurion? was his servant healed? 14 when Jesus came into Peter's house what did he see? 15 what did he do to her? what followed? what did she do to them?

LESSON NO. XIX.—SEP. 7, 1873.

Subject.—Jesus casts out devils—condition of the Son of man—rebukes the wind, Matt. 8: 16—34.

When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with waves; but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go, And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told everything, and what had befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

REFERENCES AND EXPLANATIONS.

(16.) *Possessed with devils*; evil spirits, by whose influence the possessed were led to act and do things contrary to their own will. They were entirely under the influence of these wicked spirits, and were forced to do whatsoever the spirits desired them to do. *With his word*; he commanded the evil spirits to depart, and they had to obey him, Mark 1:32.

(17.) *That it might be fulfilled which was spoken*; Isa. 53:4; 1 Pet. 2:24. *Took our infirmities*; became subject to disease, and also healed those that were afflicted.

(18.) *The other side*; of the sea of Galilee.

(19.) *I will follow thee*; become one of thy disciples, and will not forsake thee.

(20.) *The foxes have holes*; in the earth and rocks where they may dwell safely and comfortably. *The birds have nests*; where they may rest; but he who came down from heaven, to be the Savior of sinners, had no home where he could comfortably abide and rest his weary body.

(21.) *Suffer me first to go and bury my father*; then I will be ready to follow thee.

(22.) *Let the dead bury their dead*; those who are dead in sin, impenitent, without spiritual life; let them bury your father; but do thou follow me now. When sinners are called and awakened by the Spirit of God, and invited to follow Jesus, their Savior, they should suffer naught of this world to detain them. Also those who profess to be the followers of Christ, should avoid doing that which belongs to the world; should never meddle with worldly affairs, but let those who are not his followers, but are dead, and belong to the kingdom of this world, attend to their own affairs.

(24.) Mark 4:37; Luke 8:23.

(26.) *Why are you afraid, O ye of little faith?* Why are you afraid, and why do you doubt? They had seen him exercise so much of his mighty power in performing such wonderful miracles, that they should have been convinced that he was the Son of God; and that they should not suffer when he was present, even though his body was crucified, Job 38:11; Ps. 39:9.

(29.) *Other side*; the east side of the sea of Galilee, Mark 5:1. *Out of the tombs*; eaves of the earth, where often dwell those who had no other shelter. *Exceeding fierce*; raving and savage; so that it was dangerous for any one to pass by where they were.

(29.) *They cried out*; the evil spirits with which the men were possessed, were no doubt of those fallen angels of which we read in 2 Pet. 2:4, and Jude 6, whom God hath reserved unto the day of judgment, and therefore knew Jesus that he was the Son of God. *To torment us before the time*; the day of judgment, which is the appointed time for their final torments.

(31, 32.) *If thou cast us out*; if you drive us out of these men. *Suffer us to go away in the herd of swine*; permit us to go into the swine. The design of these wicked spirits is to torment the children of men, therefore they wished to destroy these swine to torment the owners of them; and Jesus permitted them to do so, in order to manifest more plainly to the people his power over the devil and his angels, and convince them that he is the Son of God.

(34.) *Besought him that he would depart, etc.*; they became alarmed, and were afraid if he would remain there, that others would be in danger of losing their swine and other property.

QUESTIONS.—16 What took place in the evening? what did Jesus do to the spirits? 17 What prophecy was fulfilled in his healing of the sick? Isa. 53:4. 18 What was about Jesus? what did he command his disciples? 19 Who came to Jesus? what did the scribe say? 20 What did Jesus say to him of the foxes? the birds? of the Son of man? who is the Son of man? 21 What did another of his disciples say? 22 What did Jesus say to him? whom did he mean by the dead? 23

when he went in the ship, who followed him? 24 what took place then? where was Jesus? 25 what did the disciples say to him? 26 what did he say to them? what did he then do? did the wind obey him? 27 what did the disciples say? 28 what occurred when he came to the other side of the sea? what was the nature of these men? 29 what did they say to Jesus? 31 what did the devils say to Jesus? 32 what did he say to them? what befell to the swine? 33 what did they that kept the swine do? 34 what did the people of the city do? what did they say when they saw Jesus?

Summer.

"He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame," Prov. 10:5.

Dear children, A few months ago I wrote you an article about Spring, and now as the Spring is past, and the seed which was then sown and planted, is growing and ripening into grain and vegetables for our tables, I will write something for you about Summer.

You remember I told you that in the Spring is the time to sow and plant. Now suppose a farmer had sown and planted his seed in the spring, all in good order, and cultivated that which needed cultivation; his grain and vegetables had grown finely, harvest time arrived, and his fields waiving with beautiful ripe grain; suppose this farmer now became careless, or as we often say lazy; let his grain and vegetables rot in the field; would he or his children have something to eat through the winter? No. They would have to beg; and very often their meals would be very scanty.

Solomon, from whose writings we get so many wise sayings, says, "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." Now the lesson I wish to teach you is this: Childhood, as I told you in my other article, is the spring time of life. Then is the proper time to store the mind with good seed—to form good habits. Learn all the good you can from God's holy word.

Many children receive good instructions from their parents, friends, teachers, and in the Sabbath-school, and they become to be good boys and girls; but after a while the summer comes—they get to be men and women, and then they become careless; perhaps like the careless farmer; they become interested in something that will draw their minds away. They get into bad company; they leave the Sabbath-school; they heed no more the instructions of their parents and friends; and the good seed which had been sown in their hearts, is lost.

Those who grow up to be men and women, are no more in the spring time of life, but, in the summer; they should, like the good farmer, be industrious and gather in a good store for winter (when age comes on), from the good seed which was sown in their minds in the spring. They were taught what they must do that they may have a treasure in heaven when they die. But if they become careless and sleep in harvest, and do not

gather something for their souls, while they are in the summer of life, they will, when winter comes, be wretched indeed. They will, as Solomon says, cause shame; for Jesus will be ashamed of them.

Let all who have become careless, take the advice of Solomon, when he says, "Go to the ant thou sluggard; consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in summer, and gathereth her food in the harvest," Prov. 6:6—8.

Will you, my dear young friends, be wise sons and daughters? "A wise son maketh a glad father," Prov. 15:20. God, our heavenly Father, will be glad when we obey him. "But a foolish son is a grief to his father," Prov. 16:25. God is grieved and sorry when his children are disobedient.

Let us be wise, and gather in the summer; then when winter comes, and we die, we shall have a home in our Father's house. John 14:2. Then we shall rejoice that we were wise. But if we are foolish, we shall be very sorry indeed, when we shall have to be shut out, and be forever unhappy. BROTHER HENRY.

Words and Hearts.

Many little children learn to say bad words. How sad it is to have a little tongue that will work such wickedness. The tongue, that unruly member, must be made to behave itself, and say good words instead of bad ones.

God sent bears out of the woods to destroy the children who said bad words to his servant Elisha, which shows us how he hates such conduct, and that he will punish those who are guilty of it.

But where do all the bad words come from? The good child who belongs to the Sabbath-school can tell me. He has read it in God's book, and his teacher has told him, "Out of the heart." Yes, that's the whole history in four little words, just as Jesus has told us. He says there are two sorts of hearts, the good and the evil; that "a good man, out of the good treasure of his heart, bringeth forth that which is good, and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh."

When David, the king of Israel, had found out where the evil of all his life had its beginning, he prayed that famous prayer, "Create in me a clean heart, O God." Afterwards he said, "My heart is fixed, O God, my heart is fixed: I will sing and give praise."—*Child's Paper*.

Every little boy and every little girl who wishes to become useful and happy in this world and in the world to come, must be kind to their playmates, obedient to their parents, honest in their dealings with each other, and industrious in all they have to do.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 117.

Public Worship.

Oh, Jehovah! we would meet thee
On this holy Sabbath day,
And for dying men entreat thee,
Ere their time has passed away.

We behold the restless million
Wandering from the fold of God—
Wandering far from thy pavilion,
All regardless of thy rod.

Wandering far from Zion's tower,
From her pastures fresh and green,
By thy word of mighty power,
Bid their leprous souls "be clean!"

Turn the sun upon their "dial,"
Son of righteousness return;
Bid them know that self-denial
We from Jesus all must learn.

Oh, display to them Thy beauty,
Which thy sons and daughters see,
Saying by a life of duty—
"Lo! Emmanuel, this is he!"

For the Herald of Truth.

The Kingdom.

We learn that notwithstanding the many prophecies unto the Jews concerning the coming and mission of Christ, they erred greatly as to what this kingdom was to be. They were looking for a kingdom of the power of David's and the glory of Solomon's day, when they as a people should be gathered again and become as they once were, the greatest nation of the world. No wonder then that multitudes should flock together to hear Christ who was to restore again the Kingdom of Israel. They came from every direction from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan. There were the Pharisees the Sadducees the Essenes the Publican and sinner, all who took pride in being the children of Abraham were there, for if a kingdom was to be set up they would be the favored ones. ** But what must have been their disappointment to hear the master say, "Blessed are the poor in Spirit for theirs is the kingdom." Not for them, they were proud in spirit for were they not the only true worshippers of God, the followers of the law of Moses? "Blessed are they that mourn for they shall be comforted." But they saw no prospect of comfort among poverty-stricken mourners. Blessed are the meek—that will do for those who wander and fall into disgrace,

but for us who keep the law there is no such condescension. "Blessed are they which do hunger and thirst after righteousness"—We want no part in this kingdom, for we are not as other men; extortioners, unjust, adulterers; we fast and give tithes of all we possess, we want no such company; and with envy and hatred in their hearts they seek his destruction.

Mark the result of rejecting this kingdom, For to reject Christ is sin, and sin when it is finished bringeth death. We need to study well in our day, the nature and laws of Christ's kingdom, "for many I say unto you shall seek to enter in but shall not be able," even in this day many remain out because they can not comprehend all the mysteries of the kingdom. Oh, let us be wise and open our hearts to receive instruction from him who said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." This is the first condition preparatory to enter into that of which Christ speaks, and must be of the first importance. The definition of "Poor in spirit" must be sought in the circumstances under which the benediction was pronounced. The people to whom he spake, at least many of them, came expecting preferment, seeking distinction, but opens the kingdom only to such as are humble. Humility is the first great requirement, and he that hath it not hath not the kingdom of God set up in his heart. He that is proud and haughty, and seeks the honor of the world is an enemy of God.

Christ's first words were, "Repent." Ye are not prepared to receive my kingdom—without conversion and change of heart ye can never receive Christ. "Blessed are the poor in spirit;" for unto them repentance and confession is made easy. The greatest joys of the kingdom are spiritual joys, and they that are poor in spirit can receive Christ's spiritual blessings, "Blessed are they that mourn; for they shall be comforted." The Lord elevates, exalts, and fills with joy those whom the world regards as most unhappy. But it is not to be mistaken for self-condemnation, for neglect of duty. We must not regard a half way service before God as a virtue, because of the sorrow it brings. If we do all we can the Lord will do the rest and we shall be comforted in our severest trials. But we must be

faithful to our sense of duty. There were those among the Jews who mourned for Zion because of the departed glory and power, and with it their influence and position. Such sorrow has no comfort from Christ. There were also those who wept when they thought of the desolation of the temple, because they felt the Most High had left them. Sorrow may be caused by our own, and also by the sins of others. Unrestrained evil in our land causes much sorrow. Unfaithfulness of Christians causes much sorrow. We may mourn when we think of these, but in our prayers for Zion's prosperity God will comfort us. Godly sorrow which worketh repentance and the weeping heart which labors for souls, will find comfort in the words of a Savior and the presence of the spirit—and he who has not felt sorrow in his heart for his wickedness, has not repentance and is not in the way which leadeth unto Christ's kingdom.

We can add nothing to the words of the apostles in stating plainly who these mourners are, "Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness, unto them that are exercised thereby." "Blessed are the meek; for they shall inherit the earth." This is a different state of the heart than humility. They who are poor in spirit are yet active, for they know the Lord worketh in and through them and in his might they are strong and diligent. But the meek suffer rather than resist, and there is more of a passive state. Christ was a true exemplar of a meek man. As he lived so he taught. "Resist not evil." "Render not evil for evil, nor railing for railing, but contrarywise blessing." "I am meek and lowly in heart." "Follow me." "Find rest for your souls." Study the character of Christ if you would know what meekness is. "They shall inherit the earth." But if we resist not, and suffer the wrongs of designing and wicked men, how shall it be possible that we prosper (inherit the earth)? Do you doubt God's word? He says with me "all things are possible." Yes, I truly believe that those who are meek and follow Jesus in all things shall prosper; not only in the life to come but in that which now is.

"The willing and obedient shall eat of the good of the land." All things are in God's

hands; and if we suffer his will we shall inherit the good things of this life. "The meek will he teach his way." Seek first the kingdom of God and all things shall be added unto you. Can you not believe that God is able to do this? Let us pray the Lord to remove our unbelief that we may enjoy the earth—that is free from the perplexities and defilements of unrighteousness. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Sometimes our bodily appetites are craving and almost beyond our control. We call this inordinate desire; but our spiritual desires can never be too intense; the greater the longing for God's goodness the more attention we pay to Christ's requirements, and to the developing of the christian graces within us. This strength of desire is an evidence of life; as in the natural man, unless he eats, his body decays, so will our souls starve unless fed with the "bread of life." Hungering and thirsting after righteousness is a holy appetite, for all that is good. It is a blessed state for it gives us the key to God's store-house of richest bounties, and we may feast and rejoice that our Father in heaven can and will supply every want. It is a blessed state for it admits us to Christ's kingdom. "All the fitness he requirerth is to feel your need of him." But if we are filled, shall we not cease to hunger? Oh no! For every day bringeth forth new wants and every hour we need the "grace of God." When one want is supplied we immediately see others and the more grace the more light; and the more light the more we see to be enjoyed, and thus we ascend continually, approaching nearer and nearer to God, as each successive desire is gratified until at God's request we shall step over the river and enter his mansion of glory, where we shall hunger and thirst no more. May we ever have within us this great hungering that we may eat much and continually to the strengthening and developing of the inner man, that we may do great things to the honor and glory of God, "When ye seek me with your whole heart ye shall find me."

"Blessed are the merciful: for they shall obtain mercy." Bind not heavy burdens on others, such as ye will not move a finger to lift, but rather take pleasure in relieving and assisting even such as have proven themselves undeserving and ill-deserving. To forgive, is God-like; and he says, "Forgive and ye shall be forgiven." "Forgive us our debts, as we forgive our debtors." Need we greater mercy than we bestow. We shall not receive it, as we give, so God measures unto us. I apprehend that this one grace of being merciful, or rather the want of it, weakens and destroys our faith more than any thing else. The Lord help us to be merciful that we may have mercy at his hands. Let us lay our neighbor's misery to our own hearts, and help him to bear his burdens. For such was God's mercy toward us that even while we were in rebellion against him he took compassion on us,

and gave his only Son to purchase eternal life and happiness for us. Blessed are the merciful, for whom they shall be called to appear before the bar of God he shall say unto them, "Come ye blessed of my Father; inherit the kingdom prepared for you."

"Blessed are the pure in heart: for they shall see God." They who think not too highly of themselves—They who have laid down self and taken up Christ, instead. They who desire God's kingdom to come, and his will to be done—They who know the sinfulness of their own hearts have sought the fountain opened in the house of David, have washed, and through faith in Jesus have been made clean. "To the pure all things are pure." Nothing shall offend them. This blessed state gives beauty to life, power to works, intrepidity in meeting great dangers, and the ever-abiding witness of acceptance. Thank the Lord that every one may have a pure heart. It is the pearl of great price. "Come, buy, without money and without price." First pure, then peaceable."

"Blessed are the peacemakers: for they shall be called the children of God." These are God's best and most acceptable workers. They are his children. How much the world to-day needs a host of peacemakers more than she does great and eloquent preachers. Earnest, loving hearts to carry peace and good will to those who are troubled and perturbed about the cares of life; to soothe and quiet those who are giving way to passion and anger, to dissuade from wrath and revenge those who are in the hands of Satan. What a strengthening to the walls of Zion if every family had a peacemaker. Domestic infelicity, quarrels among neighbors, Strifes in the Church, all would be unknown. Dear reader, will you not be a peacemaker? Christ's peacemaker? You can do God great service and win many jewels for your crown of rejoicing, "And the fruit of righteousness is sown in peace of them that make peace." In these benedictions we learn much of the character of Christ's kingdom and who are its favored subjects—the humble, the mourning, the merciful, the meek, the seekers after righteousness, the pure in heart, and the peacemakers. But the selfish, the proud, the self-righteous, the unmerciful, the impious, the contentious, can never enter, however much they may seek; and these will be moved with envy against the "Blessed" who will have to endure persecutions for the sake of the favor of God. But even this is a blessed state "for great is your reward in heaven," if ye endure, not for your friends, not for your family, not for your individual church, but if ye endure for Christ's sake.

Christ's kingdom is an everlasting kingdom, and his children, ever-blessed. Are you among the number? Remember the christian graces must be the fruit of your life, or you have no hope of his kingdom. Look not upon this blessedness as pertaining entirely to the life which is to come.

Expect God's blessings now. This kingdom begins here. These blessings are the portion of those who enter. Make use of the great privileges placed before you and live solely for God. We pray daily "Thy kingdom come," and yet it will never come unless we put on the whole armor of God, and strive to be faithful in all things. If all of God's professed children were true peacemakers the Millennium with all its glory would be very near. As Christ's first advent was delayed many centuries because of the rebelliousness of God's people, so his second coming will be delayed by our not preparing for it. Let us unitedly and unreservedly labor for the honor and glory of God, that his kingdom may soon come and his will be done on earth as it is done in heaven.

Shelby, Mich.

R. N. KRATZ.

For the Herald of Truth.

Escape for thy life.

"Escape for thy life; look not behind thee neither stay thou in all the plain; escape to mountain, lest thou be consumed," Gen. 19: 17.

This was the language of the two angels that came to Lot, who was an inhabitant of Sodom, that wicked city, and they said unto him, "Arise, take thy wife, and thy two daughters, which are here, lest thou be consumed in the iniquity of the city." Of the cities of Sodom and Gomorrah, the angels said, "The cry of them is waxen great before the face of the Lord." All that the Lord had said to Abraham, came to pass on account of their great wickedness. Four persons only were accounted worthy to leave the place that soon was to be consumed by fire and brimstone. The command of the angels was that they should not look back; but Lot's wife, not keeping this command, looked back from behind him, and she became a pillar of salt.

Dear christian readers, Can we not take timely warning by what befel this woman through disobedience? When we have once enlisted in the cause of Christ, promised on bended knees before God, the holy angels and many witnesses, that we will renounce Satan, worldly lusts, and everything that is contrary to the word of God, and become willing to labor for that dear Savior, who purchased us with such a great price—his own precious blood, died that we might live; and all this was done that we may have a right to the tree of life, and enter in through the gates of the city not made with hands, eternal in the heavens.

The cry was for Lot to escape for his life, for the vengeance of God was soon to be poured out upon the city. Only four persons, just and worthy to be saved, were found in that city. How dreadful the thought! How great and terrible the wickedness! Thus are we commanded to flee from the wrath to come, and not to stand still in all the plain. My christian friends, we are to remember Lot's wife—remember that when we have

once made a covenant with God, that we serve, honor, and obey him while here. We must not remain idle. It is not enough to be baptized, admitted into the church, and then stand still for months, and perhaps years without ever celebrating the Lord's suffering and death, washing one another's feet, visiting the sick, or contributing to the necessities of the poor. Frequently we hear as an excuse that they are not fit, not prepared. My friends, if we are not prepared to partake of the broken emblems of our Lord and Master, neither are we prepared to die and meet our heavenly Father in peace. Escape for thy life, and look not behind thee; we can expect nothing in the day of judgment, if we stand idle all the day long, but to be served as the Sodomites. We are commanded by high heaven to employ the talents which God has given us, and to work and care for the soul while we are in the land of mercy; when health and strength are granted to us, and while the lamp holds out to burn. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Choose ye this day, when ye will serve, and commence at once, if you have been idle. We have no excuse for looking back, but we should press forward for the prize that is set before us. Therefore let us not sleep, as do others; but let us watch, and be sober. Let us be up and doing while it is called to-day, and escape for our lives; flee from the wrath to come.

May God in his mercy and goodness protect us from all evil the remainder of our days, and at last save us, through Christ our Redeemer. Amen.

Ligonier, Ind.

D. MORRELL, JR.

For the Herald of Truth.

A Lesson from Husbandry.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God," Luke 9: 62.

I have been a constant reader of the Herald for a number of years, and I am free to acknowledge that I have been greatly benefited thereby. The reception of every number is to me as bread to the hungry, water to the thirsty, and rest and sleep to the weary. I hope that God may grant his blessing in the future that it may have a tendency to awaken the unawakened, alarm the unalarmed, and convert the unconverted; and thus help to gather many precious souls that are yet out of the ark of safety and living in open rebellion against God, into the fold, of which Christ is the true Shepherd. Christ says, "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" He often spake to the people in parables, and generally compared such earthly things with which the multitude was familiar with heavenly things, in order that they might more clearly understand him.

When we turn back to the pleasant situation of our first parents in the garden of Eden, we find that they knew nothing of husbandry, they lived in perfect happiness, peaceably, without sorrow or trouble. But through Satan's envy death came into the world; through the transgression of God's commandments they were expelled from this earthly paradise; and labor and sorrow were imposed upon man and the ground was cursed that it brought forth thistles and thorns, and in the sweat of his face he must eat bread till he returns to dust again.

The nature of the ground which man has to till is of a great many varieties. In the parable of the sower we find that the seed fell upon four different varieties of ground and only one kind was in a fit condition to yield fruit. I have no doubt that all the other varieties could have been rendered fruitful by labor and care. I have experienced this. I am one of the many who came to this part of the country to make myself an earthly home out of a dense forest, wild as the hand of the great architect of the universe had left it, when no spot of it was yet fit for the plow much less to receive the seed and yield fruit; but with incessant labor, toil, and energy the gigantic trees fell before the woodman's axe, were cut into logs; and neighbors going hand in hand piled them on heaps, when the toresh was applied and they were consumed by the devouring element. Thus the ground was cleared of obstructions and the forest dwindled away. Not long since it was the home of the Indian, and the wild beast; now it is converted into beautiful meadows, fields of golden grain; fruit trees are bending beneath their luscious load. A great change has been wrought, but the work is not yet completed; the husbandman that wishes to thrive must labor and watch continually, otherwise his plantation will soon be a wilderness again. He must put his hand to the plough and not look back or stop when his field is half ploughed; he must thoroughly cultivate it and keep down the weeds, otherwise he will derive no compensation for his labors. He must also keep it securely enclosed or else the cattle will destroy his crops like they do that of a negligent farmer, who also leaves brushes and briars grow along the boundary of his field, and suffers them to spread, step by step every year, until they overspread nearly the whole field.

Ground once cleared is easier kept clear than cleared again when it is grown over the second time. We often see that by good care and labor when God adds his blessings that the husbandman raises abundant crops of grain and fruit, and how anxious he is to have it all gathered; and that he is grieved when any of it is wasted. Sometimes in harvest when there exists a scarcity of hands we see how busy he is; he musters into the field all the available hands; indeed almost every one turns out and helps to finish; they labor under the rays of a scorching sun from morn till night, till all is gathered.

Dear reader, let this be a lesson to us. If we were half as vigilant; if we would exert half the energy; if all men would labor half as hard in spiritual things as they do in earthly things this world would be comparatively a paradise. We see that by constant labor a great change is wrought in worldly things, and the waste ground rendered fruitful. Even so great a change must take place in a sinner's heart before he is converted to God; the sinner is unable to make this change alone. Just as much as the Ethiopian can change his skin or the Leopard his spots, so much can the sinner change his heart. God must take the heart of stone and give a heart of flesh, and the sinner must put his hand to the plow and not look back.

The crown is only to him who holdeth out faithfully to the end. The spiritual harvest is truly great and the laborers are few. Let us pray God that he may send us true laborers into the field. How lamentable it is to see thousands of precious sheaves ungathered and wasted. O, could not every one of us try and gather one, and thus they would all be saved? This reminds me of the soul stirring lines of the poet which I was taught to sing in our singing school when yet a boy, and they are so undelibly printed on my mind that I shall never forget them.

"Ho, reapers of life's harvest.

Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting,
For reapers more to come?
The golden morn is passing,
Why stand ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon shall come again:
The master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

Come down from hill and mountain,
In morning ruddy glow,
Wait not till the dial points,
Unto the noon below;
And come with the strong sinew,
Nor faint in heat or cold,
And pause not till the evening
Draws round its wealth of gold.

Mount up the heights of wisdom,
And crush each error low,
Keep back no words of knowledge,
That human heart should know:
Be faithful to thy mission,
In the service of thy Lord,
And then a golden chaplet,
Shall be thy just reward."

I would be happy to see the name of the writer accompany every article in the Herald, it would be a great satisfaction to me and I think to nearly all of its readers. No one ought to be backward in doing good; "No man when he hath lighted a candle putteth it in a secret place, nor under a bushel, but on a candle-stick that they which come in may see the light."

Locke, Ind.

DAVID BURKHOLDER.

Sin's wages and God's gift.

There is, probably, no man who professes to believe the Bible to be the word of God, and is a believer in heaven and hell, in immortality and in a future judgment, who does not cherish a hope of obtaining eternal happiness. Such a person may confess that he is not so good in many ways as he ought to be, that he is not as religious as he should be—as it would be well for him to be, yet, notwithstanding, he entertains the hope of getting to heaven somehow. He is not so bad, he thinks, as others, though not so good as he ought to be, and God is merciful, and so he lives on in this vague hope, without seeking to bring the matter to a well-grounded decision and assurance.

I appeal to my readers for the truth of this picture. Perhaps he can confirm it from past or present experience. What can be more foolish than such an expectation? There might be some excuse for taking things in this easy fashion had God left us in ignorance, but he has not done so, and hence the folly of leaving the matter in doubt when our everlasting happiness or misery depends upon it. God has told us in his word all the different roads which lead to hell, as well as the *only* road which leads to heaven. He has made the matter so plain that "he who runs may read," i. e. may run from danger to safety—from the way of death to the way of life; "and that a way-faring man, though a fool, may not err therein." A little honest attention to the matter would leave you in no doubt as to how it is with you, and as to whither you are going.

What would you think of the man who set up in business, hoping to make a fortune, and instead of attending to his office, his ships, or his shop, followed his own inclination and pleasure, going whither his fancy led him? Would it be reasonable in him to expect money to flow in? Would you not call him a fool if he did so?

What would you think of a man who wanted to go to a distant part of the country, where he had never been before, and the way to which he was quite ignorant of, and set out without inquiring which way to turn, and just took this road or that, quite at haphazard, and yet felt sure that he would reach his destination in good time? Would you not say he was a fool? But if he not only set out without inquiring, but also, instead of keeping on the road, turned off at places where there were sign-boards warning him not to trespass, or that there were pitfalls; or if he took the shore just at a place where a sign-board told him there were dangerous quicksands, and still hoped to reach his journey's end in safety, without being arrested, getting broken bones, or being devoured, would not look upon him as being bewitched? If any of these things happened to him, you would be constrained to say that he had brought it upon himself—that he deserved his fate.

Or, what would you say to a fisherman

who put out to sea without knowing where to go, and when he got far away from the place where the fish were, let down his lines without bait, and yet expected to take many fish?

Just as foolish, bewitched, and stupid as the careless merchant, traveler, or fisherman, is the man who hopes to get to heaven at last, but who takes no pains to inquire whether God has given us any directions, and if so, what they are. God, by his servant Paul Rom. 6: 23, says in his word, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord;" and thereby furnishes the pilgrims through time to eternity, with directions as plain and simple as any sign-post that was ever put at any roadside to guide or warn the wayfarer.

Reader, you would do well to stop and consider it, to lay it to heart, and follow its directions. If you disregard it now, going on as heretofore, hoping somehow to be right at last, though you cannot say how, you will certainly have to ponder it when your consideration of it will do no good; when it will be too late to change; when your leisure to regret your folly will be ample enough, but your opportunity of undoing it will be forever gone. This short verse, which every one can remember, shows what is the way to ruin, and what the way to life eternal.

The way to ruin, it plainly says, is sin. The way of sin is the way to hell. You know how sin manifests itself—in breaking God's commandments—in disobeying his law—in living in the indulgence of what God forbids—in disregard of his revealed will. There are many ways of sin; some more open and flagrant, some more freely condemned as breaches of morality; but there are not only the ways of open transgressions, but also the, perhaps, more dangerous, because more secret, ways of worldliness in varied forms, and of indifference towards God, and forgetfulness of him; and these are not less offensive to God, for they all flow from the one source—pleasing self, and doing one's own will, instead of seeking to please God, and to do his will.

All these are ways of sin, and though they appear very different from one another in the sight of man, they all lead to the same end, namely, death. No matter which way you may be treading, whether one of the more respectable ways of sin, along which moral and decent people of the world go to death, or the way those whom the world calls wicked people take, the end is the same, the result is equally sure if you persevere in it—it is "death."

Now this death is not bodily death simply. That is one consequence of sin which all, both good and bad, are liable to; but it is the eternal death of the soul; not the annihilation of the soul—that would, methinks, be a weightier alternative—but "the continued eternal existence of the soul in never-ending misery, where God's mercy is unknown, his favor is never enjoyed, where

his restraining grace is for ever removed, where there is no counteracting good, where evil has full, undisputed sway, where the worm of remorse never dies, the fire of God's wrath is never quenched, and where hope is clean gone forever. This is the awful end of the ways of sin. Will you persevere to this bitter end?

But death is not only the end of the way of sin, but it is "the wages of sin." It is the just reward of the ways of sin. It is not an arbitrary punishment inflicted by a self-willed tyrant, but it is the due and just punishment inflicted on evil doers who die impenitent, by a righteous, holy, wise, and loving God. It is especially just, if we may so speak, in the case of those who have refused offered mercy. God hates sin. It is essentially contrary to his nature. He cannot look on it. Sin necessarily separates the sinner from God, and God can hold no fellowship with any one in whose heart the love of sin reigns. He fairly warns us of this, by pointing out the evil of it, telling us the consequences of it, and calling on us to repent and forsake it. He declares to us its true character and just punishment. Our consciences also tell us what it deserves. Hence, if we go on in our own way, trusting in a hope which is quite contrary to all that he has spoken in his word, when we come to stand before his judgment-seat, and hear the sentence pronounced—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," we shall have no cause to complain. It will be the wages we have earned. It will be nothing more and nothing less than our just due.

A man cannot complain of his wages. He cannot complain of his crop when he reaps what he sows. The crop may be a bitter one, but being what he has deliberately chosen, and deliberately sown, he has no one to blame but himself, and he must accept the result. Those who sow tares cannot expect to reap wheat. A man cannot sow to the devil and reap a portion with God. He cannot serve the devil, and get the reward of those who serve God faithfully. It is only reasonable that his chosen master in time should be his companion in eternity.

Settle it, then, in your mind, dear reader, the more firmly the better, for God has made it unmistakably plain, that "the wages of sin is death." God gives us this faithful warning, but side by side with it makes a very gracious declaration—

"The gift of God is eternal life through Jesus Christ our Lord."

How suitable is this declaration to our state. I have told you the full and final consequence and doom of sin, but are we even now reaping a part of its punishment? We have received part of its wages. We are by nature dead in trespasses and sins. If unconverted, we are under condemnation; "the wrath of God abideth upon us."

You know that God said to Adam—"The day thou eatest thereof thou shalt surely die." He did not die that very day, in the sense of

yielding up his spirit—in the sense of the separation of the soul and body; but he did certainly die the moment lust conceived and brought forth sin; he died then and there in sin, and we all died in him. I do not make this statement without the express warrant of Scripture. In Rom. 5, from the 12th verse to the end, you will find this truth brought clearly out: and again, in 1 Cor. 15: 22, it is expressly written, "in Adam all die." Till he fell he was on probation for himself and us. We are not in a state of probation in the same sense. We are reprieved convicts. The full execution of the sentence which we are actually under is deferred by God; and meanwhile he is waiting to be gracious, and remits the sentence, giving eternal life to as many as believe on Jesus.

Being dead in sin, if we are to have eternal life, it must be given to us.

Being under righteous condemnation, if we are to be delivered it must be an act of unfettered, sovereign mercy. It is only the supreme authority in a state that can remit the penalty of a condemned person. No sovereign is bound to exercise it; no criminal can claim it. In like manner God might justly have passed by the fallen race of man, and have left them to perish in sin, as he passed the fallen angels by, and we could not have complained. In that case we could not have imagined how it could have been otherwise.

But, instead of acting thus, of his pure mercy, God resolved to give eternal life to dead sinners, through Jesus Christ.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son came forth from the Father's bosom, and in the sinner's nature took the sinner's place, obeyed the law broken by the sinner, received the wages of sin, and thus procured eternal life for the sinner.

Through him God gives eternal life to the sinner.

The gift of his Son is an act of God's sovereign mercy, and the gift of eternal life to each soul is also an act of sovereign mercy.

In the case of each saved sinner there is a special exercise of God's sovereign prerogative of mercy.

But God publishes salvation to all, calls all, and declares that every one who comes shall be received. Christ says—"All that the Father giveth me shall come unto me, and him that cometh unto me shall in no wise be cast out."

The coming is by faith. Faith is just receiving and relying on God's testimony concerning his Son.

The moment a man believes in Jesus as his Savior, he has eternal life. He has that life which Christ has, and which he will hereafter enjoy with him in glory. It is a life of favor, fellowship, and peace with God.

Nothing can rob him of this life because of its very nature. It is "eternal life."

Nothing can rob him of it, because it is God's gift, and his gifts and calling are without repentance.

As a man begins his earthly life in a state of death and condemnation, so he begins his history as a believer in a state of life and salvation. This gift of eternal life is made at the commencement, not at the close, of the Christian's course.

Some persons seem to have a misty notion that they are in an intermediate state between condemnation and salvation, and that the matter is undecided until they decide, or till death decides it. There is no such neutral ground. "He that believeth on Christ is not condemned; but he that believeth not is condemned already," John 3: 18.

The gift of eternal life is only to be got in and through Christ. There is no other channel. We have to receive it, not to work for it. It is a gift for which our need is our only qualification—for which no previous degree of sin and guilt can disqualify a sinner.

No matter, dear fellow-sinner, what ways of sin you have wandered in, no matter how far you have wandered in them, no matter how long you have been wandering in them, if you have now discovered your sin, guilt, and misery—if you recognize death to be your wages and condemn yourself—if you are ready to receive God's free gift of free grace—even eternal life through Jesus Christ, a full, a free a present, and everlasting salvation is assured to you. What blessed light streams from the words—"The gift of God is eternal life through Jesus Christ!"

To the sinner in his darkness, death, guilt, and condemnation. What dismay might the words occasion to the burdened heart of the weary sinner had they run thus—the wages of sin is death, but the wages of a life of obedience and holiness is eternal life. He would say, and justly, there is nothing then for me. I have earned the wages already, and I've gone too far to turn; sin has got too strong a hold of me. But when, as he is wandering on in the ways of sin, and opens his eyes, and sees the words "the gift of God is eternal life, through Jesus Christ," on the gospel sign-post, he can say, if eternal life is a gift through Jesus; if it is given as an act of grace, not as a reward for which I am to render service which it is not in my power to perform; if it is given to the sinner (and what does the sign-post mean, if it is not?), I may apply now, *where I am, and as I am*. And as he ponders on the words "eternal life," he may say, this is just what I need. Eternal life implies divine power. God, in giving it, must forgive the past; and it must, from its source and nature, give power to live it out in the future. Eternal life must bring health and strength to the sin-sick soul. It must bring liberty from Satan's bondage, and break sin's heavy yoke. Can you not imagine you see the sinner so arrested by the words, resolving to apply to the Savior, and hear him crying, "God be merciful to me, a sinner?"—grant me, even me, this

gift of eternal life, through thy Son Jesus Christ. Can you not imagine you see the joy with which he is filled when his prayer is answered, and how complete the change which takes place in his character?

Dear reader, has this been your case—your experience? Have such thoughts, such resolutions—has such a course been yours? Will you not give heed to the warning—"the wages of sin is death?" and hear the gracious declaration—"the gift of God is eternal life, through Jesus Christ our Lord." "Whosoever will, let him take of the water of life freely."—*Dub. Tract.*

Love one Another.

It is easy to love our friends. We can do this without the love of God. It requires no effort. But when we have the love of God shed abroad in our heart, we love our enemies, and do good to those that hate us; and pray for those which spitefully use us.

That person is to be pitied who dares to profess religion; but does not love his enemies. "If thine enemy hunger, feed him: If he thirst, give him drink." Let us look at our great Exemplar—Christ died for the ungodly. This includes his enemies. Love led our Savior unto the garden of Gethsemane, where he sweat great drops of blood! "His soul was exceeding sorrowful, even unto death!" Saying unto his disciples, "Tarry ye here, and watch with me."

He went a little farther, fell on his face, and prayed, saying: "O, my Father, if it be possible, let this cup pass from me;" and instantly exclaimed: "Nevertheless not my will but thine be done." As he returned to his disciples he found them asleep. He went away the second time and prayed; repeating the same petition, and enduring incomprehensible agony! As he returned again, he found them asleep. Did he reprove them for having so little sympathy for him? Did he accuse them of being only partially saved and possessed with sleepy devils? No, no. To one who had declared, he would die with him before he would deny him, Jesus said: "What! could ye not watch with me one hour?" but added the apology: "The Spirit indeed is willing, but the flesh is weak." Jesus left them and went away the third time and prayed. As he returned he found them asleep! But there are no reproaches for their want of sympathy. He said unto them, "Sleep on now, and take your rest."

The Son of man was betrayed into the hands of sinners, and nailed to the cross. Even then he thinks of the dying thief, who cries: "Remember me," and answers, "This day shalt thou be with me in Paradise." Nor does he forget his cruel murderers, but pleads, "Father, forgive them, for they know not what they do." There was no spirit of revenge there.

God is represented in the Holy Scriptures, as being love. "God is love, and he

that dwelleth in love dwelleth in God; and God in him." While we are commanded to love our enemies we ought also to love one another. If one of God's little ones, a brother or a sister, has got into darkness, and temptation, it should be our first business to pray with and for him, and with one united faith, hold on to God, until the power of the enemy is broken. "The Kingdom of heaven suffereth violence, and the violent take it by force."

How is it with you? If men hate you, and persecute you, and say all manner of evil against you, can you rejoice in that day? Can you forgive them, love and pray for them? If not let me say to you hasten to your closet, and there plead with God, for more of the Spirit of Jesus, until you feel a burning love for their immortal souls.

Although you may feel many times as did David, when he complained of his slanderous enemies, that, "The mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compass me about also with words of hatred, and fought against me without a cause."

Then give yourself unto prayer.—Let the inconsistency of others lead you to search well your own heart.—Be very careful what you say with reference to them. Command your tongue to be silent. It is not your work to sit in judgment. O there are wonderful mysteries in this great salvation. No wonder angels desired to look into it.

While it is the consolation of the Christian that God knows his heart, should it not be the terror of the hypocrite that his false dealings is seen by the eye of Jehovah?

The Spirit of God searcheth all things. If you have any hatred towards any one, you cannot hide it from God. His all-searching eye will behold it; and in reality you are none of his.

"If a man say I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This is impossible. For unless we love one another, God will not dwell in our hearts; neither is his love perfect in us. But there are various ways in which we may manifest our love to the children of men. We may speak kindly to the erring. We may feed the hungry, and clothe the naked.

"Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

O, think of the love God has manifested toward us. When there was no eye to pity, he gave his Son to suffer and die for us.—*Eminent Christian.*

Look to Jesus.

Look to Jesus to be made like him. He is the model of a christian. "His nature and his name is love." He is meek, loving, pure and good. It is not the will of God

that you be like some one else, but it is his will that you be like Jesus. "Let this mind be in you which was in Christ Jesus." It is not essential either to your salvation or usefulness that the capacity and gifts of another be yours, but that you have the mind of Christ.

Look to Jesus in the day of temptation and trial. You have left the service of Satan. He hates you for it. He will do all he can to overthrow you. His stratagems are cunningly devised. He is the "accuser of the brethren." When the waves of discouragement roll around you, he will say, "where now is your God?" But look to Jesus. He has overcome the devil. He will give you power over him. Is the day of trial upon you? Do cares like a wild deluge come? Do storms of sorrow fall? Look to Jesus. "He is the fulness of the Godhead bodily." "He is mighty to save." His eye is on you. You have in him a friend "who sticketh closer than a brother." Trust in and obey him, and all will be well. Look to Jesus.—*M. N. Downing.*

Appeal from the Russian Brethren.

It was indeed encouraging to learn in the July No. of the Herald, that so large a portion of the Russian brethren had already decided to leave their native land, with all its endearments, for the sake of the Gospel of Christ. In a worldly view, the sacrifices, losses, and expenses, our distant brethren must make, in coming to this country will necessarily be very great. Many of them have not the means of bringing them to this country, and they ask aid from us; they bind themselves to repay it back if required. This promise in these trying circumstances implies confidence in him who said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." We may justly infer, that they "stagger not at the promises of God through unbelief," and we may ask upon them the blessings of God, promised in the words of our Savior, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life."

But dear friends, besides praying for the needed blessings upon them from a kind Father, who has so abundantly blessed us, let us also remember our duty further. No one who is not entangled in the net of avarice, will for a moment try to deny or evade it. To leave the native land, kind friends, and homes however humble, is by no means a small thing. Tears will force their way to betray the aching hearts of loved ones whom they will see no more on earth.

O, may we feel each other's sigh,
And with him bear a part;
May sorrow flow from eye to eye,
And joy from heart to heart.

Friends, will we who are blessed with plenty, coldly offer to lend our brethren money? will we manifest our christian charity by lending money to our needy brethren, hoping to receive as much again? "If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, hoping to receive as much again." O, for a little more of the charity that prevailed among the primitive Christians, who were willing to hold all things common. The sympathy of those who sent relief to distant brethren, not out of their abundance, but out of their "deep poverty," which "abounded unto the riches of their liberality."

It is a sad fact that the great aim of many of our brethren, is, or seems to be, to add wealth to wealth, and acre to acre, while they show little inclination to help the needy. Not even to lend, lest the thing lent is spoiled, or lest their neighbors are encouraged to be pesterous. "Whoso hath this world's good, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

There are about sixty thousand members belonging to the several branches of the Mennonite Church, in America. And if one third of the members of our churches have not the love of God in them, and the other two thirds will contribute each a small sum,—a little more than a cup of cold water, it will cover the amount asked for, Eight thousand dollars. But some may see obstacles in the way. Some evil may attend their acts of brotherly love. "The slothful man saith, There is a lion in the way; a lion is in the street."

Every subject demands the attention of every church of the brotherhood of our denomination. Not one member should lose the opportunity of doing a simple act of kindness, in the name of a disciple of Jesus. I endorse the plan suggested by brother Funk, to ask every able member to give a little. It will have a tendency to bring us a little nearer together than we have ever been before. I would ask every church in America, to make up in such a way as they may see proper, a sum equal to the amount required, by each member giving twenty cents. If from some cause or other, good or bad, some would not contribute anything, the whole amount should still be made up.

I feel confident that not one congregation will refuse to comply with the request, and every fair calculator who has ever moved five hundred miles, (instead of eight thousand,) will not consider the amount so raised too great. Give freely, give cheerfully, for "God loveth a cheerful giver."

C. F. DETWEILER.

Beaver Ridge, Tenn.

NOTE.—The amount of money needed for the poor of all the churches will greatly exceed the amount named in the July number. If however the churches determine to give the necessary amount as a free gift, we heartily concur in the matter. EDITOR.

For the Herald of Truth.

Emigration.

The question concerning the emigration of the Russian Mennonites, should seriously be considered by the brotherhood in this country, as it is a matter of considerable magnitude and importance. Their object in coming to this country is that they may enjoy freedom of conscience, which privilege is denied them in part in Russia. We are glad that their sole reason for leaving their country is a sacred one, and not for worldly gain. Therefore we should be brotherly, charitable, sympathizing and interested, in their great undertaking, and not think too lightly of it.

Many of the Russian brethren are said to be in very limited circumstances, are unable to remove, and hence must rely on charitable persons to pay their passage; and after they come they will have nothing to live upon or to begin with.

As it has been requested through the Herald, that the brethren should propose a plan for the accomplishment of this purpose, we will give our view; that is, that the Mennonites in America unanimously should help the brethren, as many of us are blessed with abundance. Let us manifest a spirit of benevolence, and give liberally to assist them and we shall receive a rich reward. The Lord loveth a cheerful giver. Charity covereth a multitude of sins. It is more blessed to give than to receive. Paul says, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, . . . and distribution was made unto every one according as he had need."

Now if at every Mennonite church in America a collection would be made, and every one give according to his circumstances, the rich give of their overplus, and the poor of their living, and the proceeds put into the hands of a responsible brother, who would see that it was forwarded to the proper place, all could be easily done. The amount required will be about eight thousand dollars. It is supposed that there are sixty thousand Mennonites in America, and if each individual were to give a small sum, it would soon be made up. However we cannot depend on this way of

doing, as the call might not reach every member. Thus we see it could easily be done, if we are only willing. I am sure it would make glad the hearts of the givers as well as the receivers.

Dear brethren, it will be no easy matter for them to leave their native land; perhaps many will leave fathers, mothers, brothers, sisters, or some kind friends; think of the affecting scenes of parting, of the many tears that will be shed! O should not these thoughts awaken in us a deep interest in their behalf?

The money will not be required until the spring of 1874.

J. D. HERSHEY.
BENJAMIN MUSSER.
BENJAMIN BAER.
ELIAS EBY.
HENRY SHENK.
L. H. SHENK.

For the Herald of Truth.

Aid for the Russian Brethren.

During our visit to the West, and while at Bro. Funk's, we had the pleasure of meeting four brethren of the Russian deputation, Fre. Paul Tschetter, Lorenz Tschetter, David Klaassen, and Cornelius Toews. We felt glad to meet and converse with them, especially as they were from a distant country. They accompanied us to meeting. Bro. Tschetter also made some remarks. They all speak the German language, and are easily understood. We differ very little externally, while our faith is one, and we can call them brethren, for their conduct and manners are praiseworthy.

Some of the churches in Russia have made an appeal to us for assistance through their deputies, properly authenticated by their ministers, as many of them are poor, and could not come without aid. Let us not refuse them, for this is a brotherly duty. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," Matt. 5: 42. We should help them and not ask it again. It will require but a small amount from each one to raise the needed amount. Let those who have an abundance give liberally. They will have difficulties enough to encounter which cannot be avoided. We hope they will put their trust in the Lord, and ask him to give them strength sufficient to buoy them up through every trial.

J. D. H.

United States Law respecting Religious Freedom and the provisions for Conscientious Non-combatants.

For the benefit of our Russian Brethren, who intend to emigrate to this country and all others interested in the matter, we have obtained, by the assistance of the brethren in Pennsylvania, from the Hon. A. Herr Smith, member of Congress from Lancaster co., Pa., a copy of the United States law relating to the protection of conscientious non-combatants, passed in 1864, together with the constitutional inhibition against the enactment of any law by congress respecting religion. In his letter to Bro. Brubaker Friend Smith makes the following remarks; "I have given you a copy of the Act of 1864, for the protection of conscientious non-combatants. This covers the ground fully. I have also added the constitutional inhibition as to the enactment of a law by Congress respecting religion. The constitution and the Laws specially protect the society in whose interest you write."

UNITED STATES STATUTES AT LARGE.

Vol. 13, page 9.

SECTION 17. That members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of said religious denominations, shall, when drafted into the military service [of the United States] be considered non-combatants and shall be assigned, by the Secretary of War, to duty in the hospitals, or to the care of the freedmen or shall pay the sum of three hundred dollars to such person as the Secretary of War shall designate to receive it.—PROVIDED: That no person shall be entitled to the benefit of the provisions of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration. Enacted February 24th 1864.

AMENDMENTS TO THE CONSTITUTION OF THE UNITED STATES.

ARTICLE 1. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances."

Adopted 1789.

How often do we sigh for opportunities of doing good, while we neglect the openings of providence in little things, which would frequently lead to the accomplishment of the most important usefulness

Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any."

Herald of Truth.

Elkhart, Ind., September 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

A Brother writes that he is preparing an article for the Almanac, and another for the Herald. This is right; let others follow his example.

Conference Minutes.—There are yet a number of copies of the Amish Conference Minutes for 1873 on hand. Any one wishing one can have it by sending his address and a two cent stamp to pay postage. It is worth reading.

Our Sunday School Supplement will hereafter be sent only to those who subscribe for it. We hope there will be many who will find it to their advantage and edification to read and study these lessons.

Notice.—At the collection taken at the Amish Conference, held this year, near Orrville, Ohio, a twenty dollar bill was thrown in. Bro. Jacob King, who received it, thinks the giver probably made a mistake. If so it will be returned by the claimant giving satisfactory evidence that he was the giver.

Almanac for 1874.—We will have our Family Almanac for 1874 ready again in a short time, after which all orders for the same will be promptly filled; we hope our friends will try and sell as many as they can. We expect to furnish an Almanac as good, if not superior, to any published in the country. The calculations are made by one of the best calculators in the country, and the Almanac will contain all the tables, information, &c., of the old Pennsylvania Almanacs. It will be printed on good paper with a large, clear type, put up in neat colored covers, and contain only the choicest selections of reading matter; gotten up with a special view to interest our people, and we hope all will feel a desire to encourage the circulation of a pure literature and a good Almanac.

To think of.—In the Albany Evening Times of June 16th, we learn that there exists

an association under the title of the American Bible Union, which association is engaged in working out a new translation of the Scriptures. The association is composed chiefly of persons who hold immersion as the only true mode of baptism, and in this new translation the word baptism is rendered immersion throughout. This association is said to circulate only their own version of the Bible. For our part, we would prefer to have the Bible as it is. We feel that if immersion can only be substantiated by changing the translation of the Scriptures, it must have a very uncertain foundation. We hope the christian people of the present day will not sanction any such proceedings. Let us abide by the word of God as we have it, and if we cannot substantiate our principles and doctrines by the word which we have, we would better abandon such doctrines than to change the word for the sake of covering up our weaknesses.

As our people also do their part in aiding the distribution of the Bible among the destitute, it will be well enough to see, when they give to the Bible cause, that the money they give is used in distributing the Bible as we have it, and as we believe it to be right.

The Brethren, Wm. Ewert from Prussia, and Jacob Buller from Russia, who had left the balance of the deputation at St. Louis, to go to Texas and Kansas, returned to Summerfield, Ill., and left there for New York City on the 11th of August.

Bro. L. Suderman and Andreas Schraag, after spending a few days in Elkhart and attending several meetings, went in company with Bro. J. Y. Schantz to Canada, where they remained until the 8th of August, and then in company with Elias Eby, started to Pennsylvania.

The Russian Emigration.—On the 20th of August, the second party of Russian Mennonites from the Crimea, consisting of 19 families, arrived in Elkhart, all in the enjoyment of good health. There are about 90 souls, men, women, and children. During the voyage one child died and one was born.

On the 25th of August, the third party came consisting of seven families or about fifty souls. Of this party one child died in Prussia, and Sister Peters took sick and died in Hamburg. Two of her children had come with the preceding party, and were deeply affected; in the expectation of meeting their mother they received the information that she was dead. One child of this party also died on the sea. Among those who came last are Jacob and Peter Funk, Cornelius Janson and son and others. Two of the families went on to Summerfield, Ill., and seven of the men have gone West to select their lands. There are now here 24 families some of whom, if not all, will remain during the winter. They spent

about seven weeks on the journey. These with those in Detroit and elsewhere make now 36 families in this country.

The Russian Deputation.—The brethren, Paul Tschetter, Lorenz Tschetter, and Tobias Unruh, after leaving Elkhart on the 29th of July, went to Philadelphia, where they were met by our friend M. L. Miller, of the house of Jay Cooke & Co., and with him went to New York where they were kindly entertained during their stay in that city. He also accompanied them upon a visit to President Grant, who received them very kindly, and promised to send them a reply to their petition by the time they were ready to sail for Europe. They regret exceedingly that the President was not able to understand the German language so that they could converse with him personally. They sailed for Europe on the 14th of August. May God prosper them on their voyage.

Conferences.

THE FIRST CONFERENCE in Missouri will be held in Moniteau county, in the Bethel Church, on Friday the 24th of October, at which time and place we cordially invite all brethren and sisters, and especially all ministers and deacons in our church to meet with us. We earnestly request that all the ministers from the western states meet with us without fail. Let us come together in the fear of the Lord, and endeavor to build up his church in love, so that we may encourage one another unto faithfulness and good works through the grace of our Lord Jesus Christ.

Those who come on the railroad, will stop at Tipton, and there inquire for Jonas Wenger, where they will be hospitably received.

DANIEL BRUNDAE.

CONFERENCE in Indiana will commence this year on the second Thursday in October (9th). It will be held as usual in the Yellow Creek Meeting house. On behalf of the church we hereby extend a cordial invitation to all the brethren and sisters, and especially to ministers and deacons from other parts of the country to be with us on that occasion. Those coming by railroad can stop either at Elkhart or Goshen. Entertainment will be provided for all who may come. We trust there may be a good attendance, and that by our meeting the glory of Christ's kingdom may be promoted.

CONFERENCE in the eastern district of Pennsylvania, on the first Thursday in October, at Franconia Meeting-house,

CONFERENCE in Lancaster county on the first Friday in October, at Mellinger's Meeting-house, about three miles east of Lancaster city.

CONFERENCE in Virginia will be held on the last Friday in September.

Emigration of the Russian Mennonites.

This subject has already called forth a great deal of interest and attention in our country. The matter has been brought so far now that three several deputations, comprising Eleven representatives from Russia and one from Prussia, have visited this country and examined various tracts of land in Manitoba, Dakota, Minnesota, Nebraska, Kansas and Texas, and have found, in all these states and territories, large, unsettled tracts of land suitable for settlements. A number of families have already made the journey, and are at present, temporarily stopping, some in Detroit, Mich., some in Elkhart, Ind., some in Summerfield, Ill., and yesterday Aug. 14th, we received information that still a number of other families had just arrived in New York.

These however have been only the initiatory steps towards a settlement, and the few that have come are only the leaders, the pioneers of a very numerous emigration. There remains yet much to do, and many difficulties are still to be overcome. It is not an easy matter to emigrate from Russia. We who are here in America cannot realize the difficulties with which our brethren in Russia must contend. The government there is loth, like Pharaoh of old, "to let the people go," and will throw into their way all the difficulties possible; the officials will defer giving passes as long as they can. We can form some idea of this when we learn that one of the deputations spent three weeks in the county town, before he was able to obtain his pass, and then received it only with much labor and expense. One of the families now here spent eighty dollars in fees until the matter was accomplished. By Jan. 1st 1874 the new military law will be enforced; it is said copies of it are already posted up at the public places, so that all may read it, after which the young men from twenty to twenty seven years will not be allowed to emigrate at all. These difficulties, together with the loss of time, the loss on converting their property into money, the tributes laid upon them by the government, the expenses of the journey, and a hundred others of which we can not form any idea, will make it impossible for those who are poor to come at all, unless aided by those who have means.

We published in the July number a petition from the church in Kotusnfka, Canton, Schitomin, Gouv, Wolhinien, represented by Andreas Schraag; and now there is another from the churches in the colony of Antonowaka, Canton Ostrogen, in the same government or state, represented by Tobias

Unruh, the bishop of these churches. He has left with us his letter of authority from the several churches which he represents, all properly signed by both the church and town officers. This letter sets forth that a large number of the members of this church are poor and unable to come without assistance, and appeals to the generosity of the brethren in America, for aid in the same way as the churches, represented by Bro. Schraag: that is that the money be furnished by those so disposed as a loan, at a low rate of interest, for a certain number of years, until they are able to pay it back again; and in case the party himself is not able that the whole church will make themselves responsible, at the expiration of the term agreed upon, to pay back principle and interest to the party who gave it, or to his heirs.

Now as the appeal has been made we cannot let it go by without attention; the Bible teaches us to give to him that asketh and not to turn away from him that would borrow of us, and a common sympathy for our brethren, a common faith, and love to our church, should prompt us to take an active interest in this matter and help those poor brethren who love their faith, and liberty of conscience as well as we, yet for the want of means to get away, cannot enjoy the privileges which we do. We would indeed show ourselves ungrateful and unworthy the name of christians if we should leave our brethren in a condition in which they must deny the faith, and do violence to their consciences, or fall a prey to the persecutor, on account of their poverty, and not make an effort to relieve and help them. But I am persuaded of better things from the brotherhood both in America and in Russia. I find that many begin to feel a desire that we should raise the means for their aid. We have already received a number of letters favoring such a step, and would therefore make the following suggestions for the consideration of all.

1. That the money be raised as a loan to those brethren who need it.
2. That a committee of three or more brethren be appointed as a committee at large, for the purpose of receiving all moneys, and paying them out again where they are needed. They should take and hold the necessary notes, and receipts and attend to all the business connected with the matter, keep correct accounts of all they do, and at the expiration of the appointed time, pay back the amounts to the parties to whom it belongs.
3. That a person or persons be appointed in each church to solicit contributions to this fund and send it to the committee at large, with the name and address of the donors.
4. That those of the Russian Brethren, whether in Russia or America; also those in Germany who are able are earnestly solicited to do what they can to aid in the matter.
5. That the subject, at our next Conferences, be taken into consideration, such ad-

vices given, and such provisions made as may be deemed necessary.

6. Persons who wish to obtain the benefits of this arrangement, must have a properly authenticated certificate that they are members of the Mennonite Church, and that they do not have the means themselves to bring them over. This certificate should be signed by the ministers and deacons of the church to which they respectively belong.

I have here only given a rough sketch of a plan. In its practical workings it will need other provisions and we should be glad to hear the suggestions of others. We are in favor of loaning the money instead of giving it as a charity, as the amount needed is considerable and we may not get enough together if it is to be given as a gift. Though if thought best, it may also be given as a gift. We would suggest that if any or all feel willing, it might be given without interest, or at a very low rate of interest.

It is supposed that the poor brethren will be able to get as far as Ifanburg, the seaport in Germany where they will ship for America; and an arrangement can be made with the German Steamship Companies by which they can be brought over at a reduced rate, and also that the fares can be paid in New York, instead of sending the money to Europe.

The money will be needed next spring, or at least a considerable portion of it, and our friends should not delay to act in this matter. Let us think of our brethren in bonds as being bound with them, and thus help to bear one another's burdens. Brethren, think of these things.

Notes by the Way.

(Continued.)

Time on the boat hung pretty heavily on our hands at times, but with reading and writing and conversation it wore steadily away. On Sunday the consent of the Captain having been obtained, the Cabin was arranged and a company of worshippers of very singular characteristics met together. There were a number of different nationalities, different languages, different classes of society, and representing different creeds, but there they met and joined their voices in singing songs of praise, and listened to the same common truth of God's word, through which alone a man can be saved; and what struck us the most singular of all was the fact that, as we bowed in prayer, without any special request, the whole congregation knelt. The first part of the services were conducted in English and the audience appeared especially orderly, and even while the brethren from Russia and Germany spoke to us in the German language, which few of them understood, they sat quietly and listened with attention. The words spoken from were those of the apostle Paul to Timothy, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," 1 Tim. 1: 15.

The rest of the Sabbath passed pleasantly away, and with gratitude our hearts were drawn towards him, through whose goodness we were permitted to enjoy these privileges. We thought of the dear Savior as he slept, while the disciples were laboring tremulously with the ship, amid the boisterous wind and waves; and how when they called him, he arose and commanded both the wind and the waves to be still, and they obeyed him. We thought of him as he walked upon the sea in the dead hour of night; and how Peter, desiring to go to him on the water, felt his faith leaving him and began to sink; and how Christ stretched forth his hand and saved him, and we felt that wherever we might be, the "everlasting arms" would be beneath us, and we should lose nothing by "casting all our cares" upon him who always cares for us; who leaveth not even a flower or a bird uncared for.

We thought of our Savior, especially, as he entered into a ship while "the whole multitude stood on the shore" (Matt 13:2), and sat down and taught them the truths of the kingdom of heaven; we thought of him as he sat down on the mountain and taught them, leaving no opportunity to instruct the people; go by, and we felt that in great weakness we had only tried to do what God required of us when, here, too, we had tried to tell the people, regardless of nationality, or position, of Jesus and his great love unto sinners, that all nations might learn to love his name.

"In every land begin the song,
To every land the strains belong;
Let the Redeemer's name be sung
Through every land, by every tongue."

On Monday evening, at a bend in the river where the boat stopped to take a supply of wood, many of the passengers went on shore. A little log house stood up on the bank where several families of Half-Breeds lived. By the side of the house on a rug sat an old woman, who was 102 years old. She was living with her children and grandchildren, and unfortunately could not speak English, so that we were denied the privilege of conversing with her, except through an interpreter. Could we have conversed with her, thought we, what various scenes and experiences of life through the long, weary course of her earthly pilgrimage, could she have revealed. She belonged to the Roman Catholic faith and spoke only French. Two of the passengers gave her each a piece of tobacco, with which she appeared to be greatly pleased.

These people (Half-Breeds), are a mixed race, mostly the descendants of the French and Indian nationalities and are nearly all of the Roman Catholic faith. In the early explorations of this country both the French and English acted a conspicuous part; and many were brought to this country through various expeditions set on foot, both for trade and discovery. The fur trade was carried on extensively with the Indians, and this led men to share with the Indians, the for-

tunes of the hunter, the trapper and the fur trader. Intimacy and social intercourse was a natural result, and these men soon took to themselves wives of the inhabitants of the land, and to-day we find a large majority of the inhabitants of Manitoba, the descendants of these intermingled races. The Catholic Missionaries from France, ever zealous for the cause of their church, were not idle, but led the way to gather this people also under the wings of the church. Hence their name, language and religion.

We made very slow progress on our trip throughout. After the first fourteen hours, we found ourselves only fifteen miles, in a direct line from the place of starting, but on Tuesday morning (June 17) about daylight, we were awakened by a voice informing us that we were near our destination, having made the trip in about 86 hours. We landed about four o'clock.

Having arrived at Fort Garry, or as the town is more properly called, Winnipeg, we were kindly received and taken to the Davis' House, where we lodged. We were also invited to the State House and generously entertained by Attorney General Clarke and others connected with the Government of the state. They told us of the advantages of the country, its adaptation as a place of settlement, the excellency of the English Government, the purity and wisdom of Her Majesty, Queen Victoria, the kind protection which all her subjects enjoyed, and especially the religious freedom which should be guaranteed to the Mennonites; and cordially welcomed them to the land.

In the afternoon teams were brought and we had the pleasure of seeing a small portion of the surrounding country, also some of its productions and improvements. The country pleased us. The soil is good and it is adapted to both grazing and agriculture, but everything is new, agriculture in a very backward condition, and the improvements are of small value. The people who inhabit the country are not an industrious nor a progressive people. But a very small portion of the grain and meats consumed by the inhabitants are raised in the country, which makes grain, flour, and provisions high. There is yet very little to export except furs and hides. This however forms quite an extensive trade. Much of the agricultural implements, machinery, furniture, &c. are imported from the United States and Ontario, but notwithstanding, there is considerable emigration to the country, and the town of Winnipeg, which claims a population of between 3000 and 4000 has grown to this from a mere village, within the last two years. In the town there are some very good stores, and we noticed several very fine business rooms in course of construction at the present time. There are in the town now three saw mills, and the Hudson Bay Company is preparing (and has the machinery already on the ground), to build a large flouring mill.

The only way of communication from the south to Winnipeg, at present is the Red

River, which affords water transportation. A Railroad is also projected from St Paul, which, it is said, will certainly be built the present season. There is also a Canadian Pacific Road projected which will probably be built before many years; this country will then, no doubt afford a very good place for settlement.

The general Government of the British Provinces, reserved eight townships of land, lying some distance southeast of Winnipeg, which they offer free to the Mennonites, to each actual settler or head of a family, or widow 160 acres. On Wednesday morning arrangements were made to take the party out to these lands, for the purpose of examining them. Seven teams had been provided; five carried the party, and two were loaded with provision, tents, &c.

Our party was in charge of W. Hespeler of Ontario, and several other gentlemen connected with the Government offices of the Province of Manitoba, including the Secretary of Agriculture, a Surveyor, &c., we numbered twenty-four persons; our provision teams being heavily loaded were started about two hours in advance; about eight o'clock we also were ready; the weather promised fair; the sun shone warm and pleasantly; vegetation looked cheerful, and here and there we noticed the half-breed farmers ploughing. We anticipated a pleasant ride. We crossed over the Red River on a Ferry-boat, and then struck off in a southeasterly direction over the prairie road towards a place known as Oak Point, about forty miles distant, where the Government has a building for the accommodation of parties traveling over the Dawson Road. This is a government route leading from Lake Superior to Winnipeg. The Hudson Bay company also have a store there.

After we crossed the river we passed the Convent buildings, consisting of a school, a church and the sisters house, all very pleasantly situated on the east bank of the river. We found some timber along the banks which however belongs to the natives, who hold all the lands for two miles on each side of the large streams. After we passed this belt of timber, we entered the open prairie, and expected to overtake our provision teams by noon. But by some misunderstanding they had taken a different road, and when noon came we contented ourselves with a few crackers and some cheese, which the party happened to have with them. We stopped on the banks of a small, sluggish stream where there was plenty of grass, and where we watered the horses. Having no grain to give them they were left to graze a while. After dinner we were overtaken by several showers of rain, against which we protected ourselves as well as we could with buffalo robes, blankets, a couple of small tents, &c. The country here is very level with a good deal of low land, and owing to the heavy rains during the spring, we encountered a number of places which were difficult to pass. Several of our teams occasionally mired, and we were compelled

to draw the wagon out by hand and make considerable distance over the marshes on foot, so that when night came on we were all pretty well tired out, and glad to get to the place determined upon for our stopping place.

When we reached Oak Point, it was the purpose of our guides to obtain quarters in the Government House at that place, but the officer in charge, having received instructions to admit no one, without an order from some other official, we could not be admitted.

We then determined to camp out as best we could with what we had with us, as our teams, with the provision and tents had failed to reach us. We built a fire, and from a neighboring lumber pile, we laid a floor of boards on the damp earth, upon which we intended to set our camp, when the friendly agent in charge of the Hudson Bay Company's House, seeing the unenviable condition we were in, kindly offered us the use of two upper rooms, which by a little setting in order were sufficient for our accommodation. This was indeed a most comforting relief, and we immediately accepted the kind offer. He also baked some eggs, and supplied us with bread, tea, &c., of which we made an excellent supper.

It was then about eleven o'clock and we spread our buffalo robes and blankets on the floor and laid down to sleep, feeling that he who feeds the fowls of the air, and clothes with beauty the filices of the field, had surely not forgotten us, though we were far in a strange land.

The nights here, are very short, and the days long. In the evening it does not grow dark until about nine o'clock, and in the morning at three it is already light again, and a faint twilight remains almost all night.

The next morning (June 19th) we rose rather late, the sun was shining beautiful and clear and a high wind prevailed, but it was warm and pleasant. We were again supplied with breakfast by our friend of the house where we lodged, and after breakfast spent a season in devotional exercises. About noon our teams with the provision, tents, oats for the horses, and cooking utensils arrived, and we took our dinner on the open prairie; after which we immediately started towards the lands we designed to examine, having added to our company a native guide, who with his horse and buggy and a superior knowledge of the country rendered us valuable assistance.

We reached the reserved lands during the afternoon, and after having driven our teams some ten miles we camped about six o'clock on the edge of a slough, and not far from some timber. The water which we here obtained was not of very good quality; after straining and boiling, however, made very good tea. After supper we sang several hymns and then consigning ourselves to the care of him who never sleeps, we laid down in our little tents, having first spread our buffalo robes and blankets, making a very comfortable bed, and not-

withstanding the fact that the mosquitoes troubled us a great deal, we slept pretty well. Mosquitoes reign here in countless myriads, and are indeed a very unpleasant pest. A number of our party had provided themselves with nets to protect their heads and faces. We had five tents and each tent accommodated six persons.

The next day we proceeded on over the land and found several settlers who had come there from Waterloo co., Ont. They had chosen themselves good locations near a stream of water and some timber. There was here a good spring and we drank freely. Never indeed did water taste any better, as we had for several days been deprived of good water. At noon we camped again near a grove of timber where we also found a good spring, some very fine evergreen trees and several kinds of very pretty flowers. We also found here generally very good grass, some that was excellent; in the afternoon of this day, we came to a small stream which we crossed with a great deal of difficulty, by mowing a quantity of the long grass on the banks and throwing into it; thus forming a sort of a bottom or bridge, upon which the horses were taken over singly, and the wagons drawn after by means of ropes. Here we passed over some very fine prairie and encamped again for the night near a little grove and a slough; our stopping places were always thus chosen for the purpose of being able to obtain wood and water. This night was one long to be remembered: it was almost impossible to sleep on account of the fierceness of the mosquitoes; when we rose in the morning the faces of the whole party were more or less blistered and swollen by the sharp stings of these little insects.

It was Saturday morning June 21st. Some rain fell in the morning the sun shone intensely hot, after the clouds cleared away, and the air was very sultry. At about nine o'clock we started for Winnipeg. After a while a pleasant breeze sprang up and made the drive much more pleasant. After a short drive we stopped for dinner, and a portion of the deputation feeling satisfied with what they had seen of Manitoba, desired to return to the States and examine certain portions of the country there, while the remainder of the party wished to see the country west of Winnipeg, in the vicinity of Lake Manitoba, (where it is said, there is much better land), and also to make a closer examination of those portions of the reserved townships, over which we had not passed, and which we could not reach on account of the sloughs and streams which lay between it and us. They also wished to see more of the timber land which lays on the South eastern portion of those townships. After a considerable conference in regard to the matter, we came to a satisfactory conclusion, and it was determined that five of the party should accompany me to Dakota, while the remaining seven, including Bro. Shantz of Canada, should make a further examination of Manitoba, and should meet us again at

Moorhead, Minn., the point to which boats ascend the Red River from Fort Garry.

Without detention we reached Winnipeg about five o'clock, having spent two days on the lands designed for the settlement of the Russians. We found, as far as we saw it, some very fine dry prairie lands, but a large portion of it is rather low, level country, and much more adapted to grazing than to cultivation. We also found some timber, but this is of an inferior quality and small. We were told, however, that the portions of timber which lie further to the southeast is larger and heavier. We found also some stone. The surface water which we found was not very good, and so far as the digging of wells is concerned, we were not able to learn anything about it, as no wells, except one or two, at Winnipeg, in the immediate vicinity of the River are to be found. The water however in the rivers is good.

After arriving at Winnipeg, we learned that the boat for Moorhead would leave the same evening. I called upon J. W. Taylor, U. S. Consul there, and gained from him much valuable information respecting the country, climate, condition of the inhabitants, government, &c., and then bidding our friends and brethren with whom we had now spent some time, farewell, we went on board the boat Dakota, intending to stop at Pembina.

We hereby return our thanks for the kindness which was manifested towards us by the representatives of the Government of Manitoba and the citizens of the town of Winnipeg. They indeed spared no efforts to make our stay both pleasant and comfortable, and we all appreciated their efforts.

A Card of Thanks.

[The Mennonite Deputation from Russia and Prussia, which has recently spent some time in examining portions of our western country, in the various States and Territories, have now completed, their work, and are about to sail again for their homes in the old country. They desire however upon the conclusion of their labors to express their high appreciation of the kindness, the generosity and friendly feelings which were manifested towards them in every place they visited, and herewith take the opportunity to make a public acknowledgement of the same, and return their most sincere thanks to all, through whose kindness they have been permitted to enjoy so many favors.]

Now that we have concluded our travels in America, for the purpose of examining the different portions of the country, adapted to settlements for our people, we cannot forbear, briefly, to express our most sincere thanks, for the kind attention, the generous assistance and the undeserved hospitality, which, without exception, was everywhere manifested towards us.

We made a number of lengthy journeys; in Manitoba; in Dakota west of Pembina to St. Joseph; on the line of the Northern Pacific Railroad in Minnesota and Dakota; on the St. Paul and Pacific Railroad; on the St. Paul and Sioux City Railroad, in Minnesota; on the Union Pacific, and on the Burlington and Missouri River Railroad, in Nebraska; we saw thousands of acres of excellent land, well adapted to both agriculture and stock-raising, where in time to come, many families, who now in their homes in Europe, are barely able to provide themselves with bread, will certainly find a dwelling place, where with much less care and labor they may enjoy abundance. For us to accomplish this in a strange land, without being able to speak the language, not understanding the manners and customs of the people, and no knowledge of the country, would have been altogether impossible, had not the Government in Manitoba, and the Railroad Companies in the United States, generously placed at our disposal all the means necessary for the accomplishment of our purpose.

We were provided with free passes over the various Railroads; comfortable conveyances were provided to carry us over the lands, so that we could with ease, make special examinations of such portions of them as we desired; Commissioners of the various land-departments, surveyors, &c., accompanied us and exerted themselves to the utmost of their abilities to show us all that might interest and benefit us and give us every desired information; they also provided abundantly for our subsistence and personal comfort in every possible way. Also in the cities where we stopped we were treated with the most undeserved kindness; in Minneapolis, Minnesota, and in Lincoln, Nebraska, carriages were provided, and opportunities afforded us to see those cities and their surroundings. And now that we are about to return to our own homes, we take with us many pleasant recollections, and the very best impression both of the country and the people; and again with feelings of the highest esteem and gratitude we return our most sincere thanks to all, through whose kindness we have been permitted to enjoy such valuable assistance and so many kind favors, and pray that the God of all grace, who has so abundantly blessed and prospered this country and her people, may continue, in the future to lavish upon them the most abundant happiness and prosperity.

From Russia.

LEONARD SUDERMAN.
JACOB BULLER.
PAUL TSCHETTER.
LORENZ TSCHETTER.
THOMAS UNSRUH.
ANDREAS SCHRAAG.

From Prussia.

WILHELM EWERT.

August 1873.

Correspondence.

A Tour to the West.

I took passage at Columbus, Ohio, the 12th of May, by way of Logansport, Ind., to Chatsworth, Ill., where I arrived at midnight. The next morning Jacob Shearer, took me to Livingston county, where I visited several days among my relatives, and found them reasonably well. Everywhere the farmers were busily preparing their ground to plant. Here as in other places the spring was cold and wet.

We attended meeting, Sunday 18th, both morning and afternoon, in a School-house, the regular place of service, to a crowded house of attentive hearers. May God bless the words spoken. May 21st, I left for Morrison, Whiteside county. From here Bro. Steiner took me to the Conference, held the 23rd of May. Harmony and brotherly love attended its counsels, and such rules were passed as will promote the interest and growth of the church.

Sunday 25th, Communion was observed. At four next morning, I left Morrison, crossed into Iowa, continuing west through Cedar Rapids, to Missouri Valley Junction; from here I went north on the Sioux City road, visited my nephew; returned to Council Bluffs, and on to St. Joseph in Mo. I then took the Denver Road to Hiawatha, visiting relatives. Here is a fine rolling prairie country. I thence went to Lawrence in Douglass county, and to East Booneville, visiting friends in both places; I returned to Tipton in Moniteau co. Here I met Bro. Wenger who conveyed me to Morgan co., where we attended one meeting, and spent some time visiting. The brethren are well located here in respect to soil and climate. I came back by way of St. Louis and Cincinnati, and met my family in good health. God be praised for his watchful care over us. I thank the many friends for their kindness whilst with them.

Brethren and friends located in Illinois and Missouri, remain where you are; your soil and climate are good, you are near large cities where you can realize something for your produce over shipping expenses. But above all, Seek first the kingdom of God and his righteousness, and all needful things shall be added unto you. Religion should be our chief concern.

We must labor for eternity—to enter into everlasting rest. Jesus commands us not to lay up treasures on earth, but in heaven, where neither moth nor rust doth corrupt. Work while it is day. The time is fast hastening on when we cannot labor, and the season for putting out our spiritual crop will be forever past.

Dear friends, it is wisdom to take notes of time, and provide for our temporal wants, yet we should give earnest heed to our spiritual wants, we should be a light to the

world in both temporal and spiritual things. If we sow to the Spirit, we shall of the Spirit reap life everlasting; and they that sow in tears shall reap in joy. What a glorious consolation it is for those who live righteously to know, and to have a living hope that when they get through with their earthly toils, that they have a home,—a house not made with hands eternal in the heavens, where they can rest from their labors; and their works do follow them.

I learn through the Herald that a considerable number of our Russian brethren are poor, and that they have committees traveling through the Western States and territories, looking for good locations where they can settle. I would advise them, however, not to go too far from market where railroad freight will consume all the grain will bring in getting it to market. A man cannot keep his produce; he must dispose of his surplus to pay taxes, purchase building, and fencing material. As far as I have been west, it takes money to buy material to improve. There are thousands of acres of good land, that can be bought at very low prices and not so far from market but that the producer can realize something for his labor above the shipping expenses.

JACOB BOWMAN.

Canal Winchester, Ohio.

For the Herald of Truth.

Visit to Kansas.

On the 27th of June, I, in company with my son, with our own conveyance started for White Cloud, Doniphan co., Kansas, and on the 28th we arrived at Bro. Hershey's and found the family all well. The next morning they took us ten miles farther west, to Brown co., where some of his children are living. Here we had an interesting meeting—the first preaching they heard of their own faith since living in Kansas.

After meeting we went home with Hershey's son-in-law, Joseph Culp, from Indiana. In the evening we went home with Brother Hershey. On the 30th we started homeward, and the next day arrived safe home and found all well. There are three members in this vicinity, and it is their desire to be visited more by traveling ministers.

I return my humble thanks to all for their kindness toward us; my prayer is that God may reward them for it. May he give us all sufficient grace to hold out faithful to the end, and at last bring us home to dwell in those mansions prepared for all the faithful in Christ Jesus. Amen.

Nodaway Mills, Iowa.

J. S. GOOD.

ACCEPTING CHRIST. —We must accept Christ or accept nothing. There is one thing for us to do and only one. If the drowning man refuses the rope, he is lost. If the prisoner rejects the pardon, he dies, if a dying beggar refuses the bread, he starves! It may seem very courageous to go down a third time and be drowned. It may seem heroic to tear the pardon to pieces in his cell. It may seem very brave to throw away the bread and starve, but in the light of plain common sense, it looks like insanity and nothing less.—*Dr. Upson.*

Children's Department.

Little children, love each other,
Never give another pain;
If your brother speak in anger,
Answer not in wrath again.

My Travels.

I will tell my little readers that I have just returned from a visit to Ohio. I was gone four weeks, and enjoyed my visit very much. I became acquainted with many readers of the Herald whom I have never seen before. I met many warm hearted friends, who treated me very kindly, and to whom I feel very thankful, and pray that God may bless them.

I visited four Sabbath-schools while I was gone, and was glad to see so much interest taken in the good work. I visited the large, and very interesting school of the Amish brethren, in Wayne co., Ohio, numbering from one hundred and fifty to two hundred children.

As I looked at these dear young friends, and thought of the great price with which they have been bought, namely the blood of Jesus, that dear friend, who came down from heaven, I thought what a great pity it would be if one of these dear souls should be lost, and miss heaven, when so much was done to them. I thought, too, if the young people could only be made to believe that the ways of wisdom are "ways of pleasantness, and all her paths are peace," and to feel how sweet and pleasant it is to be a friend and follower of Jesus, they would certainly all soon give him their hearts, and become his obedient followers.

A friend of mine told me of a little incident, of which he was a witness, which may be interesting and also profitable to you. It is about a boy who would not fight. His mother was a poor widow, who lived in a little hut in the outskirts of a small town, and took in work from her neighbors to support herself and family. This boy was out one evening after dark, playing with some other boys smaller than himself, who, perhaps, for some little trifle became angry at him, and some half a dozen of them came around him and bantered him to fight, calling him a coward and other hard names. Just at this mo-

ment my friend came within hearing, and stopped to see what was going on; and as he listened, he heard this boy say, "I will not fight; my mother tells me that it is wrong and wicked to fight; and the Bible says it is wrong; therefore I will not fight."

If I recollect right, he said too, "I am much bigger than any of you, and could whip all of you if I wanted to, but it would be wrong, and I will not do it." My friend then walked up and spoke to them, and shamed these little boys for their conduct, but encouraged the boy that would not fight. In a few days after this, when the people of the place heard of this incident, the scanty table of this poor widow was heaped with good things, and she has had plenty for herself and her family ever since, and the boy has been furnished with employment, and sent to school.

My dear little readers, how many of you would be willing to be called a coward, and a baby and other names, and say, like this boy, "I will not fight, because my mother says it is wrong?" I am afraid not all of you would take it as coolly as he did. This boy loved his mother, and was not only willing to obey her, but also wanted to do what is right. He was not a coward, as the boys called him; but he bravely fought against wrong, and gained the love and respect of all that heard of him; he pleased God, and he filled his dear mother's heart with joy and gladness to know that her boy did not want to do wrong.

This boy, if he lives, will, no doubt, be a good, useful man, who will be loved and respected by all good people, and will make many of his fellows happy. Some boys seem to think, if they can curse, swear, fight, smoke and chew tobacco, they look like men; but here is where they are greatly mistaken, for no one has any respect for a boy who does these things.

A brave boy is one who is willing to do right, and strive against wrong; and one who is willing to obey his parents. Such a boy is sure to become a good, respectable man; and such I hope you my little readers will try to be. "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head," Prov. 1:8, 9.

BROTHER HENRY.

To the Children.

I will make an offer to the little boys and girls who read the Herald, which I hope many will take hold of.

To any one who will sell six of my books (Gems of truth), at 35 cents a piece, and send me \$2.10, will get one copy free.

I believe the children will all like my book, as I wrote it expressly for them, in such language that they can easily understand; and tried to make it both interesting and instructive. It contains fifteen chapters on different subjects, and four beautiful pictures. After each chapter is a little prayer for the children, and an appropriate hymn, and closes with fourteen verses of poetry, as "Parting words to my readers."

Now my little friends, will you not help me, and sell as many as you can? If you want a copy to show to your neighbors for the purpose of getting up a club, send me 30 cents, and I will send you a copy.

Address, BROTHER HENRY.

Elkhart, Ind.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Sept. 14	2 Cor. 6	Sept. 30	Eph. 3
" 15	" 7	Oct. 1	" 4
" 16	" 8	" 2	" 5
" 17	" 9	" 3	" 6
" 18	" 10	" 4	Phil. 1
" 19	" 11	" 5	" 2
" 20	" 12	" 6	" 3
" 21	" 13	" 7	" 4
" 22	Gal. 1	" 8	Col. 1
" 23	" 2	" 9	" 2
" 24	" 3	" 10	" 3
" 25	" 4	" 11	" 4
" 26	" 5	" 12	1 Thess. 1
" 27	" 6	" 13	" 2
" 28	Eph. 1	" 14	" 3
" 29	" 2	" 15	" 4

This table can be written on a piece of paper and kept in the Testament for a mark.

FOOD FOR THE LAMBS.

Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions, Psalms 22:8.

My son, forget not my law, Prov. 3:1.

For the Herald of Truth.

Obituary

Died in Page co., Iowa, March 25th, Bro. JACOB HORNUNG, aged, 52 years, 1 month, and 9 days. He was born in Germany and brought to Penna. in his 8th year. From there he came to Ohio and was married to Sister Anna Good, where he resided until 9 years ago, when with his family he removed to Iowa. After four weeks of extreme suffering he bade farewell to the trials and labors of earth, and has gone, as we trust, to share in the bliss of God's children.

Friends and Brethren, if you'll listen
Unto me, I'll try to tell,
Of the death of Brother Hornung,
Whom for years we've known so well.

As a husband true and faithful,
As a father kind and dear;
And a brother much beloved,
We had learned to know him here.
Whilst within our hearts we cherished,
Each a special love for him;
With bright prospects for the future,
We as friends did him esteem.

God's message sent to call him,
From his labors here below;
As we trust to those fair mansions,
Where the weary pilgrims go.
Just before his dying moment,
He did call around his bed,
Twelve in all—his wife and children,
And to them once more he said,
"Oh, dear wife, and you my children,
Each unto my heart most dear,
I must now depart and leave you
Never more to meet you here.

I shall go to live with Jesus,
In those mansions bright and fair;
And if you are good and faithful,
You again shall meet me there.
Be good children to your mother—
Yes, be good unto all men;
Keep away from all bad places,
Then you can see me again."

Children, heed those admonitions,
Keep them ever in your mind;
As a father's dying counsel,
Which for you he leaves behind.
He, though dead, to you yet speaketh,
His last words do not forget;
By his words and good example,
Your dear father speaketh yet.

Sister, as a lonely widow,
Do not weep nor be dismayed;
Do not grieve nor be disheartened,
Let your grave has been stayed.
God, who gave has also taken,
Bless his name: Be of good cheer;
If you put your trust in Jesus,
You shall have no cause to fear.

Elkhart, Ind. DANIEL BRENNEMAN.

Sketch of the Life of Bro. Nicholas Johnson.

NICHOLAS JOHNSON, died at the residence of his son, Joseph B. Johnson, in Nicholson township, Fayette county, Pa., on the 6th of April, 1873, after an illness of several weeks, in the 86th year of his age.

Among the many distinguished persons, whose recent deaths have demanded public notice, none perhaps will be more missed and lamented within the sphere of his labors and acquaintanceship than the venerable subject of this Memoir. His advanced age, his Christian virtues and his remarkable affability gained for him at once the love, and commanded the respect and esteem of all who knew him.

He was peculiarly identified with the community in which he lived; he had grown up in that community to manhood, and there he had

lived, and in a measure worn out a long and useful life. For nearly seventy years, in the various relations of life, he had occupied the same place as a residence or home. In 1804, when he was seventeen years of age, his parents emigrated from Rockingham county, Virginia, to Fayette county, Pa., where shortly after their arrival, they purchased the tract of land on which they lived many years, and which, by an arrangement of the family, came into the possession of their son, Nicholas.

Here he resided until his family grew up, married and settled around in the neighborhood, when being admonished by advancing years, he made arrangements by which his son, Joseph B. Johnson became the owner of the greater portion of the old homestead of his father. Here it was that the venerable and beloved father calmly breathed his last, and here in the family burying-ground his mortal remains repose in the slumbers of the grave.

At an early period when his parents came to this section of the country, emigration was attended with much greater difficulties and hardships than since the introduction of steamboats and railroads. Then the old fashioned tented wagon, the pack-horse and the pack-saddle, were the only means of travel and transportation for the few necessities of life which the emigrant carried with him to his new home. At that time much of his time for several years previous to his death, in visiting among his children, relatives and friends, and was always greeted with a cordial welcome upon his arrival; and invited upon his departure, with a warm solicitation, "to come again." At a late period of life he frequently made long journeys, in attending the Conferences of the church, and other large meetings. The last journey of any considerable distance, that he made, was to a Conference in Elkhart county, Ind., in October 1872, in the 85th year of his age. This was a journey of nearly five hundred miles, and was accomplished by him without the usual fatigue consequent on advanced age. Upon his return to his home and family, in his usual good health and spirit, he manifested no indications of weariness from the travel.

For many years, the church in this vicinity, amongst his family and relatives, was mainly supported and upheld by his labors. The first house for public worship, that was built by the church, was erected upon his land. Here, in this church, in the year 1812 he took an active and leading part among the members of the church, in organizing and conducting a Sabbath School. This, it is believed, was the first Sabbath School established in the Mennonite Church within the United States.

He was about forty years of age when he was promoted from deacon to preacher, and notwithstanding the great drain upon the membership of the church by emigration to the west, and elsewhere, he lived to see the church grow from a few scattered members, who worshipped, principally, for many years, in a small school-house, to a church of near one hundred members, with a large, commodious, and substantial brick-house recently erected at a more central location. The numerous accessions to the church within the year or two, seemed to be the crowning joy of his life. But he had already long passed his three score years and ten, and was awaiting the call of his Master. Death to him had lost its sting and its terrors. Through its dark valley and shadows, he felt that he would be supported by the rod and staff of Jesus Christ, and should fear no evil. What a blessed end! How blest are the dead who die in the Lord! He selected as a text for a funeral sermon, at his burial, Luke 23:28. "But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." From the text Elder Joseph B. Johnson, of Brethren Church, preached a funeral discourse to a large concourse of people, at the house of Joseph B. Johnson.

ence, and Christian fortitude in his final sickness, evinced his faith in the religion that he had professed through life; and his implicit confidence in the promises of God. He frequently assured his friends and brethren during his illness that he enjoyed the comforts of God's grace and Spirit; and that he was fully resigned to the will of his heavenly Father in his affliction; believing from the first, that it would finally end in the struggle with his last enemy, death. Of him it may be said with peculiar emphasis, that he died in the triumph of faith; and that his life was a commentary on the Scriptures of divine truth, which he so highly appreciated, and which he bore so long and faithfully to inculcate upon his fellow-men.

Possessing a vigorous constitution, and uninterrupted health, for a period of fully three score years, he was enabled to stand at his post, in all the various relations that he sustained to the church through life: First as member, next as deacon, then as a preacher, and finally as a bishop. In all these positions he was faithful in the discharge of whatever obligation they respectively imposed upon him. His affable disposition and social habits endeared him to a large circle of friends and relatives; he seemed to be connected by a kind of social affinity with every situation of life, from youth to old age. He spent much of his time for several years previous to his death, in visiting among his children, relatives and friends, and was always greeted with a cordial welcome upon his arrival; and invited upon his departure, with a warm solicitation, "to come again." At a late period of life he frequently made long journeys, in attending the Conferences of the church, and other large meetings. The last journey of any considerable distance, that he made, was to a Conference in Elkhart county, Ind., in October 1872, in the 85th year of his age. This was a journey of nearly five hundred miles, and was accomplished by him without the usual fatigue consequent on advanced age. Upon his return to his home and family, in his usual good health and spirit, he manifested no indications of weariness from the travel.

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Died.

July 14th, in Jewell co., Kansas, of Inflammation, Sister LOUISA, wife of Levi JONES, aged 26 years, one month, and 12 days. She leaves a husband and 4 children to mourn their loss; she was sick but six days. Funeral sermon by John Snyder from 1 Pet. 1:24, 25.

July 13th, in Westmoreland co., Pa., Bro. DANIEL FRETZ, aged 80 years, 8 months, and 12 days. He was sick but three days. Sermon in English by —Shearer, in German by Jonas Blough.

July —, in Bucks co., Pa., MARY ANN, daughter of John M. and Elizabeth SWARTZ, aged 18 years, 6 months, and 6 days. Services by S. Lenthman, and J. M. Holdeman.

July —, LEON K. son of Rudolph MOYER, aged 11 months, and 23 days. Sermon by J. M. Holdeman and Isaac Richter.

July 17th, in Stephenson co., Ill., of the infirmities of age Sister HANNAH SHILLENBERGER, aged 73 years, 6 months, and 17 days. She was confined to bed but four days. She leaves an aged husband, and 8 children to mourn their loss. On the funeral occasion appropriate remarks were made by Conrad Meyer, and Mathias Eby.

July 22nd, in Holmes co., Ohio, Sister SARAH, wife of the late Henry KESSLER, aged 9 months, and 16 days, Jacob Smith, and Henry Walter, of Columbiana county, endeavored to comfort the mourners, on the funeral occasion, from Rev. 14: 13.

Jan. 10th, in Ashland co., Ohio, Bro. JACOB SMITH, aged 74 years, and 4 days. Funeral services by J. C. Kenagy, from Amos 4: last clause of the 12th verse.

July 3rd, in Cumberland co., Pa., after an illness of over a year, Sister MATTIE, wife of Henry COCKLEY, aged 44 years. This is the third funeral in the family within six months, two children having preceded her, aged 3 and 6 years.

Aug. 9th, in Cumberland co., Pa., JACOB STRICKLER, aged 71 years, 1 month, and 16 days. Services by Geo. Rupp in German, and S. Zimmerman, in English from Heb. 11: 26.

July 13th, in Noble county, Ind., a daughter of Jacob and Lydia MILLER, aged 1 year, 10 months, and 11 days. Services in German by Isaac Schmucker, and in English by Jacob Berkeley from Psalm 16: 5, 6.

July 15th, in Juniata county, Pa., of Typhoid fever, MATILDA SNYDER, aged 16 years, 1 month, and 2 days. She leaves many friends to mourn her early departure. Appropriate remarks were made by Pre. Cobenhaver, and Wm. Graybill.

July 19th, in Juniata county, Pa., of Cancer, Sister CATARINE GRUFF, aged 72 years, 1 month, and 27 days. She leaves a husband and 5 children to mourn their loss. Sister Gehman suffered a great deal, yet she bore it with Christian fortitude. Funeral sermon, in German by Thomas Graybill and Samuel Winey, in English by Wm. Graybill.

July 21st, at the residence of his uncle in Washington county, Iowa, of Cholera Infantum, ALVIN B., son of Michael and Sarah BECHTOLD, aged 3 months, and 5 days.

July 25th, in Howard county, Ind., CATHERINE, daughter of Jacob and Catharine GRUFF, aged 14 years, 10 months, and 29 days. Services by Daniel C. Miller.

Aug. 1st, in Lagrange county, Ind., ENRIETTA, daughter of Lewis and Sarah HESSLER, aged 10 years, 9 months, and 29 days. Sermon by D. C. Miller.

July 25th, in Branch county, Mich., of Consumption, EVA S., daughter of Henry and Louisa TAYLOR, aged 19 years, and 25 days. Funeral services by John K. Wertz, and D. Brenneman, from Jn. 11: 28, 29; Ps. 62, 7. Near her last she said, "All is well."

Rest thee now with thy dear Savior,
In his love securely dead,
We rejoice that in departing,
Thou hast told us "all is well."

July 28th, in Ohio, JACOB SMELTZER, aged 27 years, 1 month, and 16 days. Sermon by John Hartman, in German, from 2 Tim. 1: 12, and —Steiner in English, from Micah 2: 10.

July 29th, in Wayne county, Ohio, of Typhus fever, SISTER HUSKENS, aged 71 years, 5 months, and 28 days. Funeral discourse by Henry BERRY and Geo. Brenneman. Bro. Hunsperger lived without making any profession until he was laid upon his death-bed. About two weeks previous to his death he became alarmed about his dangerous condition, when he manifested a desire to be united with the children of God, and he sealed his faith by receiving baptism. We hope he did what he could in his last days.

O, how dangerous it is to defer making peace with God in time of youth and health.

August 6th, in Ashland county, Ohio, of Consumption, SAMUEL BALLY, aged 37 years, 3 months, and 29 days. Funeral sermon by N. Louis in English, from Numbers 29: 10, and by J. Hartman in German, from Josh. 2: 2.

August 9th, near Sterling, Whiteside county Ill., of Typhoid fever, CAROLINE, daughter of Jacob and Magdalena KERR, formerly of Ind., aged 16 years, 2 months, and 18 days. She was buried at the Mennonite Meeting-house on the 11th, followed by a large concourse of mourning friends and relatives.

August 13th, in Cass county, Mo., EMMA R., daughter of David and Mary HARTZLER, aged 4 months, and 24 days. Services by J. C. Kenagy. July 21st, near Day Center, Rockingham county, Va., of Internal Rupture, RUPP, aged 3 years.

After suffering extremely for a week, he calmly fell asleep in death, in the hope of a blessed immortality. Just previous to his death, Bish. S. Coffman asked him about his future prospect, to which he replied, that he felt satisfied, and was as well prepared then he thought as he would be at any subsequent time.

Quite a number of changes had been made in his life for some years before his death. He had been a member of the Mennonite Church about twenty years. He is now in the hands of a just God, but we can say a truth, that we have a bright hope of his going to rest. May we all be able to meet him in heaven.

August 1st, in New Britain, Bucks county, Pa., GEORGE BARNY, at the advanced age of 87 years, and 2 days. Services by —Yerick, and J. M. Holdeman.

August 17th 1873, in Elkhart co., Ind., of Gravel, which caused him great suffering, ISAAC ROBERT, aged 72 years, 7 months and 16 days. He was born on the 1st day of the year 1800. He was sick only about five days, and during that time by the grace of God, he was led to feel the need of a Savior. He saw his lost condition and began to pray with all earnestness for the consolation of redeeming grace, also asking his neighbors to pray for him, and that a minister should be sent for him.

When the writer reached his bed-side and inquired what he desired, he expressed the wish to be baptized and received into the church. He came to this country at an early day, some 25 years ago, and regretted exceedingly that he had lived here so many years without making a profession of faith. He expressed his willingness to give all for Jesus, and put his whole heart and confidence in him alone for salvation.

His funeral was attended by a large number of friends, relatives, and neighbors who deeply deplore their loss, for he was a man beloved and respected, a kind husband, father and neighbor; charitable, generous, and cheerful. He is missed, greatly missed by all, but especially by the wife and children, who will sorely miss the trust that their loss is his eternal gain. Funeral discourses were delivered by F. Funk and D.

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Brenneman, from 1 Cor. 15: 54, 55, and we trust that he was indeed able to feel that "death swallowed up in victory," and say, "O death, where is thy sting? O grave, where is thy victory?"

August 3rd, in Hatfield, Montgomery county, Pa., SAMUEL ROSENBERGER, aged about 76 years. Funeral Sermon by Abel Horning, John Allebach, and J. M. Holdeman.

April 12th, in Hickory county, Mo., of Lung fever, CATARINE, wife of Bishop Charles KOONTZ, aged 33 years, 9 months, and 24 days. Funeral services by Jacob Yoder, and John Klopfenstein.

July 9th, in Center county, Pa., of Dropsy and Heart disease, SARAH JANE, daughter of Henry N., and Magdalena HOLTER, aged 13 years, 6 months, and 25 days. Buried on the 10th, in Schenk's burying-ground. Sermon by Avery Long, in English, and by Frederic Fletcher, in German, from Col. 3: 3, 4.

Letters Received.

J D Hershey 2, R N Kratz, C F Detweiler 2, Rachel S Steiner, J R Buckwalter, Jos Metzler, Phoebe A Belden, L J Heatwolf, John B Landis, MONEY LETTERS.

A—Christian Amstutz, D C Amstutz, Daniel U Augspurger.

B—Brenneman, Chr Burkholder, D Blough, Catharine S Beachy, Joel B Brosser, A Bern, John R Buckwalter, Moses Bitchy, Chr Brenneman, A Brenneman, Harry Brenneman, J Burkholder, Chr Barkey, John Birky, Jacob N Brubacher, Chr Brenneman, Samuel Beachy, Chr Baer, Andrew Birky, Peter Blauch, N Bechtel, Noah Beery, Geo Byler, D Behn, E Brown, Jos Byers.

C—John Cassel, C C Conrad.
D—John W Durr, D D Detweiler.
E—Edward Eberly, Peter Eby, M Erb, Daniel Erb, Henry Erb.

F—H Fly, R E Funkhouser, Jacob Fry.
G—Schubert Georg, Samuel Guengerich, Isaac Gron, D Gries, B Geric.

H—Chr Hooley, Elias Hertzler, S S Hartzler, Jonas Hersberger, D Hostetler, Chr Hoehstetler, J J Hoehstetler, Henry Hoehstetler, F Helmutz, J J Helmutz, Benj Helmutz, J Hoehstetler, J K Hilty, G Hartzler, A Hershey, Bro. Isaac Holdeman.

J—J U Johnson.
K—Martha King, David Kanagy, Jacob C Kenagy, Elisha Kaufman, Jacob M Kaufman, S H Kerns, Aaron Keedy, M H Keedy, John Koch, David Kuriz, Jacob King, J Y Kuriz, Wm H Keedy, John Koch.

M—Jacob Myers, Christian May, Henry A Miller, John M Miller, Jacob Mayer, Levi Martin, Daniel C Miller, John J Miller, D F Miller, Jer J Miller, Samuel Martin, Moses D Miller, Adam Miller, J S Miller, A B Miller, David Martin.

N—J B Newhouser, John Naffziger, Mrs Chr Nolt, John Naffziger, Fannie Neff, John S Neff, Christian Naffziger.

P—Peter Reiser, Abraham Roth, Jacob L Ranck, paid to the end of 1874. John Rupp, Magdalena Rupp, Christian Rupp.

S—Daniel Spangler, I and P Smith, Chr P Sprunger, Isaac Smucker, John Schindler, Levi Stoner, Michael Smeltzer, S F Sprunger, Henry L Shelly, Peter Strohm, W K Symmons, Chr F Schell, Jeter C Stutzman, Hetty Single, Emmanuel Suter, D Sturman, J D Schlabach, Elizabeth Sommer, Jacob Schreck, J Smily, D J Smoker, P J Steiner, Chr Stuekey, Mattie G Sherck, S F Sprunger.

W—John B Wisler, John Wyse 2, Benj Weaver, John K Wertz, Wm Weaver, B Westheffer, John Wyse.

X—David Yaggy, John K Yoder, Jacob Yoder, Thomas D Yoder, Gideon Yoder, Moses Yoder, Z—Christian Zehr, E A Zook, J Q Zook.

ble is that passage found? what more did Jesus say? what did he mean by calling sinners to repentance?

LESSON NO. XXI.—SEP. 21, 1873.

Subject.—The children of the bridechamber do not fast as long as the bridegroom is with them—no man putteth new cloth unto an old garment, nor new wine into old bottles—Jesus heals a woman and raiseth from death Jairus' daughter, Matt. 9: 14—31.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise.

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straightly charged them, saying, See that ye man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

REFERENCES AND EXPLANATIONS.

(14.) The disciples of John still observed the ordinances of the Jews, among which was frequent fasting; which the disciples of Jesus ceased to observe. This John's disciples did not understand, therefore they asked Jesus for an explanation.

(15.) *The children of the bridechamber*; the guests of a wedding during a marriage-feast. As fasting is a token or an expression of sorrow, and not at all appropriate at a marriage-feast, Jesus meant to say that his disciples had no occasion for fasting while he, their Lord and Master was with them. *But the days will come, etc.*; referring to his death and departure out of this world; when they would be left to the scoffs, abuses and persecutions of this wicked world; then they would have occasion to fast and be sorrowful, Isa. 22: 12.

(16.) *New cloth unto an old garment*; the new cloth would shrink and tear away from the old, and therefore make the rent worse. This, in connection with the two preceding verses, seems to teach us that John was yet under the old dispensation, observing its ordinances. But as Christ had come to fulfill the old law, to change its customs, and to establish a new law, it would not do to adopt and practice these old ordinances, some of which were very heavy and grievous, and would make the new law, which was about to be established, so hard that the people would not be willing to bear them, and thus his kingdom, which is to be a kingdom of peace, would be one of strife; and instead of bringing happiness to the people, it would cause contention, and the state of affairs would be worse than that enjoyed under the old law.

(17.) *New wine into old bottles*; bottles were made of the skins of animals, and as they became old they became rotten, and if new wine was put into them, it would, in the process of fermentation, burst them. This has about the same meaning as the preceding verse, and by both these similitudes, Christ teaches that the severe ordinances of the old dispensation, under which John lived, cannot with profit be used in the new. See chap. 11: 13, 19.

(18, 19.) *Ruler*; an elder, or ruler of the synagogues. *Even now dead*; when he came to Jesus she was at the point of death, Mark 5: 23; before Jesus arrived at the house, she was dead, Mark 5: 35.

(20.) *Touched the hem of his garment*; it seems this woman did not wish to trouble Jesus by asking him to heal her; but she had so much faith in him, that she thought if she could only touch the border of his coat or outer garment, she would be cured of her disease, Mark 5: 25—28.

(22.) *Thy faith hath made thee whole*; she firmly believed that Christ had the power to heal her if she came to him, which led her to approach him; and, which was the means of her being healed, Luke 7: 50; 17: 19; Acts 14: 9; John 4: 53.

(23.) *The minstrels*; the persons hired to play on instruments of music, as was customary at funerals. *Making a noise*; weeping and wailing, because the ruler's daughter had died, Mark 5: 38; 8: 51.

(24.) *Give place*; stand away, for the maid is not dead, but sleepeth; she is not permanently dead, and shall soon be awakened. *Laughed him to scorn*; mocked him, as if he was ignorant, and did not know that she was dead.

(25, 26.) *When the people were put forth*; when they had made room for him. *The fame thereof*; it was told, and the people heard of this miracle all over the land.

(27.) *Son of David*; chap. 15: 22; 20: 30, 31. Jesus was so called by the Jews, because he was, according to his birth, a descendant of David. *Have mercy on us*; restore our sight that we may see.

(28.) *Able to do this*; to restore the sight of your eyes.

(29.) *According to your faith*; as you have believed that I shall restore your sight, it shall be so: you shall be made to see.

QUESTIONS.—Who then came to Jesus? what question did they ask? 15 what was Jesus' reply? what is meant by the children of the bridechamber? to whom had he reference when he said the bridegroom shall be taken from them? 16 what did he say about the new cloth? what of the wine and bottles? why would the bottles break? what did he say about the new wine? 18 who then came to him? what did the ruler do? what did he say? 19 what did Jesus and his disciples do? 20 who touched the hem of his garment? 21 what did she say within herself? 22 what did Jesus do? what did he say to the woman? what was done to her? 23 when Jesus came to the ruler's house what did he see? 24 what did he say to them? what did the people do? 25 what did Jesus then do? 27 who then followed Jesus? what did they say? what was their desire? 28 what did Jesus say to them? 29 what did Jesus then do? what did he do? 30 what was done to the blind men? what did Jesus say to them? 31 what did they do when they departed?

A Request.

We desire that Friends of the Sabbath School write us some short articles for our Lesson sheets, that will be interesting and profitable for the school. Suggestions as to the best and most profitable way of conducting a Sabbath School would be acceptable. Also how the children may be interested, so that the Sunday-school may be their greatest delight and that they can hardly be induced to miss one Sabbath. We want good articles written expressly for the children, in simple language, that the youngest of them can understand it. Friends, help us all you can in this good work, and pray that God may add his blessing, that the lambs for whom Christ died, may be rescued from the dangers of this world and gathered into his fold. BROTHER HENRY.

There are many people in the world who are always wishing they had nothing to do; not knowing that those who labor daily, enjoy life much the best.

Be Kind to One Another.

Little children, love each other,
Never give another pain;
If your brother speaks in anger,
Answer not in wrath again.

Be not selfish to each other,
Never mar another's rest;
Strive to make each other happy,
And you will yourselves be blest.

—Selected.

Sunday School Lessons.

LESSON NO. XXII.—SEP. 28, 1873.

Subject.—Jesus heals a man possessed with a devil—bath compassion on the multitude—sendeth out his twelve disciples, and gives them power to perform miracles, Matt. 9: 32—38; 10: 1—11.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 23 And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils. 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few.

39 Pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest.

CHAPTER X.—1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother: James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphaeus, and Lebbeus, whose surname was Thaddaeus;

4 Simon, the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go ye rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for your journey, neither

two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

REFERENCES AND EXPLANATIONS.

(32.) *As they went out*; Jesus and his disciples. *A dumb man*; one who could not speak, chap. 12: 22; Luke 11: 22.

(33.) *The dumb spake*; in this miracle was fulfilled the prophecy of Isaiah 35: 5, 6. *It was never so seen in Israel*; it was an unknown thing among the Jews that a dumb person was made to speak.

(34.) *He casteth out devils through the prince of devils*; the Pharisees were so opposed to Jesus that they ascribed his power to perform these miracles to the help of Satan, in order to prevent the people from accepting him as the true Messiah, chap. 12: 24; Mark 3: 22; Luke 11: 15.

(35.) *Their synagogues*; chap. 4: 23; their schools, or places of public worship.

(36.) *As sheep having no shepherd*; Num. 27: 17; 1 Kings 22: 17; Ezek. 34: 5; Zech. 10: 2. None to teach them the ways of the Lord.

(37.) *The harvest is plenteous*; There are multitudes who should be gathered into the kingdom of heaven. *But the laborers are few*; there are few persons who are willing to go forth and preach them the gospel of salvation, and gather them into the kingdom, Luke 10: 2; John 4: 35.

(38.) *Pray ye the Lord of the harvest*; pray to God, from whom cometh all our help, to send forth men who are willing to labor and gather souls into his kingdom.

CHAPTER X.—(1.) *Power against unclean spirits*; Jesus gave power to his disciples to drive out the unclean spirits, even as he himself had done; and to perform other wonderful miracles, Mark 3: 13—15; 6: 7; Luke 9: 1.

(5.) *Go not into the way of the Gentiles*; go not among the heathen, those worshippers of idols, to preach to them. *Samaritans*; the Samaritans lived in a country lying north of Judea, between Judea and Galilee, and formerly belonged to the tribe of Ephraim, and the half tribe of Manasseh. The king of Assyria took these tribes captive, after which it was inhabited mostly by heathen who to some extent, adopted the Jewish religion, but still clung to some of their own customs and ceremonies, 2 Kings 17: 24.

(6.) *Lost sheep of the house of Israel*; the Jews, or children of Israel, many of whom had become disobedient and stiff-necked, and had wandered away as lost sheep. The Jews were the people of God's covenant, and for whom he had a special regard; therefore they were to have the first opportunity of hearing and accepting the gospel of Jesus, Ps. 119: 176; Isa. 53: 6; Jer. 50: 6, 17.

(7.) *The kingdom of heaven is at hand*; the Messiah, whom God had promised, has come, and has begun to establish his heavenly kingdom, and now offers you free salvation, chap. 3: 2; 4: 17; Luke 9: 2; 10: 9.

(8.) *Freely ye have received, freely give*; I have given you freely of my power to perform miracles, without pay; therefore, when you heal the sick &c., you must take no money or pay for it, Acts 8: 18, 20.

(9.) *Provide neither gold nor silver, &c.* take no money with you.

(10.) *Scrip*; a bag for provisions. They were to make no delay, nor make any provision at all for their journey. *For the workman is worthy of his meat*; deserves to receive for his labor all that it is worth. Jesus gave his disciples to understand that as he had sent them to preach his gospel, he would provide for them, and they should not want anything, nor suffer while thus laboring, Luke 10: 7; 22: 35.

(11.) *Who in it is worthy*; Godfearing, and willing to entertain strangers when they would be provided for. *There abide till ye go thence*; sleep and eat with those worthy ones as long as you remain preaching in that city.

QUESTIONS.—82 What kind of a man was brought to Jesus? why was he called dumb? 32 what was done to the dumb man? what did he then do? how did it affect the multitudes? what did they say? 34 what did the Pharisees say? 35 what was the employment of Jesus? 36 when he saw the multitudes how was he affected? why had he compassion on them? 37 what did he say to his disciples? what did he mean by the harvest? 38 what did he tell his disciples to do? who is the Lord of the harvest? Chap. X. 1 Whom did Jesus call to him? what did he give them? is this power still given to men? 2, 3, 4, what were the names of the twelve disciples? 6 what did Jesus do with these twelve? what did he command them? who are the gentiles? what kind of people were the Samaritans? 7 whom did he mean by the lost sheep? 7 what were the disciples to preach? 8 what else were they to do? 9 what did he mean by gold, silver, and brass? 10 what was scrip? were they to take anything with them? what did he say of the workmen?

LESSON NO. XXIII.—OCT. 5, 1873.

Subject.—Jesus giveth his disciples their charge; teacheth them—foretells their persecution, Matt. 10: 12—22.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no

thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the Father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

REFERENCES AND EXPLANATIONS.

(12.) *Salute it*; observe the customary salutation and forms of politeness toward the occupants of the house ye enter.

(13.) *If the house is worthy*; if the people in the house are Godfearing, and receive you kindly, and accept your words as I have taught you, *let your peace come upon it*—your blessing and prayer to God, that the words of life which you teach them may abide with them; *but if it be not worthy*; if they reject you, or refuse to hear your words, *let your peace return to you*; let the blessing of God, instead of coming upon them, come upon you, Ps. 35:13.

(14.) *Shake off the dust of your feet*; it was customary among the Jews, that if one did an act which was against the law or commandment of God, that those present took off their shoes and shook out the dust, as a token of their abhorrence of their wickedness and disobedience against God, Acts 13:51; 18:6.

(15.) *More tolerable, etc.*; more possible for them to escape the wrath of God, and their punishment shall be less dreadful, because they were not so enlightened, and free salvation and eternal life through Jesus, had not been offered to them; therefore they were less guilty than those who lived in the days of Christ and saw the wonderful works of God in him, chap. 11:22.

(16.) *As sheep*; defenseless and harmless, and unprotected by human power. *Wolves*; wicked, violent men, who will feel disposed to persecute and kill you. *Serpents*; emblems of wisdom. *Doves*; innocent, harmless, kind and lovely, Rom. 16:19; Eph. 5:15; Phil. 2:15.

(17.) *Beware of men*; of violent, wicked men. Do not needlessly or boldly expose yourselves to their wrath; for in their ignorance and maliciousness they will seek to do you violence, and you can do them no good, for they will not hear you, Chap. 24:9; Phil. 3:2; Mark. 13:9; Acts 5:40;

(18.) *Testimony*; a witness of the truths of the gospel, which, if they reject, will condemn them at the day of judgment, Acts 24:25.

(19,20.) *When they deliver you up*; when they bring you before kings and governors to be tried, and to answer for preaching my gospel; *take no thought*, do not be concerned as to what you shall say to them; *for it shall be given you &c.*, God's Holy Spirit will put such thoughts into your heart as he

wishes you to speak, Mark 13:11; Luke 12:11; 21:14, 15.

(21.) *The brother shall deliver up the brother, &c.*; The time will come when men shall bring their own brothers, fathers and children before governors and kings, to have them punished and put to death because they love and believe in Jesus as their Savior.

(22.) *And ye shall be hated of all men*; hated of all those who do not believe in Jesus, but hate him and his gospel. *He that endureth to the end, &c.*; he that bears patiently the hatred, persecutions and abuses of wicked men, and faithfully follows Jesus, their Savior, until they die, shall be received into that everlasting rest prepared for them in heaven, Dan. 12:12, 13; Rev. 2:10.

QUESTIONS.—12. What were the disciples commanded to do when they came into a house? 13. What did Jesus mean when he said if the house be worthy? 14. Why were they to shake off the dust of their feet? 15. Why will it be more possible for the people of Sodom and Gomorrah in the day of judgment than for those who refuse the gospel? 16. What is meant by sheep? What by wolves? 17. Why were they to be afraid of men? 18. Why were they brought before governors and kings? 19. Why were they to take no thought what they should speak? 21. What is said of brother, father, children, &c.? 22. Who shall be hated of all men? Why?

Isn't It Beautiful.

The world is full of beauty, and but for sin and its consequences, it would be full of happiness. A walk on a fine spring morning brings before our eyes countless objects and scenes of beauty. The whole world seems to be alive with joy. The birds flit from tree to tree and from field to field, singing as they fly. The fields are clothed with a velvet carpet, and the forests are just ready to come out in their rich foliage. In the garden, too, what beautiful objects meet the eye, and how full of sweets is the air.

Take a full blown rose—look at it—smell of it—look at it again—and say if it is not beautiful! What but a divine hand could have formed it and endowed it with such exquisite beauty and fragrance? Do any of us think enough of that unseen hand that gives us our daily bread, upholds us in life and health, guides our footsteps, if we trust in him saves our souls through mercy in Christ Jesus, and will at last gently lay us to sleep in the grave, with the joyful hope of immortal life and blessedness in heaven!—*Child's world.*

Only a Flower to give.

"Mother," asked little Phebe Cary, "have you nothing I can carry to poor Aunt Molly?"

Phebe's mother was poor, and her chest was very scant that morning.

"Can't you think of anything?" Phebe thought.

"I have only a flower," said the little girl. "I will take her a sweet-pea."

Phebe had a sweet-pea, which she had planted under her window, and, as it grew and flowered, both mother and daughter loved and enjoyed it. Phebe picked one, and ran down the lane to poor Aunt Molly's Cottage. This was a poor, sick old woman, who for a whole year had lain on her bed, suffering great pain.

In the afternoon, a lady called to see Aunt Molly. She saw the sweet-pea in a cracked tumbler, on a small stand by the poor woman's bed.

"That pretty posy a little girl brought me this morning, who said it was all she had to bring," said Aunt Molly, looking up with a grateful smile. "I'm sure it is worth a great deal to know I'm thought of; and as I look at it, it brings up the image of green fields and the posies I used to pick when I was young; yes, and it makes me think what a wonderful God we have. If this little flower is not beneath his kingdom and his care, he won't overlook a poor creature like me."

Tears came into the lady's eyes. And what did she think? She thought, "If you have only a flower to give, give that."

It is worth a great deal to the poor, the aged, and the sick, to know that they are thought of.—*Messenger.*

Evil Thoughts.

Little readers, a word to you about evil thoughts. Do they not come into your minds without your desire?

Evil thoughts are worse enemies than wolves, or tigers; we can keep away from the country which these wild animals inhabit if we will; but evil thoughts come into our minds continually, they win their way every where.

We must ask God to give us wisdom, and strength to banish evil thoughts from our minds. We must ask him to create within us clean hearts, and to fill our minds with heavenly thoughts, and thus we can drive the evil thoughts away.

We should have our thoughts always on something good. Satan is ever watchful and busy, and wherever he finds an idle mind he will surely fill it with evil thoughts.

J. S.

A SUNNY TEMPER.—You gain nothing by fretting; you only waste your strength by it. Choose your work, plan as skillfully as you can, put your whole heart into what you are about to do, and leave the rest to a kind Providence that ever looks not a single one of us. Do you know how many years of your life and happiness is mortgaged by the habit of worrying? And, after all, what does it accomplish? How does it help you on? How much strength does it bring to you in your labors and exertion? A ruffled temper all the time throws to the mire and dirt of one's nature; it does not combine the best elements, and help them to work together to the best advantages, but only to the worst, and gives them alone all the chance.

Treasures of wickedness profit nothing.

Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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Guide my Steps.

As I ascend the rugged steep,
Daylight changing into night,
With weary limbs and bleeding feet,
Guide my steps, O God, aright.
A yawning gulf is seen below,
Dark and wide and deep,
And gurgling waters heard to flow
Just below my aching feet.
Show me, O God, where I can place
My feet on solid ground,
Then shall I know that I am safe
From dangers all around.
Show me where I can be secure
From perils on each hand,
And that one day I shall be sure
Of gaining higher land.
Then I with courage will ascend
High up the mountain side;
And have the Savior for my friend,
Who will forever guide.
Then I shall gain the rugged height,
And dwell among the blest,
And bathe my weary soul in light,
And rest, forever rest.

ALSON GREELY.

For the Herald of Truth.

Draw Near to God.

Dear readers of the *Herald*, as I have so frequently read very instructive and encouraging articles from you, I have a desire also, with God's assistance, to write a short article for its columns. The Bible teaches us that we all have a work to do. We should be more earnestly engaged in working for Jesus, asking him to assist, for in our natural condition we are unable to reach that point which is free from the many failings, and short-comings with which we have to contend.

We should ever cast our cares on Jesus, for he careth for us; he is willing to give us all the needed help. We all have a desire that, when called from earth away, to enter into the rest prepared for all God's children. Here we meet with temptations, and trials, and sorrows on every side. But let us look to God for help; he will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it.

Dear brothers and sisters, let us labor diligently to discharge our duties, and let our light shine brighter that the world may see it. Oh, could we but persuade the

impenitent to flee from sin and come into the ark of safety; to repent while time, place and opportunity are given them.

Young friends, which have you chosen for your portion, the way of life, or the way of death? If you have not yet thought of this, or have not yet made your choice, do it at once. The time will soon come when we shall die, and if we are not prepared to meet our God in peace, we will be cast into everlasting punishment. Those who obey the laws of God, and do his will have the promise that they shall be arrayed in white robes, and enter into the place prepared for them, where they shall rest from their labors, and their works shall follow them. Are these words not very encouraging?

David says, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." The follower of Jesus must pass through many tribulations, yet he should not be discouraged.

Be not dismayed, dear young brothers and sisters, when you are mocked and despised by unbelievers; but let this be the means of drawing you nearer to God. The loving Savior suffered persecution, and offered up his life that we thereby might be saved. He died to redeem us from eternal woe, and make us forever happy in heaven. The Lord saith, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." In the presence of God there is fullness of joy: but the best joys of earth are soon gone. Jesus has promised us a home in heaven if we are obedient children. If we come unto him we shall not perish; but have everlasting life. He invites us. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "For my yoke is easy, and my burden is light."

Eliza.

RACHEL S. STEMEN.

Treatment of Enemies.

Few are so happy as to pass through this world without encountering hostility and enmity. Even the blessed Jesus had enemies; and all the gentle graces of his character, and all the harmlessness of his benevolent life, all the good effected by his unwearied labors, did not prevent his being the object of scorn and malignity, hatred and persecution. Perhaps by enemies your character

may be defamed, and injury and loss heaped upon you. Should this ever be the case then remember the instructions of the Bible. The natural feelings of your heart may prompt you to indulge resentment, to revile those who revile you, to take pleasure in their distresses who take pleasure in yours, or in hearing them defamed who have defamed you; but these feelings are as appropriate to those the Christian must cherish, as hell is to heaven. You are solemnly commanded to do no ill to those who do ill to you. "Say not, I will do so to him as he hath done to me; I will render to the man according to his work." "Recompense to no man evil for evil. Avenge not yourselves, but rather give place unto wrath." You are not only forbidden to injure enemies, but forbidden to take pleasure in their afflictions. "Rejoice not when thine enemy falleth, lest the Lord see it, and it displease him."

Involuntarily upon you a disposition like his own, the God of mercy solemnly and imperiously requires from you the forgiveness of injuries and of enemies. The Savior teaches you, when praying for forgiveness, "Forgive us our sins, for we also forgive every one that is indebted to us." He adds, "For if ye forgive men their trespasses, neither will your heavenly Father forgive your trespasses." The divine Savior calls on his disciples not merely to forgive an injurer or an enemy but to requite injuries by benefits, evil by good: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them; which despitefully use you, and persecute you; that ye may be the children of your heavenly Father which is in heaven." "Bless them which persecute you: bless, and curse not. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good."

Exemplifying his divine instruction, the holy Jesus, while his enemies were nailing him to the cross, prayed for mercy on those murderers: "Father forgive them, for they know not what they do." His first martyr expired with a similar prayer upon his lips. The duties here inculcated are at times among the most difficult possible; yet, they must be practiced if you would enjoy the

Savior's favor. The proud heart must be made to bend, the resentful must be brought to forgive, or your religion will prove an empty name. You may say, I have been so injured that I cannot forgive; but if you cannot, you will never be forgiven. Besides, it is absurd and wicked, if you are a disciple of Jesus, to say, I cannot discharge this duty, I cannot comply with this precept. What mere nature cannot do, grace can effect, and will effect, in the case of every heir of heaven. "My grace," said Jesus, "is sufficient for thee." "I can do all things," his servant added, "through Christ, that strengtheneth me;" and that grace is still sufficient.

If you indulge an unforgiving spirit, be candid, be honest, deceive not yourself; you cannot deceive your Judge. Say not, I cannot forgive, but say, I will not; for be assured, while the grace of God is sufficient for all who seek his aid, if you have enemies whom you do not forgive, the reason is not that you can not, but that you will not. Yet, remember, unless you do so mortify corruption as to forgive every enemy, the decree is gone forth that will shut you out of heaven. Eternal truth hath said, "If ye forgive not unto their trespasses, neither will your Father forgive your trespasses."

Perhaps some have wronged you greatly who are utter strangers to the grace of God. Surely you should rather view them with pity than with anger. O think of their deplorable state. They have souls immortal as your own, but these are perishing in sin. The blood of Jesus has washed none of their stains away. No hope for eternity is theirs. Your hope blooms with immortality, but darkness and despair are their probable future portion. They are the enemies of God; and all before them in the endless world, is weeping, and lamentation, and woe. How pitiable a condition! Should you not rather pray for them, than indulge resentment against poor fellow creatures in so miserable a state? surely they have long enough to mourn. If they will seek nothing higher, let them enjoy their short-lived triumph. It is all they can enjoy. Repine not at their prosperity, when it is all confined to a few moments, and they have to mourn and weep forever.—*Guide for young disciples.*

For the Herald of Truth.

Let us go to Jesus.

Dear reader, let us look with an eye of faith and behold the Lamb of God. That innocent Lamb that has died for us that we might live. Can you not go to him who has laid down his life for you, and who is now making intercession for you? If you can believe you can most assuredly go to Jesus. He that believeth and is baptized shall be saved. Can you not say with Peter, Thou art the Christ the Son of the living God. What then shall hinder you from serving him since you believe that he is the

Son of God and that he has come in the flesh and has suffered for you.

Let us go to Jesus, whatever may oppose us let us suffer with him. Let us pray to him and ask him to help us, for we of ourselves can do nothing. We must also ask in faith, and believe that he is a rewarder of them that diligently seek him. How shall we seek this loving Savior? Has he not promised that if we draw nigh unto him, he will draw nigh unto us?

Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." These words are indeed consoling to those who will go to Jesus. Where else will we be safe if we are not in Christ Jesus, if he is not our all? Then why not forsake all worldly things for the sake of Jesus Christ, who is able to save us if we but try to do his will and serve him to the best of our knowledge? Let us go though our sins may be many; he knows our wants; he knows what we have need of before we ask him, for the Spirit maketh intercession with groanings which cannot be uttered.

Let us go to Jesus, it matters not what man shall say; we must follow him through evil as well as through good report. Let us not be hindered by anything for there is nothing that can separate us from the love of God. Let us not put our trust in the arm of flesh, for cursed is he; but let us rather be of them that trust in the Lord; blessed are they for they shall be as Mount Zion which cannot be removed, but which abideth forever. Let us glory in nothing save in the cross of Christ our Lord. Where shall rest be found? I will point you to the Lamb of God who is the physician for the sin-sick soul.

"Well may I tell to sinners' round,
What a dear Savior I have found;
I'll point to thy redeeming blood,
And say, Behold the way to God."

For the Herald of Truth.

The Christian's Duty.

Dear fellow pilgrims: Grace and peace be to you from God the Father, and from our Lord Jesus Christ, greeting. We who have professed to be the followers of Christ, the father of mercies and the God of all comfort, should feel an interest in each other's welfare while we sojourn here. When we look over the world at the present day, is it not painful to behold the great wickedness of mankind? It appears that the light in Zion has become so obscure that the Spirit of God has no place in the hearts of men; their nature and character have become so depraved, and the soul, that never-dying principle, becomes so polluted that it is doubtful whether the mercies of God can reach it. The many thousand and millions of human beings that are walking the road to endless perdition, and according to

God's word, are doomed to a dreadful fate if God in his infinite mercy does not interfere.

Does not the plea for christianity arouse the nation? Did not the victim of Calvary die the ignominious death to save poor, fallen man—God's creatures? Then, christian follower, is it not our every duty to cry as watchmen on the walls of Zion when we see the great danger drawing near, when the world shall see the Son of man coming in the heavens with great power and glory? As it is promised in God's word that his grace is sufficient for all spiritual conflicts and trials; and as the christian's duty is so urging, should he not, will he not, when he seriously reflects what a great duty is resting upon him, feel convinced of the fact that the professed follower of Christ will be in a great measure held responsible for not being an instrument in warning his fellow mortals to flee from the wrath to come?

Dear brethren and sisters, and all christian friends, should not this alarm and arouse us to a sense of the christian's duty?

Dale Enterprise, Va.

II.

For the Herald of Truth.

An Important Question.

Is it right or proper, for persons professing godliness to join an excursion party to a worldly watering place?

That the above question should be asked by a Mennonite may seem strange to some, but circumstances are such as to force the inquiry, and urge upon us a scriptural investigation of the subject. Not long since, on being invited to attend an excursion to Long Branch, my first impression was that it was not a proper place for a Christian to go; and consequently declined, thinking little more about the matter, until the following Sunday, after church services, I observed that the principle subject of conversation between some of the brethren was Long Branch. It seemed to me, as also to others to whom I spoke about the matter, as very inappropriate.

Our Savior's declaration, that from the abundance of the heart the mouth speaketh, came very forcibly to my mind. Is this the abundance of the heart, and that too at church? Certainly Long Branch has planted something else than the Spirit of Christ in the hearts of those brethren. I seriously considered the matter, and with a prayerful heart, made, I hope and trust, an impartial and candid Scriptural investigation of the subject, the result of which I will present to the readers of the Herald. I hope no one will suppose that I write for the purpose of condemning their actions in the matter; I think I appreciate as fully as any one can the impropriety of mortal man's assuming to sit in judgment over his brethren.

Let us, however, admonish one another, with all long-suffering and forbearance, and receive the same in like spirit, leaving all judgment to God, to whom it belongs. I

write, then, for the purpose of exciting on the part of those interested, a scriptural investigation of the subject. Let us not suffer ourselves to be governed by our own spirit, but by the spirit of God. The apostle Paul in the last charge to Timothy, portrays very clearly the man of the world, when he says, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof; from such turn away."

I would not be understood as saying, or even intimating, that any of those brethren are of such a nature, but that such characters do, to a great extent, compose the society of all those worldly watering places, beyond dispute; and from such Paul says, "Turn away." Please observe, not only shall we avoid becoming such ourselves, but we must turn away from them. As Christians, the gospel requires us to deny the world with the lusts thereof. Again, Paul says to Titus, "Speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience, * *. The young men likewise, exhort to be sober minded; that they may adorn the doctrine of God our savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

Now I wish to ask those who have been to Long Branch, whether the spirit they imbibed there, or in other words, whether the influence the place and its society exercised upon their minds was such as to comport with the spirit and works which the apostle here requires of us? Did it have the tendency to advance the spirit of Christ within you? you can tell better than I can, and if it did not have a good influence you are better prepared to admonish others than any one else. Remember, he who hath not the Spirit of Christ is none of his.

We profess to believe that outside of Christ there is no salvation; that all who desire to be saved, or desire to receive eternal life, must come to him; that he is the way, the truth and the life, and that no man cometh to the Father except by him; and further that we must come to him in spirit and in truth. Remember God's word is truth. It is then a true criterion that everything we do, every society in which we mingle,

whose influence leads our minds, feelings, and emotions to Jesus, is good and spiritually healthful; whose everything that has the contrary effect, must be injurious. This rule I think will hold good throughout all the vicissitudes of life. To illustrate it more clearly: suppose you go to church or any other place where Christ is preached, and his gospel taught; you spend a day or even a few hours there, and then after going home, say at the hour of retiring, in the dead silence of the night, you feel yourself in the presence of God, and make an honest investigation of your heart, and find that your spiritual desires have been advanced—that there is more love towards God, a greater desire to pray, stronger feelings drawing you toward Jesus, and the home beyond.

You certainly have strong proof that your course and conduct during the day have been right. While on the other hand, when your day's actions cause you to retire at night with a cold heart, indifferent to prayer, your thoughts hankering after the things of time and sense, you have just as strong reason to fear that Satan has been about you, leading you away from Christ, and consequently on the downward road to death.

Viewing the subject from a pecuniary standpoint, in regard to the use we should make of the money God has given us, it certainly appears to be wrong to use it in this way. I know that some think that the money which they possess is their own, that they earned it with the sweat of their labor, and have a right to do with it what they please. For the consideration of all such persons, read Eccl. 5:19, "Every man also to whom God hath given riches and wealth, and has given him the power to eat thereof, and to take his portion, and to rejoice in his labors: this is the gift of God." And Jer. 9:23, 24, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Do not these passages show that everything we possess is the gift of God? and if they are the gift of God, should they not be used to promote his honor and glory?

When we read the instructions of our Savior to the effect that whatever we give to the least of his brethren, he considers as being done to him, does it not follow that we should make better use of those gifts of God than the mere gratification of the flesh? While we are living in a free country, with all the blessings and comforts of life, we should have in remembrance our persecuted brethren across the Ocean, and lend our spare means to help them to a home in the land of freedom, where they can worship God in accordance with the dictates of their own consciences; and then, at the day of judgment, when the Lord will settle the account of our stewardship, we may hear the

King say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world; inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But what shall we say to those who, when they heard the cry of their persecuted brethren in a far off country for help, need their money to pay the expenses of a pleasure trip, and that too to a powerful railroad monopoly, which in open defiance of God's commands, keeps its trains running almost every Sabbath of the year. These remarks in regard to the use of money apply with equal force to everything else we use, that does us neither spiritual nor physical good. I bespeak for them the careful consideration of the reader. Written in love. Amen.

JOHN R. BUCKWALTER.

The Door open.

"He that openeth, and no man shutteth,"
Rev. 3, 7.

What divine majesty and power breathe in these words of Jesus! Who, in truth, could utter them, but the true, the Divine David? He who, spiritually, sat upon the throne of David, and to whom, as representing his supreme authority and power in his Church, belonged "the key of David." We ascribe to thee, O Son of God, Son of David, Divine dignity; and in our worship and love, we yield to thee Divine homage, while we now consider the marvelous and gracious words which flowed from thy lips, when tabernacled in the flesh.

The Lord Jesus Christ possessed, as man, a remarkably figurative mind. As God, he created all worlds. The world of nature was to him a boundless storehouse of the richest imagery, illustrating the higher wonders and the richer blessings of the world of grace. He could not gaze upon the vine-clad hills of Judea, but it supplied him with an illustration of the vital, fruitful union which subsisted between himself and his people. Such was his figurative train of thought, when he spake of himself in the expressive similitude which these pages propose spiritually to consider—"I AM THE DOOR."

Reader, the subject about to engage your devout thoughts is one of the most momentous and precious that ever awoke the interest of mortal—Christ, the Open Door of Salvation to a poor, lost sinner! Were you enclosed in a room with a raving maniac, or were you roused in the midnight hour by the alarm of fire, and found every avenue closed, what would you not give for an open door to escape? Or, were you about to present a petition to a sovereign upon whose will, interests the most precious hung, how welcome to you would be the open door into the royal presence! These are but faint illustrations of the momentous matter upon which I now beseech you to bend your profound and prayerful thought, for it is for your life! The Lord Jesus is the Door set open by God for the escape—the salvation—

the fellowship with him of the lost, the sinful, the tried.

When God drove Adam out of Eden the door was closed, and he placed Cherubim, and a flaming sword which turned every way to guard the entrance. The glorious Gospel of the grace of God reverses this fiat. It makes known to us the stupendous truth, that in the gift of his beloved Son to die for sinners, the door of salvation is once more opened, and the poor wanderer from righteousness, and holiness, and happiness, may believingly and hopefully retrace his steps to Paradise, and eat abundantly and freely of the "Tree of life." Now *who* is the Door? Christ himself shall apply the answer to this all-important question. "I am the Door: by me if any man enter in, he shall be saved." What precious words are these! They seem almost incredible, too great, too good to believe. But, because *He*, who is "the Truth," has spoken them, we unhesitatingly believe—humbly and gratefully accept them. We propose to present this momentous theme in two points of light—Christ as the Door, and then Christ as the Open Door. And may the Divine Spirit so bless these lines, that all who read them in a spirit of earnest prayer, may see the Open Door, enter and be saved.

First: Jesus is the DOOR of approach to the Father. We have stated that God drove Adam out of Paradise. Our return to God as a sinner, totally bankrupt of all righteousness, can only be by a Mediator, who should so meet and harmonize all the claims of God's moral government, as to make it honorable in God to receive and save him. There is, then, but one Door through which we can return. "There is ONE Mediator between God and man, the man Christ Jesus." 1 Tim. 2:5. Behold the approach to God! It is by Christ only. All nature—a closed door! Our own merit—a closed door! The Divine law—a closed door! "No entrance to God here!" is inscribed over the portal of each. But Jesus is the Door. Come to God through Christ, and you are in his presence. Christ applies all the merit you want, all the worthiness you require, all the welcome you ask; and in his person and work presents himself to you, as "the new and living way" by which you come to God—"For through him we both have access by one spirit unto the Father."

Second: Christ is the Door of salvation. How clearly and emphatically our Lord sets forth the truth, "By me if any man enter in, he shall be saved." Salvation! Oh, what a divine and precious Door is this! Tell me that I may be saved—show me how I may be saved—assure me that I am saved—and you have gilded all my future with the sunshine of eternal light. We approach you, dear reader, with all the intelligence that you ask! You may be saved by Christ—you can be saved by Christ—you are saved if you simply believe in Christ. God's warrant for it is, "Believe in the Lord Jesus Christ, and thou shalt be saved." Christ is the Door of Pardon. "Through this man is preached

unto you, the FORGIVENESS of SINS." Acts xiii. 38. Wash in "the blood of Christ, which cleanseth from all sin," and you are forgiven. Christ is the Door of Justification. "By him all who believe are JUSTIFIED from all things." (Acts xiii. 39.) Put on the robe of Christ's righteousness, and you are "accepted in the Beloved." Christ is the Door of sanctification. "Who of God is made unto us SANCTIFICATION." (1 Cor. 1. 30.) Receive freely and abundantly out of his fullness, and your iniquities which his blood has cleansed, his grace will subdue; and so, you shall be holy, possessing your vessel in sanctification and honor. (1 Thess. iv. 4.) Thus is the "Door" of our full salvation.

Third: Christ is the Door of Communion with God. "Having therefore, brethren, boldness [liberty] to enter into the holiest by the blood of Jesus, . . . LET US DRAW NEAR." (Heb. x. 19-22.) Oh, precious and sacred privilege—access to God in prayer!—taking to him our every want—discussing to him our every sorrow—confessing to him our every sin—revealing to him our every fear! What a privilege! Reader, avail yourself of it now. Christ's person is the way of approach unto God. Christ's word is your plea with God: Christ's intercession your success with God; Christ's invitation your encouragement to come to God. Then, having such a Divine Door of access to God in prayer, draw near with a true heart.

Fourth: Christ is the "Door" into his Church. "I am the Door of the sheep." We enter truly into the Church of God—the sheep-fold of Christ—only by Christ. Christ's Church is a Flock—one Flock, and he is the Chief Shepherd; it is one Fold, and he is the only Door into it. It follows, then that if we have not repentance towards God, and faith in our Lord Jesus Christ, no outward or visible sign, such as Baptism or the Lord's Supper—can open to us a door into the one, living, spiritual cleft Church of God. "He that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Are we, then resting our membership with Christ's ONE Church, solely on the ground of our having entered by faith in him? He is "the Door of the Sheep," and the true sheep are those who have heard the voice of Jesus, the shepherd, calling them by the inward, spiritual call of his grace and love through the Holy Spirit. Have you, my reader, then, heard the voice of Jesus?

Fifth: Christ is the "Door" into heaven. He came down from heaven to lead us up to heaven. We could have known nothing of heaven, but as he revealed it. Into that world of purity and bliss—of brightness and glory, he secured entrance. The keys of that celestial world hang pendant from his girdle, and he will unlock and throw wide the pearly gates to all those who enter washed from every stain in his blood, and having on them the "best robe," with which the reconciled father invests them—the pure, white robe of the Savior's righteousness. This will give us a place at the banquet of

the Lamb. The old door of Paradise, by the covenant of works, is totally and for ever sealed. But the new door, provided in the covenant of grace, through the person of Christ, our Mediator, is the King's royal entrance into heaven itself, through which enter all the seed royal—sinners saved by grace, but now kings and priests unto God. Seek to enter heaven only by Christ, the Door, and the place which he has gone to prepare for his people will be your eternal abode. Christ has procured for us, by his obedience and death, eternal life, and he will bring us who believe in him fully into its possession when we go to him, or when he will come to us; and then shall we have an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." Thus all these divine and precious blessings flow to us through Christ. It is through him we have peace and comfort, joy and hope. All our fresh springs are in him; and not one cheering beam of light, or one rill of consolation, or one precious promise, or one Pisgah view of heaven soothes and sanctifies, but it comes through Jesus.

But not only is Christ the Door—he is also an OPEN Door. What a blessed truth is this! We have seen that God closed the door of Eden when He drove out the creature man. That was to teach us, that the way to the tree of life, by the old covenant of works, was no longer open, but was now and forever barred. Henceforth a new door of life is set open, through the atoning merits of the crucified Savior—even the wounds of Christ. Now Christ is an Open Door. A door may be shut. The door into the audience-chamber of the Sovereign—the door into an hospital for the sick—the door into a nightly shelter from the storm—yes, the door into a father's home may be closed! But Jesus is an Open Door, and none coming to this Door, when and with what they may, shall ever find it closed. God the Father has opened it, and He openeth, and no man, no power shutteth. God the Son keeps it open by the continual efficacy of his blood, and by the gracious promise to save to the uttermost. God the Spirit reveals it open, by giving the eye of faith to look unto Jesus, and be saved.

This Door is open to poor, miserable sinners convinced of sin, humble and heart-broken. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." It is expressly opened for the entrance of sinners. His name is JESUS, because he saves—saves the lost. None enter this Door but those who feel themselves sinners; and all who seek so to enter, shall find Christ an Open Door. Was it ever known, therefore, that a guilt distressed, sin-burdened soul knocked at this door and was refused admittance? Never! Were such a case to transpire, all heaven would be draped in garments of mourning, and all hell would echo with shouts of joy!

Jesus is the Open Door of hope to the hopeless. "I will give her the Valley of Achor for a door of hope." (Hos. ii. 15.)

All whose hope of acceptance by the works of the law—all whose hope of heaven by their own righteousness—all whose earthly hopes have expired, shall, looking to Jesus, find him the Door of Hope set open in the valley of their humiliation, disappointment, and despair. Door of Hope! Precious words to those whose last ray springing from themselves is extinguished. There is hope for the lost—hope for the vilest—hope for the despairing—in Jesus, the Door opened for the hopeless!

Jesus is the Open Door to the tried, tempted, sorrowing people of God. The family is a large one. "The Lord trieth the righteous." All the sons of God possess this sign of their adoption—the loving chastening of their Father. "Many are the afflictions of the righteous." Affliction is the portion of the Church—the old path of the saint to heaven. Be not cast down, then, tried believer—suffering child of God. Your faith tried, your patience tried, your principles tried, your love tried. Behold the Open Door, through which the saints enter, with all their trials and sorrows—even Jesus, the "Man of sorrows, and acquainted with grief." Enter and lose your grief in his sympathy and love. He is an open door to all against whom all other doors of succor, compassion and help are closed.

It is freely open. Over the portal of this Door it is written, "By grace are ye saved." Christ is too narrow a Door for any who seek to enter, bearing the load of their own works. "Strait is the gate, and narrow is the way that leadeth unto life." Too strait and too narrow for any who enter not poor, and naked and bankrupt. But what joyous tidings are here! Free grace invites you to enter, and entering bids you welcome. No price is asked, no terms demanded, no condition imposed, but enter just as you are, penitent, empty, believing, and you are saved.

The Divine warrant is—"Knock, and it shall be opened." And the hand that knocks is the prayer of faith! "All things are possible to him that believeth." "Be it according to your faith." This was the hand with which the Syrophenician woman knocked at Christ's heart, and when he had tested the sincerity of her heart, and the reality of her faith, the door opened, and she entered, and obtained her request. Only approach Jesus with her knock—"Lord, help me"—and you too shall, with that tremulous, gentle touch of faith, enter, and receive the blessing that you crave. Many will exert their utmost to close this Open Door against you. Satan will strive to close it—the world will seek to close it—unbelief will endeavor to close it; but Christ says, "Behold, I have set before you an open door." I am he that openeth, and no man shutteth." Enter, then, while the Door is open. Ere long it will, it must be closed. "Now is the accepted time; now is the day of salvation."

"Is he a Door? I'll enter in. Behold the pastures large and green, A paradise divinely fair, None but the sheep have freedom there."—*Dublin Tract.*

Christian Well-Doing.

There is need that Christians be "not weary in well-doing." There is danger that we fail of doing our whole duty—of doing well in all respects. So is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

Our lives are the tests of Christianity. We may deprecate this; we may shrink from the responsibility which it involves; but for all that, the fact stands. If we profess to be Christians, men will judge of Christianity, not by what is written concerning it in the Bible or in religious books, but by what they see it to be in our lives. Alas, alas, that oftentimes they must receive so poor an impression of the nature of the religion of Jesus.

We need to believe right. No man can long live right whose creed is wrong. We should have definite conceptions of what is "the truth as it is in Jesus."

But important as it is that we believe right, it is no less important that we act right. Men will judge of Christianity—as far as we are concerned—more by what they see us do than by what we say we believe. In fact, our living shows what we really do believe. The best testimony we can give to the truth of the gospel is a godly life.

It is required that the Christian do well in all respects. His life, in all its relations, must be an argument for the religion of Jesus. This demands that he shall be a better man than others in the fundamentals of character—in all that pertains to holiness, to righteousness. If he is less than this—if at least he is not seeking to be all this, he cannot be called a "Christian," whatever pretensions he may make.

Of course that which is pre-eminent characteristic of the Christian—that indeed which makes him a Christian—is love to God. But this principle of love cannot be seen by others. They can know that it exists only as they see the effects it produces; just as we judge that a healthful, vigorous sap is coursing through the tree when we see the rich fruit hanging on its boughs. This was what Christ meant when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We are, as Christians, to do well in these fundamentals of godly living. But not only this, we should be careful to do well in what may be termed the minor virtues. They are too often disregarded. And yet, even as is the case with many other "little things," we deem them, they are of immense importance. For these "little points" in our character and conduct are very largely determining how men will stand affected towards us.

Those who are not children of God cannot fully appreciate holiness of heart and life. It will have its effect doubtless. It will attract men, just as the sun attracts all objects to itself. But men do appreciate these minor excellences. They can be won

by courtesy, and softened by kindness, and so perhaps—and no one knows how soon—the way may be opened to bring them under the influence of a holy example, and lead them to Christ.

Are we coming up to the whole measure of our duty when we are neglecting even the minor virtues; when we are not using them as instrumentalities for doing the work God has given us to do?

So to live involves care, involves watchfulness, involves labor. But it is only such living that is truly Christian living. And will it not be worth all the care, all the watchfulness, all the labor to hear addressed to us, even to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord?"—*Am. Messenger.*

For the Herald of Truth.

Our Duty towards the Russian Brethren.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19; 17.

Jesus will say in the day of judgment, "Whatever ye have done unto one of the least of these my brethren, ye have done it unto me."

Who dares refuse to lend unto the Lord that has given us all that we possess through his blessing, as a free gift? If we lend unto him we give it only of his own property, and even then he promises to pay us again. For this we shall be recompensed at the resurrection of the just. Luke 14; 14. "Blessed are the merciful for they shall obtain mercy." "But he shall have judgment without mercy, that hath showed no mercy." "We know," saith John, "that we have passed from death unto life, because we love the brethren." * * * "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children let us not love in word, neither in tongue, but in deed and in truth."

We have now indeed a very good opportunity to show our love in deed and in truth with our Russian brethren, who in their great need call to us for help. I am fully of the opinion that we should fulfill their request and give them the money as a gift. I think it would show a very bad light if we would only lend them the money and after a while ask it back again.

In the first place it was said that eight thousand dollars was needed, but we now see in the Herald that much more will be required. I think that if sixteen thousand or even twenty thousand dollars should be needed, the amount could very easily be raised if we are all right willing, for as already stated in the Herald, there are about 60,000 Menonites in America, and if there were but 40,000 who would give willingly, and each would give only fifty cents it would already make twenty thousand dollars, and should

there be only twenty thousand who are willing to give (which I sincerely hope there are) it would be necessary for each one to give only a dollar to get together twenty thousand dollars. And where could we find a Mennonite who could not give one dollar if need be? And if there should be some that could only give fifty cents or twenty-five cents, there would on the other hand, again be a great many, I believe, who could give two, three, five or ten dollars, and who would also if necessary, do it without feeling it in the least.

Hence my advice would be that each church would hand over their gift to their deacon without delay, and the deacon should pay it over to such men as, no doubt, will yet be appointed for the purpose of taking care of this money and pay it out again for the purpose specified. These men should also acknowledge the receipt of all moneys they receive from the deacons or other persons, in the Herald. We might in this manner try, and if we cannot get the required amount on the first trial, we could make a second trial, and should we get together more than we need, we could keep it for some other necessary purpose.

Some might say that our Russian brethren are not genuine Mennonites, and that we were not therefore bound to help them. To this I would reply, that even if they really should not all be faithful brethren (even as we also here in America are not all what we should be) we are still in duty bound to help them in their necessity, for we are required to do good to all men, even to our enemies. "Give and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete, it shall be measured to you again." "Thou shalt love thy neighbor as thyself." Be merciful even as your Father in heaven is merciful.

A Plan.

Summerfield, Ill., Aug. 25, 1873.

Dear Bro. Funk, in the July No. of the Herald we read of the distressed circumstances of the Russian brethren, and see that they need help. In the same article, any one who has a plan, is invited to give it. For more than a year I have had intercourse with these people; I am interested in them, and want to do something for them if I can, and hence ask you to give these lines a place in the paper.

According to the article referred to, our Russian brethren are in distressed circumstances, and need help, and as brethren in the faith it is our duty to help them. According to Gal. 6:10, there has for a long time been no call so pointedly and so particularly directed to the

brethren in the faith as this one, and as pointedly and particularly as the demand comes to us for help, so there is also a very considerable sum needed to assist them out of their necessities.

It is therefore not sufficient for a few to bestow their charities for this purpose; it is not sufficient to take up a collection on some convenient occasion; in this case all should lend their assistance, all that believe, whatsoever ye have done to one of the least of these my brethren, ye have done unto me, and of this we should mutually inform each other, otherwise the purpose will not be accomplished.

Hence, according to the request, I will give my idea of the matter: Let subscriptions, payable when needed, be taken in each church, so that we may know how much each one is willing to give. These subscriptions are indeed very desirable, so that we may be able to tell how much may be expected from this or that church.

Beloved brethren, silence in this case, avails us nothing. Here we must act; everything else is only false humility. I will be the first one to make known what my conscience prompts me to give, if I only know that my plan is accepted.

There are still some minor suggestions to make. 1. Each one should give what his conscience prompts him to give, or what God demands of him in this case. He can give it as a gift if he feels so. But I fear that in this way we would hardly get a sufficient amount together. Therefore I propose to loan without interest to the brethren which is indeed all they ask.

In this case I will give one and a half times as much as I had at first in my own mind proposed, and I trust others will do likewise. In this way the necessary amount will be the more readily obtained. I would prefer the first proposition, for in that case we would have done with the matter at once; but I cannot do as I would, for here the motto must be to accomplish the purpose, and for this reason we go further. The brethren make themselves responsible one for all and all for one, that they will refund the money as soon as it is possible for them to do so, and as it is not at all probable that all this money can be paid back at the same time, it might be a good plan for them to have a box, with

slips of paper, upon which the name of each person who contributed to this fund, is written with the amount due him, and when the brethren have any money to pay back, let a name be drawn and he gets his money, and so on until all is paid.

It seems to me very necessary to be able to tell the brethren what amount of money can be furnished, and hence say again, Let it be made known, if not how much each individual, at least how much each church is able to give.

Hoping to see some one give a better plan I subscribe myself your unworthy brother JACOB LEISY.

The Russian Aid Project.

Dear Bro. Funk, I am glad to hear that the proposition to aid the distressed Russian brethren is meeting with considerable favor.

It can be no question with any earnest Christian whether we will help them or not, but much more, How shall it be accomplished? Since the request was made to loan money, I believe with you, that this would be the best plan. Many a one who is really deserving and needy is too modest to ask for a gift or charity.

I believe it would be best for each church to collect an amount according to the will, ability or circumstances of each individual member, and then hand this amount to some properly appointed person, who will pay it over to the churches which need it, and these churches will assume the responsibility to apportion it to the needy members, and then when able, these will pay it back again.

The question remains to be answered, How can we arrange it that a sufficient amount will be furnished and that all may aid in the matter? It should be done by the whole church, and not by this or that branch of the church; all, without exception should share in the work.

Inasmuch as no plan has been proposed I will give some ideas in regard to it. If it will aid the matter any, it is well; if a better plan has already been given, so much the better.

The matter should originate with the church. If the church is in favor of aiding in this work, she should instruct the ministers and deacons to present their determination to the district Conference. If then the min-

isters and deacons present are agreed to favor the matter, let them elect one out of their district as their representative. In the same way, let each Conference district elect one representative which may meet in some place designated, for instance Elkhart, and there make further necessary arrangements and begin the work. The work might then be given into the hands of a committee to carry forward. In this manner an arrangement might be made which would bring the whole church closer together and strengthen the bond of love, patience and forbearance towards one another greatly.

In order the better to advance the good work there should be a call made to the whole Mennonite Church, in the October number of the Herald and the same should also be published in the Mennonitische Friedensboten and the Waffenlose Waechter, so that in all the different churches this might yet be made known before the fall Conferences.

Commending all into the hands of God I remain, your friend.

CHRISTIAN WELTY.

Tipton, Mo., Sept. 16th, 1873.

Aid for the Russian Brethren.

Upon the subject considerable has already been written, and all the plans proposed are very good; all that is necessary is to fill up details and carry them out; to this we must now direct our efforts. We have given the matter a great deal of thought and attention, and from what we have received from others, and from our own idea we propose the following:

1. Let the ministers and deacons in each church, at once bring the subject before their people. If no minister or deacon takes an interest in the matter let some brother enter upon the work.

2. Let each church for themselves decide whether they will give their money as a free gift, or whether they will loan it.

3. If they propose to give it as a free gift, let them at once make collections and give them into the hands of the deacon, who shall hold them until a proper committee is appointed, that shall take care of the money and pay it out to the parties that need it.

4. If the church shall decide to loan their money, then a subscription list shall be made, and every one who is willing and able to give shall write down the amount in the list and when the money is needed, he shall pay it over and it shall be forwarded also to the properly appointed committee.

5. A committee shall be appointed as soon as it can be done, consisting of say three or five persons. This committee shall receive

all the contributions made and shall place them in a good savings bank, where they will bear interest, and from where they can be drawn at any time when needed.

6. When money is needed for the passage of our brethren from Russia, the ministers and deacons of the church shall give the necessary evidence that the parties for whom these contributions are wanted, are really in needy circumstances, and then arrangements shall be made by the committee or a properly appointed person by which passengers can be carried by the Transportation Companies to New York, and the fare paid for them upon their arrival, instead of sending the money across the ocean.

7. The committee shall have the right to pay out these moneys for the object for which they are intended when the proper evidences of need are furnished them.

8. The same committee shall also receive all moneys contributed as a loan, take notes from the church receiving them, and returning them to the church which contributed them, where the deacons or trustees, or other person shall preserve them, with the subscription list until they are paid back, when they shall give to each individual contributor the amount first paid. The evidence of which shall be the original subscription list. The money shall be loaned without interest. In case the original contributor is not living his heirs shall receive the amount given, if no heirs exist the church shall use it as a charity fund.

9. The notes should be made payable in seven years, or sooner at the option of the church receiving the money.

10. All the notes shall be given in the name of the church receiving the contributions, and in favor of the church giving them.

11. The committee shall also keep a correct account of receipts and expenditures, and publish a monthly statement in the church papers.

The appointment of the committee who shall undertake this work is a matter of some importance, and we are not fully prepared to say how it would be best to do it. Let some one give us a plan and name the parties who would be proper persons to serve in this capacity. Let the matter be talked over at the Conferences. They should not live too far apart, so that they could more readily counsel together. In our next number something more on this point may develop itself. In the mean time let us not be idle. Let us all work. We would have proposed a Convention of delegates from the several District Conferences, but as some of the Conferences are already held, and as such a Convention costs a considerable expenditure of time and means, we have left that point out.

Now, however, we will in a few words present the whole matter to the consideration of all. There is here a work for us to do from which none should feel himself exempted. We greatly prefer to raise it as a gift. We did in the first place favor a loan but upon more mature consideration we came to the conclusion that the church can and

ought to raise it as a gift. Other churches raise \$50,000 or \$100,000 for the erection of a church building or other benevolent causes from a much smaller number of people than the Mennonite church in America, and our church should certainly be able to raise \$20,000 or \$30,000 for their poor brethren who must leave their country for conscience' sake. We make the appeal to all, and we would not simply ask one branch of the church, but all the different branches to aid. Let us in this matter, at least, join hands and work together for the common good of the church, for the extension of the Kingdom of Christ.

We would ask the Mennonitische Friedensbote and the Waffenlose Waechter to copy this article.

P. S. Let us show our faith by our works. In making these contributions we must remember that the amount is large and that all should give as much as they feel they are able. Almost every one could spare a dollar for such a cause, and some who are rich and have much of this world's goods, can give a great deal more. J. F. FUNK.

Collections.

Our safety lies, to a great extent, in avoiding all necessary contact with evil, and in keeping, as far as possible, from all those companionships, pleasures and pursuits which are doubtful in their character and dangerous in their tendency.

The church will never be destroyed by persecution, by agitations, by discussion, nor by anything that stirs it up. The danger lies in the direction of inactivity and indifference. God delights in an active, earnest and living church.

I do not want the walls of separation between different orders of Christians to be destroyed, but only lowered a little that we may shake hands a little easier over them. —Rowland Hill.

It is our pride that makes another's criticism wrangle and hurt; our self-will that makes another's deeds offensive; our egotism that is hurt by another's self-assertion;

The triumphs of the Gospel are unlike every other, for in them both victor and vanquished rejoice together.

Every degree of credit we take to ourselves only hinders the growth of grace in our hearts.

When we pray we speak to God; when we read the Scriptures God speaks to us.

Be sure that you do not search for faults in others more than you do in yourself, for one should see his own weak points in order to grow strong.

He that will believe only what he can fully comprehend, must have a very long head, or a very short creed. —Cotton.

A good man shall have what he needs, not always what he thinks he needs.

Herald of Truth.

Elkhart, Ind., October 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Apology.—A good portion of the summer we have been absent from home, engaged in the effort to assist our Russian brethren in the selection of a home, and as a consequence of our absence we had more or less to neglect our own work. Thus articles were left over which should have found their way into the paper before this, and many little things were left undone. We hope our correspondents will not be discouraged. We are very busy now in looking over our letters, articles, papers, &c., which accumulated during this time, and we hope to find at least some good ones among them yet, which the writers themselves may have supposed rejected, and some too we may find which we finally will have to reject, but we always want to use everything that is useful and edifying. We hope in this respect too our friends will bear with us.

To our Patrons and Friends who are in arrears, we sent with last month's issue a notice with the amount of their indebtedness and a request to remit the same. And in doing this we find that some mistakes occurred. Several persons whose subscriptions were paid up received these notices and as a matter of course could not understand why they should be called upon to pay for their papers a second time. Of all with whom this happened, we ask a kind forbearance. Please inform us of this fact and we will correct it. Others again, who are poor and have been unable to pay, may feel troubled about it; to them we would say, that we are willing to extend to you every possible favor. Write to us and let us know your circumstances, and we will gladly make such arrangements with you, as you will be able to meet. So in every case

where there is any good reason why our subscribers have not paid, we are willing to make all reasonable allowances. To those however who are back for several years, and are able to pay, we trust we need make no apology. The few dollars here and there make a considerable amount in the aggregate and will assist us very much in the carrying forward of our business.

We would also call attention to the fact that parties sometimes change their residence without informing the publisher of their paper of the fact, and the papers are continued, and the publisher finally becomes the loser. We hope our friends as well as the Postmasters, will always inform us whenever they know that a paper is thus mis-sent.

Our Lesson Papers.—Most of our Sunday Schools are about to close for the season, and this of course will do away with the necessity of lesson papers in the schools for the winter. This will leave us only a very small number of subscribers. They will therefore be suspended for the winter, after this number. Those who have yet anything to their credit on these papers will either have their money returned, or can have the balance applied on their papers next summer when their publication no doubt will be resumed.

Bro. John Lapp, of Williamsville, Erie county, N. Y., writes as follows: "We had Sacrament in our Meeting-house in Clar-ence. We had a very large meeting. The house was crowded with attentive hearers; may the Lord add his grace that they may not be hearers only, but that they may become obedient doers of the word of God, that their souls may be saved."

The Semi-annual Conference for the district of the Twenty was held on the 26th of September. We received notice of this too late to insert it with the notices of the other Conferences in the last number. We hope the Lord may have been with the brethren there and directed them in all their deliberations, so that something may have been done to the honor and glory of God. The kind invitation to attend, however, we were unable to accept.

From the Russian Deputation. We have read a letter from Bro. William Evert, one of the Russian Deputation, written on board the Steamer Harmonia, on their way home to Europe. When they

were one day out to sea, they encountered a fearful storm which caused a great deal of fright among the passengers and did some damage to the vessel. Otherwise the voyage passed off pleasantly. We may get a copy of this letter for publication in the next number.

The families now here, are still in Elkhart, but they will, no doubt, in a few days, move forward to their place of settlement. Several families have bought in Kansas. Others no doubt will go further north.

Our Family Almanac for 1874 will soon be completed when all orders will be filled again at the same prices as last year, viz.: 10 cents a single copy; per dozen 70 cents; 17 copies for \$1.00; 100 copies sent by express \$5.00. Our Almanac will be gotten up in good style, will contain only the choicest reading matter, and the astronomical calculations are of the best and most reliable of any Almanac now published. We hope our friends every where will make an effort to introduce and circulate them. A good family Almanac is a desirable article in every household.

Mis-statements of Newspapers. Some very curious statements have recently been made in the various newspapers in regard to the Russian Mennonites. When the deputation, consisting of nine persons, including two Americans as guides, reached Omaha last July, to examine the lands of the Union Pacific Railroad Company, the papers of that city stated the next day, that the second party of Russian Mennonites, numbering 150 persons and filling two cars, had arrived in Omaha the previous day and were going to settle in the vicinity of Columbus.

In another paper it was stated that on a certain Sunday not long since, 600 Russian Mennonites had arrived in Chicago, on their way to Dakota. This also was an error. There are now, as stated in our last number, some 36 families in the country, the largest number of which are still at this time, Sept. 26th, in Elkhart.

Upon the arrival in New York, of the families now here some foolish newspaper reporter went on even to give the amount of money which each family was supposed to have brought along. The wealthiest man in the company was said to be a certain Peter Isaac, who had brought with him \$140,000 in gold, and was the only one in the party who took cabin passage on the voyage across the ocean. We are well acquainted with Bro. Isaac now. The value of his property does not exceed \$3000 and he took cabin passage on the boat on account of the delicate state of his wife's health. Others of the brethren would also have taken cabin passage, but on account

of the crowded condition of the vessel they could not obtain it. It is indeed very imprudent for newspaper publishers to give publicity to such facts. Emigrants are generally exposed sufficiently to the operations of pickpockets and confidence men, without newspapers pointing them out as special game. We do not know, however, that in this case, much harm was done, as the facts were so entirely overrated that almost every one, upon a second thought, must be very easily convinced of their utter unreliability, though we noticed that a great many papers throughout the country had copied them. We might refer to many other such like statements, but feel assured that we can fill our columns with much more profitable matter.

THE FIRST CONFERENCE in Missouri will be held in Moniteau county, in the Bethel Church, on Friday the 24th of October, at which time and place we cordially invite all brethren and sisters, and especially all ministers and deacons in our church to meet with us. We earnestly request that all the ministers from the western states meet with us without fail. Let us come together in the fear of the Lord, and endeavor to build up his church in love, so that we may encourage one another unto faithfulness and good works through the grace of our Lord Jesus Christ.

Those who come on the railroad, will stop at Tipton, and there inquire for Jonas Wenger, where they will be hospitably received.

DANIEL BRUNDAGE.

Notes by the Way.

Continued.

On the boat the best accommodations possible were provided for us. Even the Captain vacated his room for our accommodation, and with the prospect of a pleasant and comfortable night we retired to rest. About midnight the boat was loosed from her moorings and slowly and steadily we commenced to ascend the stream on our return to the United States.

The next day was the Sabbath and in order that we might make the best use of our time, both to the honor and glory of God and our own profit we made preparations to hold religious services on board. We felt very free to do this since an invitation had already been extended to us, with the information that such services would meet with approval by the officers of the boat as well as the passengers.

We made the acquaintance of Dr. Delew, a clergyman of the Episcopal Church, who after a residence of some two years (if I am not mistaken) in Winnepeg determined to remove to some locality in the United States, and who was also, with his family on board. He is a Hollander by birth, but by a diligent study of the English language he is al-

ready able to speak it very fluently. Arrangements were accordingly made and at half past ten o'clock a goodly audience were comfortably seated in the cabin, and listened to an interesting discourse from our friend. In the evening another service was appointed which occasion I sought to improve, by giving an account of the principles of our religious belief and the reason why our brethren in Russia were seeking new homes in America, and felt indeed very thankful for the kind attention given by all present.

It is indeed a remarkable fact, and one which has caused us a great deal of thought and consideration, that in this highly enlightened age, the age of refinement, education, general advancement and progress in every branch of science, art, literature and moral improvement, that the necessity should yet exist for a body of Christians, of any name, to emigrate from one country to another, for the purpose of enjoying full religious liberty. But such indeed is the case, for these people do not leave their country and their homes, for the simple purpose of improving their worldly condition, as the majority of emigrants from different European countries do, but their purpose is to find a home where they shall be able to live true to the principles of their religion without hindrance or molestation. Why this should be so, why an overruling Providence, why our kind heavenly Father should thus deal with his people, is a question we cannot answer. But that there is some important purpose to be accomplished for the good of God's people, by this movement, there can be no doubt. The fact that a large body of Christians, on account of religious intolerations, are willing to leave, houses and lands, friends, and kindred, for the sake of the kingdom of God, cannot fail to have a strong influence both in the country they leave and in America, and of one thing we feel very sure, that all things will work together for good; to them that serve God with a willing and upright heart. Our people have been persecuted in various countries, and have fled now hither, now thither, but still maintaining their existence, and abiding to the principles of peace and love to all mankind, they are once more called upon to witness events which are prophetic and full of meaning. May God grant that we may all be made more earnest, more zealous, more active as laborers in his vineyard, and rise with renewed strength in the high calling of spreading abroad these precious truths of the word of God. Too long have his people slept, too long have they folded their hands, too long have they sat at ease in Zion, too long have they neglected the command, "Go teach all nations," and now perhaps they may be awakened to more earnest effort and to a more real, living, devoted christian life.

During our services in the forenoon, as I went out to the various portions of the boat to invite the passengers to come in to the service, I met an old Indian (there were a number of Indians on board) whom I also

asked to come in and listen to the services. He accepted the invitation so willingly and went in and sat down there with the worshippers, so still, so quiet, so orderly, that I wondered much in my own mind what impression the simple story of the cross could have had upon his mind. He could understand and converse in English, but I had no opportunity to converse with him afterward. But I learned something more from a friend on the boat about him. He is a trader, buying and selling goods; he is a man of considerable wealth, is honest and honorable in his dealings, and has a very strong love for his own nation, and their religion. In regard to religion he says that Christians have so many different doctrines that the Indian cannot tell which is right or which is wrong. One advocates this as the right way; another that; and thus bring confusion to the mind of the poor Indian, and therefore, says he "I will remain Indian; I will believe in the great Spirit and follow the faith my fathers taught me." I often pity the poor people; the errors of their savage ways indeed need our pity more than our censure. If they only had the truths of the Gospel taught, to them in their purity, how very different might they be! They might then be taught to bury the tomahawk and the scalping knife, and war with spiritual, and not with carnal weapons. But bad white men have taught them bad principles; have awakened in them the deep spirit of revenge, and lo, the scenes of sorrow; scenes of horror, death and bloodshed that have devastated our country already because of this. They too judge the tree by its fruits and because there are many bad Christians, it is hard to make them believe that there are any good ones.

On Monday morning, June 23rd, we reached Pembina, the boundary line between the United States and British America. Here we left the boat, and having been directed by a friend to M. A. Campbell, Commissioner of Surveys, at the U. S. Military Post at this place who has charge of the boundary Surveys now being made between the two countries, we called upon him and were kindly received, and with the assistance of Col. Wheaton, the commander of the Post, he put a government ambulance, with four mules and a driver at our disposal for the purpose of seeing the surrounding country. Col. Wheaton, also very kindly took us out to see his gardens, where potatoes, cabbage, corn, beans, peas, beets, turnips and other garden vegetables are raised for the use of the men quartered there. The soil is very good and everything that was planted, looked thriving and well. But the Colonel told us that the winters were very long and severe; that vegetables could hardly be kept from freezing, and showed us a large cellar, where they had kept a stove all winter with fire to protect them from the frost. He also furnished us with a meteorological record, kept at the place for the year 1872, for which we are under many obligations to him.

It had rained considerable the previous night and the ground was somewhat muddy, but toward noon it cleared off, and as the sun came out and shone so brightly over the broad plains, every thing looked very pleasant, and after securing another conveyance, to give us sufficient capacity to carry the whole party, we started for St. Joseph, about 30 miles west.

Our road lay along the Pembina River, a fine stream, furnishing good water however, with a fine belt of timber. The land consists of a level prairie with a deep rich soil and an excellent growth of grass. We traveled some 18 miles and came to the farm of Chas. Botteneau, who owns a fine place of some 320 acres, has a good house, well furnished, raised good grain and keeps considerable stock. He was absent from home, but we obtained lodging for the night and were well entertained upon very reasonable charges. His family speaks only French. Mr. Miller from New York who was with us acted as interpreter. Mr. Moorehead and several other men from Pembina joined us in the evening to go with us.

The next morning we proceeded twelve miles further west, and about noon arrived at the foot of the St. Joseph mountain, a low range of hills extending across this portion of the country. Here we found a little town known as Wall Halla, and stopped at the house of a German friend by the name of Geo. Emmerling where we were received with the greatest friendship and entertained in the very best manner.

Friend Emmerling has been living here for several years, has 800 acres of good land, in the valley of the Pembina River. There is here a good soil, very rich and plenty of timber, stone and building sand. He is building a saw-mill on the River, which will be ready for sawing the present season. We found here plums, cherries, raspberries, blackberries, strawberries, gooseberries and currants in the woods. Also fine springs of water. Game and fish abound. In the afternoon we examined the surrounding country and found it very well adapted to agricultural purposes. Here we also met Maj. Turning and Capt. Harbough of the U. S. A., who were also engaged with the Boundary Surveys to which we have already referred. Maj. Turning told us that west of St. Joseph mountains there is also a very fine prairie, with an excellent soil, and well adapted to farming.

On the 25th we returned to Pembina. It had rained the previous night and the streams were considerably swollen, but after some consultation we took leave of our kind host and his family who, by the way charged us nothing for the excellent entertainment they had furnished us, and two of the party crossed the river and went down on the south side, while the others returned the same way we had come.

We left Wall Halla with many regrets. The natural beauty of the place, the mountains, the river, the timber, the pleasant valley, the kind generous hearted friends

we met, seemed to make us feel at home there at once. With feelings of the deepest gratitude towards God and our kind friends, and many good wishes for each other's welfare we took our departure.

With Chas. Botteneau we again stopped for dinner. We had already discovered that one of the party, Bro. Evert, had left his traveling blanket at friend Emmerling's, and were trying to devise some way by which we might have it sent after. Just before dinner was ready however, we were not a little surprised to see friend Emmerling driving up with his horse and buggy. He immediately inquired whether any of the party had missed any thing. Only the blanket had been missed, but upon our friend's earnest solicitation to know if nothing else was missed a more careful examination revealed the fact that the same brother who had forgotten his blanket also missed his pocket-book with a considerable sum of money. Friend Emmerling handed it out to him with an admonition to be more careful hereafter. Brother Evert was quite overcome at this unexpected kindness and could only say, "This is a specimen of the American dishonesty of which we have heard so much." (In Europe the saying is proverbial that great dishonesty prevails every where in America). Our friend had found the pocket-book under the pillow where Bro. Evert slept, and immediately followed us a distance of twelve miles to restore the forgotten articles. How noble a being is an honest man, and how great the confidence such actions inspire among our fellow-men!

We reached Pembina in the evening and with many thanks to the kind friends at the Fort, Maj. Campell and Col. Wheaton, for their generous aid, we took our quarters at the little Hotel on the bank of the River, and waited for the boat which was to take us on towards Moorhead. Here we also met a number of persons who took a great interest in our project and rendered all the assistance possible. Many thanks to them. The party which had passed down on the south side of the river found the country even better than on the north side. There is a very large scope of good country, in this vicinity, all government lands, well watered with running streams and with considerable timber.

At day-light the next morning (June 26th), we went on board the boat and the next day about noon reached Grand Forks, at the mouth of Red Lake River, 80 miles north of Moorhead. Here two of our party Bro. Paul Tschetter and myself left the boat, in order to travel by stage and obtain a better view of the country.

At Grand Forks we found also a very fine country, plenty of timber, good grass, a good soil; Corn planted four weeks was three feet high; oats very fine. The country between the Goose and Turtle Rivers is all very good and well adapted to settlement. We were very kindly received and shown over the country as far as our time permitted. Among others we made the acquaint-

ance of E. B. Andrus, with whom we took tea and spent a very pleasant time.

On Saturday morning about half past four o'clock, the stage started, and passing over a very good country, nearly the whole distance to Moorhead, we reached that place about nine o'clock in the evening having traveled ninety miles and feeling very tired we went to our hotel and retired to rest.

For the Herald of Truth.

From East Tennessee.

For the benefit of many of our brethren who are desirous of obtaining information concerning this section, I will try to state a few facts in the columns of the Herald, hoping a little information of this kind briefly stated may not be deemed out of place.

East Tennessee is that part of the state which lies between the Cumberland and the Alleghany mountains, which form the Eastern boundary of the state, portions of this section lie in beautiful valleys, and are divided by low and well timbered ridges, parallel with those mountains, and a great part of it is much broken by hills and irregular ridges, presenting scenery similar to parts of middle and Western Pennsylvania.

As far as I am yet acquainted with the land, there is not much that is originally poor, but considerable portions of it not being so inexhaustible, like the Western prairies, and having been farmed many years by slaves, without being refreshed with manure, or any grass except that which nature supplied, are now lying out, grown up with wild grasses, weeds, briars, and timber, presenting scenes by no means pleasant to the eye. These lands require patience to restore them to a good condition.

There are also large tracts of land, both river bottom and uplands, which are in a good state of cultivation, and also considerable tracts yet in heavy timber. Good iron ore and stone coal are found in abundance, also limestone, marble, &c., beautiful springs of good water, fruit of all kinds, and a healthy climate, free from ague, are considerations worthy of note, while our situation and surrounding circumstances favorable to good markets are equalled in few sections of the United States. The principal productions are wheat, corn, oats, rye, grass, cotton, garden vegetables, tobacco, cane, etc., though the last three are not generally cultivated for market. Our section is sometimes much misrepresented by parties interested in lands in other parts of the country. I endeavor to represent it correctly in every particular.

C. F. DETWEILER.

A Remedy for Hydrophobia.

The time between the biting of an animal by a mad dog and the showing signs of hydrophobia is not less than 9 days but may be 9 months. After the animal has become rabid, a bite or scratch with his teeth upon

a person, or slapper coming in contact with a sore or raw place, would produce hydrophobia just as soon as though he had been bitten by a mad dog. *Hydrophobia can be prevented*, and I will give you what is known to be an infallible remedy if properly administered, for man and beast; a dose for a horse or cow should be four times as great as for a person. It is not too late to give the medicine any time before the spasms come on. The first dose for a person is 12 oz. Elecampane root, bruised, put in a pint of new milk, reduced to one half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose the same as the first, except take 2 oz. of the root; third dose same as the last, to be taken every other day. Three doses are all that is needed, and there need be no fear.

This I know from my own experience; and I know of a number of other cases where it has been entirely successful. This is no guess work. Those persons to whom I allude were bitten by their own rabid dogs, that had been bitten by rabid dogs, and were penned up to see if they would go mad; they did go mad, and did bite the persons. This remedy has been used in and about Philadelphia for 40 years or longer, with great success, and is known as the Goodman remedy. I am acquainted with a physician who told me that he knows of its use for more than 30 years, and never knew a case that failed, where it was properly administered. Among other cases he mentioned, one was where a number of cows had been bitten by a mad dog; to half the number they administered this remedy, to the other half, not; the latter all died with hydrophobia, while those that took the Elecampane and milk showed no signs of the disease."

R. C. SHOEMAKER.

Montgomery Co., Pa.

The Fullness of Christ.

It is only by looking to Jesus alone that we can ever attain comfort, and we can only do this by the power of the Holy Ghost. "None can call Jesus Lord, but by the power of the Holy Ghost." Now this he has promised you, if you will but ask him, wrestle with him, and let him not go until he bless you. He is willing—come without money and without price. He loves to give and to be importuned. You will never obtain joy and peace by looking within—it is simply and only, Look unto me and be ye saved. "He that believeth in me hath everlasting life." Seek the special influence of the Holy Spirit, and he will take of the things of Christ and show them unto you. Then shall your joy abound, and your peace flow as a river. Keep close to the precious Bible, and God will open to you its rich treasures by the teachings of the Holy Spirit.

Be of good courage. Faith is the gift of God, and God is your Father: and will a

father deny his child any good thing? And will a good God, a gracious God, whose name is love, deny you the Holy Spirit, if you ask him? If he does not answer at once, is it because he loves to hear the pleadings of his child? See in how many instances Christ appeared not to hear when at the very time he designed to grant the petition.

We had better seek Christ sorrowing than to sit down satisfied with a little, and with some vain notion in our heads which brings no fruit to God's glory. Mary sought her Lord sorrowing at the door of the sepulchre, but went away rejoicing to tell the disciples—"The Lord is risen indeed."—*Windsor.*

The simplicity of the life of Faith.

Continually learn more and more of the simplicity of the life of faith, so as to be able to look away from yourself and to have your eyes fixed on Jesus. The soul can never be discouraged that looks at him—never! For he is only love and tenderness and forgiving mercy. But when we look at ourselves, then there is nothing but discouragement. Do not expect ever to find any good in yourself, for you never will, and if you could, it would be a very bad sign. Our goodness, our strength, our everything, in short, is in Jesus.

It often happens, in the beginning of this life of faith, that there are temporary failures, and that the feet do sometimes stumble. But this need not discourage. Sanctification is not a thing once done, and done forever; it is a life, a walk, and if we stumble, we can get up again. It is a life of trust, moment by moment; and if for one moment we fail, that is no reason why we should not trust the next moment. The very moment you discover your failure, go at once to Jesus, and have it all washed away in his precious blood. For his promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He does both: He forgives, and then he cleanses and makes us just as pure as before; and he does it at once, as soon as we confess, so that we need not be hindered a moment.—*The Record of a Happy Life.*

Prayer in the Name of Jesus.

Oh! since from those mighty words "Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it to you," the veil has withdrawn itself from before me: I stand before him in amazement as before an open sanctuary, and scarcely know how to bear myself, for astonishment and rapture at the abundance of magnificent and blessed thoughts I see contained therein. I behold, as it were a throne of God erected upon this saying, Gleaming lightnings shooting forth therefrom on all sides, only to illumine to my view the holy of holies in the temple of

Christianity. The most blessed articles of the New Testament stand there grouped around it, unveiled splendors, like sweet messengers of peace; and in its center appears the whole glory of the gospel condensed into one wonder teeming, majestically refulgent, burning point.

Oh! how these mighty words chastise us! How disgraced do we stand before them! For, if the prayer in the name of Jesus is the ship that is to carry us to the opposite shore, where all that is desirable is to be obtained, it is evident that there must be among us some lack of people who know how to sail with this bark. The condition in which we are proves it; otherwise things would have a different appearance in the midst of us. Heaven would not remain so little known and enjoyed. Spiritual barrenness would soon vanish. The church would flourish like the lily, and gift upon gift would be showered down upon us from on high. Our weakness judges and condemns us. We know not how to make use of the key which has been given to us; and what Jesus said to his disciples may also be applied to ourselves: "Hitherto have ye asked nothing in my name."—*Krummacher.*

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

The Gospel is Precious.

"For our gospel came not unto you in word only, but also in power," 1 Thess. 1:6

By the gospel, the Son of God and divine truths are revealed to us; and by the Spirit they are revealed in us. External revelation by the word, and internal by the Spirit, are both necessary to salvation. Though Paul was separated from his mother's womb to be called by the grace of God, yet he had not an inward revelation of Jesus Christ to his heart, till he heard the external word of Christ with his ear, saying, "Saul, Saul, why persecutest thou me?" Acts 9: 4. Hence, learn to prize both the outward testimony of the word, and the inward testimony of the Spirit.

The gospel is a revelation of Jesus Christ, without which we could never have known that our sins are atoned for by the blood, our person justified by the righteousness, and our souls everlastingly saved by the work of Christ. But is this knowledge all that is necessary to salvation? No; persons may attain a notion of these things in the head, and understand somewhat of them, and yet the heart be without precious faith in Christ, destitute of the love of Christ, and of any saving hope in him. Professor, look well to it; many have said, Lord, Lord, and have heard Christ preach in their streets, who little expected to meet with this rebuff from him: "I know not whence ye are; depart, ye workers of iniquity." Many heard the gospel preached in Thessalonica; but they

alone were blessed to whom it came "in power, and in the Holy Ghost, and in much assurance; they having received the word in much affliction, with joy of the Holy Ghost"—*Golden Treasury*.

Character and Conduct of those for whom all things work for good.

All things work together for good to them that love God, and no good thing is withheld from them that walk uprightly. It is our Father's good pleasure that nothing shall harm or work against them that learn his commandments and keep them. He has made everything subservient to their interest, and intends whatever is done shall be for their good, and nothing can counteract his pleasure or designs concerning them. The world, and life, and death are theirs. The pains and afflictions that attend them, are their profitable servants. Losses and disappointments are to them great gain; and trials of faith and patience more precious than gold. They dwell in an enemy's land, and their enemies are round about them, but no weapon formed against them can prosper. Their "place of defense is the munition of rocks, their bread also and their water shall be sure."

They are careful for nothing but to learn and do the will of God. This is their daily work, the only business of their short life. They labor only to serve and please him who careth for them, and on whom they can depend for such things as are necessary. They are not careful for their own personal wants, but careful to be diligent in business, fervent in spirit, serving the Lord. They labor not for the meat which perisheth, nor do they lay up treasures upon earth, because it is not the will of their Master to employ them in this manner. They live not for themselves, but for him whose servants they are, and hence they choose not their own places or employment, but are led and directed of him whose word and spirit are their wisdom and guide. They look not on things seen and temporal, but on things spiritual and eternal. In those they have no interest or pleasure—in those they find present riches and an exceeding great reward.

Their reward is not of the world; their strength is not in an arm of flesh; they walk by the light of the pure word, and in obeying its holy requisitions, are led into all truth. They are humbled and brought very low, yet always live above the world. They are poor and often weary in their labors, yet so rich that they need not nor desire the best earthly things. They are dependent and submissive, but of good courage and fear no evil. Their companions are the poor, and those that are lightly esteemed; yet their conversation is in heaven, and their fellowship with the great Triune.

These are they who love God, and for whom all things work for good. They live by his word, and his commands and promises are and shall be fulfilled in them.

They are indeed strangers on earth, and the world do not receive their testimony for Christ, nor perhaps even know or acknowledge them as the children of God. Their spirit and character are, as it were, hid from the observation of those who discern not nor love spiritual nor heavenly things. The way wherein they walk is narrow, and few there be that find it; but it is the only way marked out in the word of God that leads from earth to heaven. Those who have learned of Jesus to be meek and lowly in heart, who follow his example and are led by his Spirit, have found this way, and these alone are they for whom all the trials of probation and all the afflictions of this warfare work together for good. These are the light of the earth, and these are they who die in the Lord and are blessed for evermore.

—*Mirror of the Soul*.

Faith in Christ.

The Gospel dispensation explains whatever is anomalous and unintelligible in our present condition. The labors, the anxieties, the disappointments, the mortifications, the bereavements, the sufferings that make up our history here are all clearly interpreted. These, to an irreligious mind, are wholly inexplicable upon any theory which stops short of rejecting a superintending Providence altogether, or which, indeed, does not go the length of absolute atheism, and leave the affairs of the world, so far as they transcend the grasp of mere human control, to the ministrations of blind, mindless accident. Many good men, too, who are far from calling in question the divine prerogative of God, and would shudder at the thought of dwelling in a world where he does not reign over all, are yet grievously puzzled with this class of phenomena. Conscious of their own demerits, of the justice of every chastisement that falls upon them, they are yet left to wonder why, if God is merciful, and they are his friends and children, little or no distinction should be made between them and his open foes. They draw inferences not unfavorable to the divine mercy or veracity, but to their own real character and relation to God. They write bitter things against themselves, and conclude that they are bastards and not sons because they have part in afflictions whereof all are partakers. I am not stating an imaginary or an unfrequent case in human experience. It is a view of God's administration under which multitudes dwell habitually, and which has shed its saddening influences upon many passages in almost every good man's history. It is the natural fruit of a narrow, imperfect, deistic faith. Now faith in Christ—a simple, hearty reception of the whole truth as it is in Jesus—offers not some palliation of this chief trouble of so many sincere hearts, but a positive and satisfactory solution of the whole difficulty. Each of the hundred texts in the New Testament which teach us

that suffering here is rather disciplinary than punitive, and that temporal afflictions are busy in working out for good men, who walk not after the flesh, the most excellent spiritual and eternal results, teaches a philosophy in the light of which all doubt vanishes away, and all contradictions find reconciliation. We have here the true theory of the world under God's administration—the basis of a system in which every intelligible fact, every dark event, the entire chaos of human affairs, have their appropriate place, and become explicable in perfect harmony with the divine attributes, and with man's nature and destiny. All appearance of accident, or chance, or blind destiny vanish away at the coming in of this evangelical faith; and all the disappointments, and disasters, and sufferings of men, add all confusion, and crash, and wreck of external things, stand revealed in the light of this large, divine philosophy as a vast apparatus for the production and culture of those high moral virtues which shall be in request in the society and services of heaven. Whatever may be the kind, or degree, or duration of a good man's sufferings, this last and proper view of the Christian dispensation is always sufficient to calm his anxieties and silence all complaints. It is God's chosen way to make men holier on earth, and happier in heaven. It is idle, it is hardly innocent, to talk of the *mysteriousness* of such providences. They constitute an important part of God's revealed and predestined plan for saving the world and refining our fallen souls with such virtues and capabilities as are best adapted to a heavenly career. Every position in life, each mode of suffering, each sphere of acting, becomes a favorable point for the development of Christian virtues. The poor man's poverty, the sick man's sufferings, the rich man's affluence, the wise man's knowledge, constitute occasions or instruments for promoting the highest conceivable ends of the divine administration. Apparently fortuitous changes are only so many conjunctures divinely appointed for the profitable exercise or honorable manifestation of those gracious attributes with which the Gospel will enrich and beautify its disciples.

It is meet and right, and our bounden duty, to welcome such views of the Gospel, and to stir up our spirits to the exercise of such a faith. It is the high privilege of every good man to go forth under the inspiring and assured conviction that all things work together for his good; that light afflictions here will certainly add to the exceeding weight of eternal glory; and that, if he is led on by an invisible hand through the deepest waters and the hottest fires, it only betokens a more splendid triumph and a higher destiny, and should admonish him to lift up from depths that have come over his soul a louder cry to God, and to urge through the thick clouds beyond which the divine presence dwells concealed the acclamation of a braver faith, "Though he slay me, yet will I trust in him."—*Qun*.

Important Questions.

Dear Editor: The following questions were posted up by some unknown person in a store in Poe, and as they are important questions I send them to you for the Herald if you think them suitable.

1 Do you believe that the eyes of God are upon you day and night, beholding your inward thoughts as well as your outward actions? Psalm 139.

2 Do you believe that Jesus Christ is the only Mediator between God and man? 1 Tim. 2:5.

3 Do you believe that the Spirit of God is knocking at the door of every sinner's heart? Rev. 3:20.

4 Has the goodness of God led you to repentance? Rom. 2:4.

5 Have you received the remission of your sins by believing in the Lord Jesus Christ? Acts 10:43.

6 Are you sealed by the Holy Spirit of God unto the day of redemption? Eph. 4:30.

7 Do you show forth the Lord's death by partaking of bread and wine? 1 Cor. 11:26.

8 Are you so humble that according to your knowledge from God's word, to observe the washing of the saint's feet? John 13:1-17.

9 Do you visit the fatherless and widows in their afflictions? James 1:27.

10 Do you love your enemies, and pray for them? Matt. 5:44.

11 Do you daily exercise yourself in prayer to God? Daniel 6:10; Matt. 6:6.

12 Are you in all your conduct a light to the world? Matt. 5:16.

13 If a parent, do you instruct your children according to God's word? Deut. 6:4-8; Job 1:5; Eph. 6:4.

14 If a minister of the Gospel, do you know that you have been born again unto a lively hope and called of God to watch for souls? 1 Pet. 1:3; Ezek. 33:7; Jer. 1:4-7; Acts 26:13-20.

15 Do you exercise yourself, in or out of the pulpit, so that no one who sees or hears you has any reason to doubt your honesty? Acts 24:16; Heb. 13:18.

16 Can you say in the fear of God that you are pure from the blood of all souls committed to your trust? Acts 20:26.

After conscientiously answering the above questions in the affirmative, do you daily ask God, "What lack I yet?" Matt. 10:20.

For the Herald of Truth.

I will; be thou clean.

"And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." Matt. 8:2.

The leper here comes in a very confident manner, and says, If thou wilt, thou canst make me clean. He, as it appears, had no doubts within

himself, that what the Savior was willing to do he was also able to do. In the third verse we have a clear evidence that Christ was also willing to help; for he says, "I will; be thou clean."

According to the text, and many other passages in the Scriptures, it is plain that Christ was both willing and able to help all those that came to him in faith, as the leper did, saying, If thou wilt, thou canst make me clean, or to cleanse the sin-sick soul of poor mortal man if it was his desire to have it cleansed.

Fellow pilgrims with me to a long and never-ending eternity; would it not be wisdom in us also to come more closely to the Savior with the language of the leper? Undoubtedly he would say, "I will; be thou clean." But we must come neither wavering nor doubting; for it is impossible to please God, to come before him with our lips only, when our hearts are yet far from him; for he desires the heart in preference to high or swelling words, or long prayers on the house-tops or corners of the streets. The uppermost is the heart, let the prayer be ever so short and the words simple.

Faith is what the Savior wants, for we read in the same chapter of which our text is a part, that Christ marveled when he saw the centurion's faith, and said unto him, "Go thy way; and as thou hast believed, so be it done unto thee."

We read of many that came unto Christ and that were brought unto him to be healed; and it must certainly have been faith that caused them to come; feeling, undoubtedly, within themselves, "If thou wilt; thou canst make me clean." The meaning contained in the short sentence, "If thou wilt," is great indeed. O, may we all be more faithful, lest the Savior say unto us, Why are ye fearful, O ye of little faith, as he said unto his disciples when the tempest arose while he was asleep in the ship.

There are many ways with which the Lord tries his children to see in whom they put their trust, and to strengthen them, for we must become stronger and stronger; not of our own good works, however, nor through our own self-conceit: for we of ourselves can do nothing, being but poor mortals of the dust; but in and through Christ, and him crucified, we can do enough at last to gain eternal salvation.

Brethren and friends, let us live

faithful to the Lord that we may at last obtain a happy home in heaven.

J. B. H.

Children's Department.

For the Herald of Truth.

Harvest Time.

Dear children, and all young readers of the Herald, while thinking what I should try to interest you with, I looked from my window and beheld the husbandman with his company of helpers, busily engaged in gathering and securing in the barn a bountiful crop of wheat, I thought of another harvest; the gathering in of the souls of men. I trust you will carefully read what I shall write about it.

First let us remember that this harvest of wheat which is just ready to gather will soon be over, yet in it we are all interested because on this harvest depends whether we shall have a scarcity, or a plentiful supply of bread to sustain our bodies. By the time you read this, harvest time will be over, and the sheaves all gathered in. But do you think of another harvest of which we read in the Testament? It began in the days of our first parents, Adam and Eve, and will endure unto the end of the world. The Savior, speaking of this to his disciples, said, "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Now this harvest is all the people that are in the world. All that have not been gathered in, are invited to come. The laborers in this harvest are all those whom the Lord hath sent to call and preach to the people, telling them to come, and be gathered in. The natural harvest, or this harvest of wheat we can behold with our eyes; but this other harvest is spiritual and we cannot see it with our natural eyes. People are being gathered in all the time. Not into barns or other buildings that we can see, but they are harvested in the kingdom of heaven which we cannot see, but we can feel and know it by our consciences within us.

Now my dear readers, my object in telling you of this spiritual harvest is to remind you that it is one

in which you are all interested as well as myself. I want you to know that you are always ripe enough to harvest, or to be gathered into the company of believers, in the church of God. I wish you to be gathered with your heart and soul to the Lord in your youth and to live all your days in the kingdom of heaven, as fruitful sheaves, by your life and conduct, praising and glorifying the Lord of this harvest till he come to gather his sheaves into the new Jerusalem, the golden city, to dwell with him forever.

I say again, let us all in our young days permit ourselves to be harvested into his kingdom, and be ready sheaves from our youth up, taking on fruit all our days, so that when the Lord of the harvest comes to gather us, we shall be full sheaves, heavy laden with fruit, and so be ready to present them to the Lord when he comes.

B. F. H.

For the Herald of Truth.

Do You Read the Herald?

What shall I write? is the question that agitates my mind now as duty bids me think of the children, work for them, and try to speak to them through the Herald. It takes me awhile to conclude; because I am quite anxious that if you spend time to read what I may have to write to you it may be time profitably spent. When I recollect that in our time there is so much reading matter, and that almost every family can have a supply of good, choice literature, I think, is it worth while that I with my limited abilities assume to ask your attention to read what the Herald shall contain from me.

I take courage from this that the Lord says by his prophet "Out of the mouth of babes and sucklings thou hast perfected praise." So I will trust that same spirit which operates in those who try honestly and earnestly to work and feel interested in the matter, will also be pleased to prepare your minds so that if but a few of the thoughts that we may be instrumental in bringing to your minds may remain with you, and help to make you better boys, girls, men and women we shall be abundantly rewarded. Now this brings me to ask, Do you like to read the Herald of Truth? I trust that you do.

I would be very sorry to know that any of the children or young people who have an opportunity to read the Herald, should say as a young person said to me. She said, "I don't like that kind of matter to read, I like pleasing and funny stories." Now some of the reading matter we can get is both interesting and amusing, and is also calculated to improve and strengthen our minds. But much, Ah, very much of it that is afloat in our country is of novel and

even of dissipating character, and as a good christian writer has said, "is only calculated to excite the passion without benefiting the mind."

Now my dear young readers, especially you who read a great deal, and are fond of it, as a safeguard which I believe would be effectual in saving you much harm, I would advise you, first, select for yourself *cautiously*, and, if you are unacquainted with the work you have selected, embrace the first opportunity to show it to some friend who shall be competent to examine it and advise you in regard to its safety.

The Herald of Truth we believe is safe and profitable for you all to read, and I am glad to hear through the Herald that so many young people take an interest in it. I hope very many of you will continue to read it and like it still better. I feel sure that the company who prepare it have in view to do us all good. I believe they have done much good. I think I have been much benefited from reading and trying to practice what the Herald teaches, and I have no doubt many hearts are made glad on account of its monthly visits.

Read it, children, and grow up to be wise, good, useful and happy men and women. May the Lord give us all such grace as shall be sufficient to our day, is the prayer of your friend,

B. F. H.

FOOD FOR THE LAMBS.

Teach me thy way, O Lord;
I will walk in thy truth;
unite my heart to fear thy name.
I will praise thee, O Lord my
God, with all my heart: and
I will glorify thy name for
evermore. Ps. 86, 11, 12.

The Lord is kind to all.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Oct. 16	1 Thes. 5.	Nov. 1	Titus. 3
" 17	2 Thes. 1.	" 2	Phil. 1
" 18	" 2	" 3	Heb. 1
" 19	" 3	" 4	" 2
" 20	1 Tim. 1.	" 5	" 3
" 21	" 2	" 6	" 4
" 22	" 3	" 7	" 5
" 23	" 4	" 8	" 6
" 24	" 5	" 9	" 7
" 25	" 6	" 10	" 8
" 26	2 Tim. 1.	" 11	" 9
" 27	" 2	" 12	" 10
" 28	" 3	" 13	" 11
" 29	" 4	" 14	" 12
" 30	Titus 1.	" 15	" 13
" 31	" 2	" 16	James 1

This table can be written on a piece of paper and kept in the Testament for a mark.

The Brethren in Russia.

Beloved friends and brethren in the Lord Jesus Christ! The petition relative to assistance for the poor brethren in Russia, which was presented in the September Herald, is well known to all. To this I would also say; Let us all, who profess to be the followers of Jesus, come to the assistance of these poor brethren, for if we all help, the sum required from each one will be small. We have many brethren who are richly blessed with this world's goods, who can as well as not, give one, five and even ten dollars, for which they will receive a great reward in eternity.

There are many persons, when worldly matters are presented are very willing to give thereto large sums of money, especially when they entertain hopes of great gain thereby afterwards. How much more then should we who are the professed followers of Christ, and pretend first to seek after the kingdom of God, should embrace such a good opportunity to manifest our earnestness, our sincerity, our love to God, and to our oppressed brethren. Therefore let us arise simultaneously and come to their assistance, for we do not lack the means, but alone the will, and *that* should be the last to fail. If we come to their assistance with a brotherly feeling, we shall lose nothing, but we will increase our imperishable treasures in heaven, which will not only cause our hearts to rejoice in this world, but in the world to come.

Now let us consider this matter well, and do our duty, then if we love God, we will also love our brethren, and if we love our brethren we have here a good opportunity to manifest it. Although some of these brethren are poor in worldly goods, they appear to be rich in spirit, inasmuch as they are willing, for Christ's sake, to leave the land of their nativity. Let us not consume too much time, for it is short. Let us work while it is day, for the time will soon come when we cannot work. Remember Jesus says, "Inasmuch as ye have done it" (fed the hungry, &c.), unto one of the least of these my brethren, ye have done it unto me." May the Lord help us to be faithful and obedient to him, through Jesus Christ, to whom be honor, praise, and thanks forever. Amen. FRANK A. ROSE.

Richmond, Washington Co., Iowa.

The Christian's Trials.

Not a trial has the Christian
Half so great as does within
And no feelings so distress him
As his secret, inward sin.

God of mercy! thou hast told us
At thy Throne of Grace to kneel,
If we would have strength imparted,
Which can all these sorrows heal.

Here am I, a suppliant, kneeling,
See my inmost heart I bare;
See its weakness, see its vileness,
God of mercy! hear my prayer!

Save me—save me from temptation!
Be my Guard, my Strength, my All!
Watch me, lest in some sad moment,
I, unguarded, deeply fall.

Married.

On the 20th of September, Brother Henry Good, to Sister Elisabeth Culp. Both of Allen county, Ohio.

Died.

July 21st, in Allen county, Ohio, CHRISTINA, aged 6 months and 21 days; and on the 8th of August, MAGDALENA, aged 7 months and 8 days, twin children of John and Mary Hiltz. Services by Abraham Steiner, from Job, 14: 1, 2, for the first, and from Isaiah 26: 19, for the second.

August 18th, in Markham, York county, Ontario, sister ROSINA KENDIG, aged 64 years, 1 month, and 18 days. Funeral services conducted by J. Weidmann and Feltton.

August 28th, in York county, Ontario, after much suffering, the aged brother, GEORGE BRAUNERMAN, at the advanced age of 87 years, 6 months, and 16 days. Services by Joseph Berkly, and Jacob Johnson.

August 28th, in Elkhart county, Indiana, JACOB ROBINSON, aged 36 years, 6 months, and 18 days. Services were held by M. Hess, D. Stutzman and D. Brenneman, from 2 Cor. 6: 10.

August 7th, in Elkhart county, Indiana, HANNAH, daughter of Henry and Lucy DEERBEES, aged one year and 4 days. On account of the indisposition of the parents at the time of his death, the funeral services were held the 31st of August, in the Union Church, by J. W. Schmitt, James Culbertson, and D. Brenneman, from 2 Kings, 4: 26.

August 23d, near Boyerstown, Bucks county, Pa., LEAH, wife of John L. GABEL, aged 34 years, and 28 days. Funeral service by the brethren, John Latshaw, and Andrew Mark.

August 24th, in Montgomery county, Pa., of the infirmities of age, and Dropsy, Widow ELISABETH BRECHTEL, aged 84 years, 6 months, and 19 days. Sermon by Brother John Latshaw, from 2 Tim. 4: 6-8.

August 30th, in Hickory county, Mo., JACOBINA, daughter of Jacob and Catherine STUCKEY, aged 4 months and 11 days.

May 23d, in Holmes county, Ohio, URBAN NEWCOMER, aged 62 years, 8 months, and 16 days. He was born in Fayette county, Pa., and emigrated to Holmes county, Ohio, in the Autumn of 1846, where he remained until death. Services from Job 14: 10, "Where is he?"

July 17th, in Holmes county, Ohio, of the infirmities of age, FREDERICK HELMUTH, aged 78

years, 9 months, and 9 days. Sermon by Levi Miller and Moses Bitschi.

August 29th, in Holmes county, Ohio, of diarrhoea, ELISABETH, daughter of John P., and Lydia MILLER, aged 2 years, 4 months, and 18 days.

September 1st, in Holmes county, Ohio, of Dropsy, LYDIA, wife of Daniel F. Yoder, aged 23 years, 10 months, and 11 days. Services by Shem and Levi Miller.

September 6th, in Whiteside county, Illinois, Sister MAGDALENA, wife of Jacob Kiser, aged 41 years, 6 months, and 23 days. Funeral sermon by Abraham Ebersole and Henry Nice, from Isaiah, 67: 2.

September 6th, in Lagrange county, Indiana, JOHN, son of Cornelius and Magdalena SCHROCK, aged 15 years, 6 months, and 23 days. To comfort the bereaved friends, appropriate remarks were made on the funeral occasion by David and Joseph Miller.

September 10th, in Elkhart county, Indiana, WILLIAM JOHNSON, aged about 68 years. The deceased was the father of 12 children, of which an only son is yet living, who, with his aged mother are left to mourn his departure. May God comfort their hearts, and sustain them by his grace.

September 8th, near Orrville, Wayne co., Ohio, sister ELISABETH, wife of Henry BRENNEMAN. The days of her pilgrimage were 64 years, 8 months, and 7 days. A husband and seven children are left to mourn their loss. Her sickness lasted about five weeks, during which time she suffered a great deal, yet she bore it with christian resignation. Her death has caused a vacancy in the family circle that will long be remembered. Funeral services by Jacob Kilmer in English, and John Yoder in German, from Rev. 14: 13.

September 10th, in Holmes county, Ohio, of Cholera Infantum, RUTH J., daughter of John and Catherine SILVERTS, aged 10 months, and 12 days. Services by Henry and Jacob Kilmer, from Matt. 19: 14.

"Is it well with the child," who can tell?

And is she now freed from her pain?

Ah yes! with the child "it is well."

In heav'n you may meet her again.

September 3d, in McLean county, Ill., of Summer Complaint, a son of John and Magdalena SALZMAN, aged 1 year, 6 months, and 15 days. Services by Joseph Stuckey, from Mark 10: 13-15.

September 14th, in Spring Garden, York county, Pa., at the residence of David Witmer, Sister ESTHER KAUFFMAN, widow, aged 81 years, 8 months, and 16 days. Funeral discourse by Frederic and Daniel Stauffer.

July 18th, in Elkhart county, Indiana, SARAH FULMER, aged 16 years, 7 months, and 28 days. She died leaving a blessed testimony against Satan's follies of the world. She warned especially her sisters and all her young friends to lay aside those vain personal adornments which are so much in vogue among all classes now. Her death fell very heavily upon the whole family. Father and mother and sisters all felt that it was indeed very hard to give up their beloved Sarah. But let us remember that God's ways are not our ways, and his thoughts not our thoughts. He knoweth what is best, and he doeth all things well. Let us only try so to live, that when we come to die we may meet in a better world. Funeral services by D. Brenneman.

September 22d, in Branch county, Mo., of heart disease, JACOB STUCKEY, at the advanced age of 83 years, 7 months, and 8 days. He was formerly of Lancaster county, Pa. He had been unwell for about two weeks, but had improved so much again that the physician pronounced him out of danger. On Sunday he appeared to be especially well. On Monday morning he rose, dressed, and sat down into his chair as usual,

but was soon overtaken with a feeling of weakness, he desired to lay down again, and divesting himself of his coat and vest, he laid down, and in a few minutes expired. He was buried at Pleasant Hill on the 24th, where funeral services were conducted by J. F. Funk, and Henry Shaum.

September 26th, in Elkhart, Indiana, BERTIE, son of Henry and Hattie MARTIN, aged 6 years, 9 months and 21 days. On the 28th he was buried in the Elkhart Cemetery, followed to the grave by a large concourse of friends and acquaintances. Funeral services were held in the Evangelical Church in Elkhart, by G. W. Brackle in German, from the middle clause of the 16th verse of the 1st chapter of Luke, and by H. E. Overmeyer in English from the words, "Is it well with thee? is it well with thy husband? is it well with the child?" 2 Kings 4: 20.

Thursday, Sept. 18th, 1873, of inflammatory pneumonia, John W. Lamb, in the thirteenth year of his age.

Letters Received.

C F Detweiler, N M Johnson, Jacob Kilmer, Jos Stuckey, R N Kraz.

MONEY LETTERS.

A—Jos Augsburgser, Jacob K Andrews, Abraham E Amstutz, Lena S Augsburgser, John Albrecht.

B—A Burkholder, John B Bechtel, Abm Baer, Daniel Buerge, Frank Beidler, A Burkey Gabriel Baer, Jas Brooks, Jonathan L Byler, C Brand, Henry Brightbill, Geo Brand, A L W Bower, A M Blosser, Eld A C Blanchard, John Byler, F Bucher, Jacob Brenneman, Barbara Belsley, Chr Brenneman, Christ Bricht.

D—Abm Detweiler, O F Davis.

E—Peter Engel, Geo W English, Jonas Eby.

F—Sarah Farver, Henry K Fox.

G—Susanna Gerber, Abraham Geil, B Gingrich, Wm Garges, Maria Groff, John Good.

H—Chr Hershberger, John Hosteller, John Hostender, Cyrus Hostler, John Hosteller, Benjamin Hosteller, John Hege, J M Herr, Jacob Hauer, Peter Hiltz, B Hershberger, David Hertler, E P Hershberger, J S Hertler, Menno S Hallman.

K—Jacob M Kauffman, Samuel P King, Agnes G Keagy, S H Keim, J M Kauffman, Jacob Kinsinger, Jos Kuhns, D Kreider, Abm Kramer, John Kramer, Jacob Knopp, Martin Kapp, Jr, John Kepner.

L—Martha Long, I C Lehman, John Lapp, John K Livingston.

M—CH Myers, Tobias H Miller, Daniel S Miller, Benjamin Musser, Abraham Martin, Tob A Miller, Peter Metzler, David Meteler, Mrs Fanny Miller, Michael D Miller, Jonathan Mast, J Mayer.

N—John Naffziger, Eph N Nishly.

O—Peter Oberly, Abm Oberholzer.

H—J J Plank.

R—W B Rittenhouse, John Ropp, Michael Rohrer, A Rosenberg, Jos Rothrock, John H Ramer, H H Rosenberger.

S—Henry Shaum, Wm Seeger, Jos Shank, Andrew Schertz, A J Sangree, J S Snearly, Chr Stucky, C Stoner, Jacob Strickler, A M Strickler, Jonathan Smucker, Wm Struck, D C Smith.

T—W Thielenhausa, Abm Tinsman.

W—J G Wenger, Peter Witmer, Chr Witmer, John Whistler 2, H M Weaver, John L Wideaman, Jno B Wier, Tel W Wefel.

Y—John Yoder, Levi Yoder, D Yoder, Samuel Yoder, L N Yoder.

Z—Levi Zook, Christian Zook, Elisabeth Zehner, Samuel Zimmerman.

For Books.—Jos K Hartzler, J K Hartzler, Samuel Guengerich, Jacob Hersley, Isaac Halde-

man, Chr Nofsinger, Jacob B Schrock.

For Contributions for GERMAN MENNONITES.—W Thielenhausa, F A Rose.

loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

REFERENCES AND EXPLANATIONS.

(34.) *Think not that I am come to send peace on earth*; Christ's kingdom is called a kingdom of peace, and truly it may be called such, for his true followers are peaceable among themselves; but because of their love and regard for their Savior, and their abstinence from the vain things of this world, and their separation from the children of this world they will be hated by them; hence there will be contention and strife, even among members of the same family; because all do not love him, Luke 12:49, 53. *A sword*; the effect of the doctrine of Jesus will not be to unite those who confess him and those who deny him, but to divide them, and put them against each other.

(35.) *At variance*; one against the other; of different minds, Mic. 7:5, 6.

(36.) If a man loves and follows Christ, and the members of his household have not accepted him as their Savior, but hate him and his holy laws; that man will be hated of his own household, and they will be his foes, Ps. 41:9; Mark 13:12.

(37.) *Is not worthy of me*; is not my true friend. Those who are not willing to forsake even their best friend if need be, for the sake of Jesus, do not yet love him as they should; because they who would be his followers, must love him above all other friends, Luke 14:26.

(38.) *Taketh not his cross*; he who is not willing to strive against his own carnal nature, and to do those things for the sake of Christ, which are against the will of his flesh, is not worthy of him; is not his true friend, for he says, "If ye love me keep my commandments, John 14:15.

(39.) *He that findeth his life shall lose it*; if a man should love his own life more than Christ, and should forsake him for the sake of saving the life of his body, he would lose that eternal life, namely his soul. *He that loseth his life for my sake, etc.*; he who is willing, if need be, to lay down his life, or suffer his body to be destroyed for the sake of Jesus, shall find everlasting life for his soul, Chap. 16:25.

(40.) *He that receiveth you receiveth me*; Christ and his followers are so united, that whatever is done to them, is done to him; and he and his Father are so united, that whatever is done to one, is done to the other; therefore whosoever receives, or does an act of kindness to one of his followers, out of love to him, or to Christ, he accepts it as done to him, Chap. 28:5; 25:40, 45; Jn. 12:44.

(41.) *A prophet*; one who loves and serves God. *In the name of a prophet*; he who receives the Lord's servants because of his love for him, or because he is the Lord's servant, shall be blessed with the same blessing which God bestows on a prophet, or the one to whom the act is done, 1 Kings 27:10; Heb. 6:10.

(42.) *One of these little ones*; one of Jesus' followers. Whosoever is done one of the followers of Jesus, even though it be but as small an act as the giving of a cup of water, he will look upon it as being done to him; and he who does such an act will surely be rewarded with blessings from heaven.

QUESTIONS.—34 Did Christ come to send peace on the earth? what did he come to send? 35 what else did he come to do? 36 who shall be a man's foes? what are foes? 37 what does Jesus say of those who love father or mother more than him? what of those who love son or daughter more than him? 38 what does he say of taking the cross? what is meant by taking the cross? 39 what does Jesus say of finding and losing life? what does he mean? 40 how can we receive Christ? whom do we receive if we receive him? 41 what is our reward if we receive a prophet or a righteous man? 42 what does he promise to those who give a cup of cold water to one of his little ones? who are his little ones?

Give Your Hearts to Jesus.

When little boys and girls have something which they wish to have preserved for a long time, they give it to one of their parents, and say, "Papa," or "Mamma, will you take care of this for me?" And papa and mamma never refuse to take care of their little ones' treasures, although they may be but of little value.

But, dear children, we all have something which is worth more than the whole world to us; and we cannot take care of it ourselves. If we undertake to keep it or take care of it ourselves, it will become badly soiled; some one who does not care how much it will be injured, will take it from us, and it will become altogether ruined.

You know when you have a nice plaything, or a present of some kind given you by a friend, which you wish to have kept nice and clean, it can only be kept so by giving it to some one to take care of. If some of your little brothers or sisters, or play-fellows should chance to get it, they would soon have it all dirty and soiled, because it is not theirs, and they do not care how badly it is soiled, or torn, or broken.

Suppose a friend gives you a valuable present, and says to you, "If you take good care of this till I come again, I will give you another much nicer than this; but if you get it soiled, I will take it from you, and have you punished besides. Would you

not give it to mamma to put away carefully, and every few days you would have her get it for you to see if it was still safe? I believe you would; you would not for anything have it soiled; you would not want to hurt the feelings of your friend, you would not want to part with it, you would not want to miss getting another one much nicer, and you would not want to be punished."

But I am keeping you wondering too long what this is that we have which is so valuable, and must be so well taken care of. I will now tell you. It is our hearts, which means our thoughts or minds. But who is it that tries to get our hearts, that he may soil and ruin them? It is that very wicked being, whose name is Satan. But how does he get them? Why by putting bad thoughts into our minds, and getting us to be wicked, and do things that please him.

Who has given us our hearts? God. You know he has given us everything we have; he gave us our bodies, and he gave us our lives, and put within these bodies our minds, or hearts. Now to whom must we give our hearts to take care of? We must give them to Jesus. How can we do this? We must come to him in prayer, and say, Dear Jesus, come near to me and hear me. Satan is trying to get my heart, he is trying to lead me into wickedness and ruin, and I find that I am too weak to keep him from leading me away. He sometimes almost gets my heart, and I do things that are bad and wicked. Now I will give it to you that you may cleanse it, and keep it pure and clean. O, yes, dear Jesus, I give myself wholly to thee; do thou take care of me, and let me not be led to do things that are bad. Hear me, and make me one of thy little lambs. Amen.

When we come to him in this way, and give him our hearts, and ask him to take care of them, he will gladly do it, and will be pleased with us for asking him; and if we pray to him every day, he will keep them clean, and will not let Satan have them; and after a while, when he comes to gather his loved ones, he will also take us to that beautiful home in heaven, and give us a crown of everlasting life.

"Oh we shall happy be,
When from sin and sorrow free—
Lord, we shall live with thee
Blest, blest for aye."

But my dear little friends, if we let Satan have our hearts, and do things that are bad, and displeasing to God and to Jesus, they will by and by become very bad and unclean, and when Jesus comes he will not want us, because our hearts are so wicked, and he will send us away to be punished; then O, how sorry we shall be that we did not give our hearts to Jesus.

Let us all give our hearts to Jesus, that dear friend; and let us try to get to that beautiful home in heaven. There we may all see each other, and be so very, very happy, for there all is bright and beautiful.

BROTHER HENRY.

Sabbath Eve.

"Books and tasks and toys, away!
For to-morrow's holy day,
Happy Sunday now draws near,
With its light our hearts to cheer.

Day of all the days the best,
Day of peace and day of rest;
Rest for body, soul, and mind,
Gift of God, the good and kind.

Happy, happy Sabbath School:
Where we learn the Golden Rule;
Hear of Jesus' dying love,
Learn the way to heaven above.

Sunday School Lessons.

LESSON NO. XXVI.—OCT. 26, 1873.

Subject—John sends his disciples to Jesus—Jesus' testimony concerning John. Matt. 11:11—15.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples.

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see.

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

7 ¶ And he said unto them, I give myself wholly to thee; do thou take care of me, and let me not be led to do things that are bad. Hear me, and make me one of thy little lambs. Amen.

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

REFERENCES AND EXPLANATIONS.

(1.) *In their cities*; in the cities of the Jews.

(2, 3.) *Sent two of his disciples*; John did not send these disciples for his own informa-

tion, for he knew full well that Jesus was the Son of God, the promised Messiah that should come into the world; for he himself had baptized him, and saw the Holy Spirit descend upon him, and heard the voice from heaven, "This is my beloved Son, in whom I am well pleased;" but he sent them that they might see his works, and themselves also be convinced that he is the one that should come, and become his followers, Luke 7:18, 19, etc.

(4, 5.) The miracles which Jesus performed at that time (for in that same hour he cured many of their infirmities and plagues, etc., Luke 7:21), was enough to convince them that he came from God (John 3:2), and must be the promised Messiah; he therefore, in answer to their question, told them to go and show or tell John again those things which they saw and heard.

(6.) *Not be offended in me*; not displeased or dissatisfied or angry with me, but shall receive me as their Redeemer and Savior, Isa. 9:14, 15; 1 Cor. 1:23; 1 Pet. 2:8.

(7.) *As they departed*; the disciples of John. *A reed shaken with the wind*; an inconstant person; one whose mind is easily changed from one opinion to another; unsettled on one thing, wavering, not fixed, Luke 7:24 etc.; Eph. 4:14; Jas. 1:6.

(8.) *A man clothed in soft raiment*; they could not see in John for his raiment was made of camels' hair, which was the coarsest kind of cloth, and a leathern girdle about his loins.

(9.) *And more than a prophet*; John was truly a prophet, as he foretold the coming of Christ; and he was more than a prophet, in this that he was the forerunner of Christ; his office was next in honor and distinction to that of Christ: he came to prepare the way for Christ, and was held in more honorable and higher estimation than any of the Old Testament prophets.

(10.) *Of whom it is written*; Isa. 40:3; Mal. 3:1.

(11.) *There hath not risen a greater than John the Baptist*; there were none before him whose duties brought to them greater honor than John's. Although the Old Testament prophets prophesied of the coming Messiah; John told of him as being already come. The work which John performed made him greater in the sight of the Lord than any prophet before him. *The least in the kingdom of heaven is greater than he*; this is a difficult passage to understand; even commentators do not agree upon it.

It probably means that the least of those of Christ's followers who were privileged to see his works and hear his teachings, were greater in the knowledge of the gospel plan of salvation than John, because he was deprived of the privilege of seeing and hearing these things. The apostles who were more enlightened, and preached Christ crucified and glorified, instead of Christ coming, and having come, as did John, were herein greater than he. They were endued with the power to perform miracles; they witnessed and received the outpouring of the

Holy Spirit, and were thus endued with wisdom from on high, and prepared to preach the glorious gospel of Jesus; hence the least of them was greater than John. He was the greatest of the prophets, but the least in the New Testament dispensation, because his time expired just at its dawning.

(12.) *From the days of John the Baptist*; from the time John began to preach. *The kingdom of heaven suffereth violence*; it can be taken or pressed into by violent means. Those who earnestly desire to enter into it, and are determined to gain an entrance, and with earnestness and fervency pray unceasingly to the Lord for the pardon of their sins, are the ones who take it by force, Luke 16:16; Eph. 6:11—13.

(13.) *Until John*; all the prophets prophesied of Christ, and of his heavenly kingdom, and of John as the forerunner of Christ.

(14.) *If ye will receive it*; if you will believe or accept it as the truth. *This is Elias*; or Elijah. The prophet had reference to John, when he said, "Behold, I will send you Elijah the prophet, etc., Mal. 4:5. Chap. 17:22.

(15.) *Ears to hear, let him hear*; let him accept the salvation which is now offered him through Christ, of whom all the prophets prophesied, and in whom alone is the promise of eternal life, Rev. 2:7.

QUESTIONS.—What came to pass when Jesus had made an end of commanding his disciples? in whose cities? 2 where was John? what did he hear? what did he do? 3 what did John tell his disciples to ask of Jesus? 4 what did Jesus answer? 5 what did he say was being done? 6 whom did he say was blessed? what did he mean by offended? 7 what did Jesus say to the multitude? what is meant by a reed shaken with the wind? 8 where are those who wear soft clothing? 9 what was John? why was he more than a prophet? 10 what is written of him? 11 what did Jesus say of John's greatness? who is greater than he? 12 from what time did the kingdom of heaven suffer violence? who take it by force? who are the violent? 14 what name did the prophets call John? what did they say or prophesy of him? 15 what did Jesus say of him that has ears to hear? what did he mean?

LESSON NO. XXVII.—NOV. 2, 1873.

Subject—The opinion of the people, both concerning John and Christ—Christ upbraided the unthankfulness and unrepentance of Chorazin, Bethsaida and Capernaum, Matt. 11:16—30.

16 ¶ But wherunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago; in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

REFERENCES AND EXPLANATIONS.

(16, 17) *Liken this generation?* to what shall I compare the people of this day? *Children sitting in the markets;* the people in those days had musical instruments, called pipes, upon which they would play for their fellows to dance, and the young people, or children, to imitate the older ones, would sit on the streets, or in public places and blow upon their pipes, to which no one gave heed. *Mourning unto you, etc.;* in those days when one died, the people would come together, some making a great noise, in moaning, groaning and lamenting, and sounding upon instruments made for the purpose; and this the children would also imitate, and to such the Savior compared the people of that day. The children complained and found fault because the others did not dance and lament at their piping and mourning; so these people found fault with both John and Christ.

(18) *Neither eating nor drinking;* neither eating the luxuries of a plentiful table, nor drinking strong drink.

(19) *The Son of man;* Christ. *Eating and drinking;* John 2:2. living as other people; but they found fault with him, and also with John, Luke 15:2. *Wisdom is justified of her children;* the wise and truly good, such as were Christ and John, are justified by the children of wisdom; approved and accepted by the good, the wise and the prudent, while they will be rejected by the simple and the foolish, Ps. 82:6; Prov. 17:24.

(20) *Then began he to upbraid;* to reprove,

to tell them of their wickedness and stubbornness, or stiffneckedness, in refusing to believe in him and accepting him as their Savior. *Because they repented not;* John had told them to repent and forsake their sins, and when Jesus came, he also told them the same, and did among them many mighty works, by which they should have been convinced that he is no other than the Son of God; yet they repented not, but spoke evil of him, persecuted him, and sought to have him put to death, Luke 10:13, etc.

(21) *They would have repented;* If the people of the cities of Tyre and Sidon had seen the mighty works which Jesus performed in the cities of Chorazin and Bethsaida, they would have sincerely repented and turned away from their sins, and their cities and lives would not have been destroyed.

(22) *It shall be more tolerable, etc.;* it shall be more endurable; the judgment against them will be less severe and their punishment milder.

(23) *Exalted to heaven;* greatly favored and blest; distinguished by great privileges. *Brought down to hell;* the wrath of God, because of your wickedness, shall come upon thee, and thou shalt be destroyed with an aggravated destruction. *Remained;* would not have been destroyed.

(24) *The land of Sodom;* Gen. 19:24, 25.

(25) *Hid these things from the wise and prudent;* wise in their own estimation; proud and haughty, and thought they needed not that any one should teach them. They were too proud to ask God for that heavenly wisdom, which would make them meek and lowly. *Had revealed them unto babes;* those who felt that they were sinners, the poor and lowly; those who felt their need, and willingly accepted Jesus as their Savior, Luke 10:21.

(27) *All things are delivered, etc.;* the Father committed all things to Christ, to perform the great work of salvation, and to reconcile the world unto himself; and that he alone should be the Mediator, and the great head of his church, Luke 10:22; John 3:35. *He to whom the Son will reveal him;* the Father and the Son are revealed to his true followers by the Holy Spirit, and they come, as it were, into his presence and behold his glory, and feel his goodness and mercy in their souls, Jn. 1:18; 1 Jn. 5:20.

(28) *Heavy laden;* who feel the weight and burden of their sins, and whose hearts are grieved on account of their transgressions and disobedience to God. *I will give you rest;* I will forgive your sins and relieve you of the great burden.

(29) *Take my yoke upon you;* my commandments, and follow me in the way I taught you by my words and example. *Learn of me;* the way of salvation and holiness. *I am meek and lowly;* he was mild of temper, gentle and kind, could not be provoked to anger; forgiving, returning good for evil; not proud or high-minded. *Ye shall find rest unto your souls;* those who learn of Jesus to be meek and lowly in heart, walking in his holy ways and commandments, shall finally

find rest for their souls, at God's right hand in heaven, Zech. 9:9; Jer. 6:16.

(30) The yoke or commandments of Jesus are not heavy, but are easily borne: and the burdens which he gives his followers to bear are light, because he ever helps those who are willing to bear them.

QUESTIONS.—16 To what did Jesus liken the people? 17 what did the children say? 18 what did he say of John? what did the people say of him? 19 how did the Son of man come? What did the people say of him? what did he say of wisdom? what did he mean? 20 what did he then begin to do? 21 what cities did he mention? 22 for what cities shall it be more tolerable in the day of judgment? what does this mean? 23 what did he say of Capernaum? why shall it be brought down to hell? what would be the state of Sodom if the mighty works of Christ had been done in it? 24 what did Jesus then do? who are the wise and prudent? who are the babes? 27 what did the Father deliver to Christ? who knoweth the Father? who knoweth the Son? 28 whom did Jesus invite to come unto him? 29 what does he bid them to do? what did he say of himself? what shall we find? 30 what does he say of his yoke? of his burden? what is the yoke and burden of Christ?

Close of the Sabbath Schools.

The Sabbath-schools in the country will soon close. Let us all try to remember the good which we have learned. Next spring when the schools are again opened, some of the scholars will not be there; some of the teachers will not be there; some of the parents will not be there, and perhaps some of the superintendents will not be there. Where will they be? Their bodies will be lying in their graves; and their souls will be reserved unto the day of judgment, to receive their rewards according to that which they have done, whether good or bad. Now let each one ask himself, If one dies out of our school, will it be me; and if it will, am I ready to meet God? O, what an important thought! BROTHER HENRY.

The generous little girl.

The other day, while passing through the crowded street, I heard the words, "Why don't you take the biggest piece?" said in a very pleasant voice. I looked to see who was the speaker, and there stood three little girls in very ragged clothes, with no shoes on their feet. One of them held in her hand a stick of candy, broken in three pieces, which she was offering to her companions, who modestly took the smaller pieces, leaving the largest for the giver, and their selfishness called forth the exclamation which I heard, "Why don't you take the biggest piece?" Her tones were loving, very kind, but they refused; and as I turned from them, each was enjoying her piece of candy. They did not notice me, but I can never forget the generous little girl who wanted to make her companions happy. Will not other children imitate this example, and willingly give up their own luxuries to do good to others?—*Herald of Peace.*

Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 119

Thy Way—Not Mine.

Thy way—not mine, O Lord!
How dark it be;
Lead me by thine own hand;
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not—
It leads me to thy rest.

I dare not choose my lot;
I would not if I might;
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else surely I might stray.

Take thou my cup, and it
With joy or sorrow fill;
As best to thee may seem,
Choose thou my good and ill.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice,
In things both great and small;
Be thou my guide, my strength,
My wisdom, and my all.

Thoughts on Idolatry.

Ahaz, King of Israel, in the time of his distress said, "Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me." 2 Chron. 28:23. But they were the ruin of him and of all Israel.

From the beginning men have been inclined to idolatry. Every people have their gods; and notwithstanding idols have no power to help, yet the multitude offer sacrifice, and seek after them as their chief good. Enlightened nations, refined by the arts and customs of civilization, do not worship their gods in the same form or manner as the heathen do. Their habits of thought and action are regulated by the laws of science and the principles of intelligence, and they cannot endure the vulgar and absurd notions of heathen idolatry. An enlightened people cannot be, nor act like the heathen in anything that can be improved or refined by the wisdom and knowledge of men; and hence there is a vast difference in their

pursuits and enjoyments. Their habitations, their food and clothing, their gods and their forms of worship are superior and far in advance of those nations that are unlearned and ignorant.

An idol is anything that human beings love and trust in, instead of loving and trusting in the Lord their Maker. Whatever earthly thing men desire and trust in, as having power to help and do them good, is to them an idol; and accordingly they seek after and serve the gods which they believe have power to bless and make them happy. An enlightened man cannot desire or trust in a carved image, because he cannot believe it has power to bless. But if he be not a spiritual worshiper of the living and true God, he can and will seek after and trust in something else equally vain and powerless. There are, doubtless, an immense multitude that are as far from knowing the Father, and worshiping him in spirit and in truth, as they are from bowing the knee to the image of Baal. The gods they serve are not the work of men's hands, nor of ignorant, superstitious minds; but are the work of enlightened understandings and ignorant, and selfish hearts.

These idols may exist in the form of riches, earthly honors or pleasures, or in any thing else that claims and receives the confidence and the affection that belongs to God. *Whatever divides the affections or takes away from the soul the supreme love of God, or prevents unlimited confidence and entire trust in him, assumes the character and takes the form of an idol, in the temple of our hearts.*

The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Herein there can be no separation of the affections from God, nor is anything allowed to divide or share in the joy of our supreme delight in him. It is written also, "Love not the world nor the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 Jn. 2:15-17.

Herein we learn the difference between "the holy and the profane," and know how to discern and separate between the worship

and service of idols, and the worship and service of the living and true God. The things that are in the world, whatever is pleasing to the natural heart and the carnal mind; these things are sought after, and are the objects of desire and trust to them that know not the Father. The things that are above and not on the earth, things heavenly and spiritual, and not things earthly and temporal, are the treasures and the portions of those whom the Father seeketh to worship him. The children of this world will love their own things, and worship their own idols, and the things they love and the gods they serve are earthly and sensual, and these are the fruits or works by which they shall be known.

Many bow down before "the friendship of the world," and devote all they have to secure the favors of this powerful deity. The friendship of the world is enmity with God, but how few indeed there are who recognize it altogether, and will not make any sacrifice to gain the favors of worldly friendship. Many sacrifice time, and strength, and character, to gain the blessings they trust in riches to give, and a great multitude reckon themselves unfortunate and poor, because they possess not the means of forbidden indulgence. The idol gold, has power over thousands who love and trust in wealth more than they love and trust in the living God, who giveth us richly all things to enjoy.

The pride of life obtains almost universal homage, and not only in high places, but in every place we may find costly offerings presented in honor of potent deity. The lusts of the flesh bring into subjection, and lead captive thousands of willing servants, who seek after and trust in earthly and sensual pleasures as good things necessary for their comfort and happiness. The god of this world requires his subjects to be careful what they shall eat, and what they shall drink, and wherewithal they shall be clothed; and the children of disobedience acknowledge his claims and submit to his authority. The things of the world are sought after and considered worthy to be admired and enjoyed by all those who are not devoted lovers of the cross, and spiritual worshippers of Christ crucified.

In every place, and in all that we do, whether we work, or buy, or sell, we give some token of respect or subjection to the influence and authority of the prince of this

world. We cannot build our houses, or furnish an apartment, or clothe the body, or entertain our friends, without some expression of regard and submission to the claims of our beloved idols. Our dwellings, our wardrobes, our gardens, and our good things are not considered excellent or valuable, unless there be hid in them, or visible upon them, some sign or mark of obedience and devotion to mammon. "The fashion of the world," "the desire of the eye, or some lust of the flesh," or the love of "vain glory," are in some way connected with all we have, and in some way acknowledged and honored in all our doings. These things are not of the Father but of the world; and those who love and trust in these lying vanities, are not obeying this command: "Come out from among them and touch not the unclean thing;" nor receiving this promise: And I will be a Father unto you, and ye shall be my sons and my daughters."

If all the past and present effects of "the lusts of the flesh" and the "love of the world," were taken away from our character and from our goods, we cannot conceive in our present state, how great would be the change. And if all our treasures which have the mark of idolatry upon them, were at once removed from us, we cannot tell how destitute and poor we should be. The amount of what would be lost, would doubtless far exceed what would be left. We have fallen away from the purity and simplicity of the first principles of the gospel; and the elements and spirit of the world, are mingled more or less with all our sacrifices.

But notwithstanding ignorant, helpless mortals choose their own ways, and set their affections on things on the earth, it cannot be possible that any creature ever found it good to violate the commands of the Creator. The things which God has forbidden his creatures to love, and the things he has forbidden them to do, cannot work for their good. Their peace and well-being consist in loving and obeying his commandments; and their ruin and misery are made perfect in disobedience. And hence, though the multitude love the things of the world, and seek after and trust in them, they do not attain nor enjoy therein the supreme good.

If rational beings had never loved nor desired the things that are sacrificed to the god of this world, and had devoted themselves with all their mind and strength to the service and worship of the living and true God, the earth would now smile in the beauty and innocence of paradise and be like the garden of our Lord. The idols that men seek after have not profited them, but these earthly vanities have drawn them into many foolish and hurtful lusts, which have darkened the understanding and banished from the soul the knowledge and the love of God.—*Mirror of the Soul.*

When your temptations let you alone, let not your God alone; but lay up prayers and the blessings of a constant devotion against the day of trial.—*Jeremy Taylor.*

The Bible doctrine concerning Property.

To whom does it belong?

The silver is mine, and the gold is mine, saith the Lord of Hosts.—*Isa. 2: 8.*

If property is placed in my hands by the providence of God, is it not my own, to be used as I please?

The kingdom of heaven is as a man traveling into a far country, who called his servants, and delivered unto them his goods.—*Matt. 5: 14.*

And said unto them, Occupy till I come.—*Luke 19: 13.*

It is more blessed to give than to receive.—*Acts 20: 35.*

His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—*Matt. 25: 23.*

Many that were rich cast in much.—*Mark 12: 41.*

What are the evils attending the pursuit and possession of property?

Behold all was vanity and vexation of spirit, and there was no profit.—*Ecc. 2: 11.*

He that loveth silver shall not be satisfied with silver, neither he that loveth abundance, with increase.—*Ecc. 5: 10, 11.*

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—*1 Tim. 6: 9, 10.*

He that is greedy of gain troubleth his own house.—*Prov. 15: 27.*

Lay not up for yourselves treasures upon earth.—*Matt. 6: 16.*

How are we to employ what God entrusts to us?

Honor the Lord with thy substance.—*Prov. 3: 9.*

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—*1 Tim. 6: 17-19.*

Is giving a means of grace?

As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—*2 Cor. 8: 7.*

Should the poor use this means?

And there came a certain poor widow, and she threw in two mites, which make a farthing. And he said unto them, This poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—*Mark 12: 42-44.*

Their deep poverty abounded unto the riches of their liberality. For to their poor

er I bear record, yea, and beyond their power, they were willing of themselves.—*2 Cor. 8: 2, 3.*

Every man shall give as he is able.—*Deut. 16: 17.*

What is the effect of giving, on the prosperity of the giver?

Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—*Prov. 3: 9-11.*

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself.—*Prov. 11: 24, 25.*

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men (angels) give into your bosom.—*Luke 6: 38.*

He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse.—*Prov. 28: 27.*

He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he repay him.—*Prov. 19: 17.*

Woman's Sphere and the Covering Question.

Considerable space has been given in our columns to the discussion of the proper head-covering for the sisters; and if all must be allowed to relieve themselves on this subject, much more must yet be given. Some of our readers are becoming wearied with it, and think the discussion would better be dismissed, at least, for a while; and, in fact, we think so ourselves. We do not see why so much space should be given to so little purpose. This we say, not because the articles on this subject were not interesting, but because there are certain facts that will not yield to anything and everything that may be said to the contrary. Facts are stubborn things, as every one must discover who opposes them. Will our readers indulge us, while we indite what may or may not be of service to them?

1. That the sisters ought to wear a modest covering on their heads, especially when praying, or speaking to edification, is a fact so clearly stated, that no amount of reasoning, fair or unfair, can change it. It has been attempted for ages, and in all sorts of ways, but it is still there, and will be there, while the sacred Scriptures shall endure.

2. Some understand Paul to refer only to married women; and that they should wear a covering in token of their subjection to their husbands. Who invented this theory we do not know; and why any one who can read for himself should accept it, we cannot tell. This we know, that Paul did not teach so, unless woman and wife are synonymous terms, and "Every woman" means only married women. Paul does not once mention husband or wife in the entire context.

He is not discussing the relation of husband and wife, but of the sexes—*man and woman.*

3. Head, as used in *1 Cor. 11: 3, et alibi*, means one that has rule and pre-eminence over others. Thus God is the head of Christ; Christ is the head of the church, and of "every man;" and so is the husband the head of the wife, and the man the head of the woman. See *Eph. 5: 23; 1 Cor. 11: 3.* God, the Father of all, is the head of all; but under him Christ is "the head over all things to the church," (*Eph. 1: 22*); and under Christ, the man is the head of the woman, and the husband the head of the wife. Here are facts and principles as irreversible as the laws which govern the universe. God, the Father, as the originator of all, is the natural and rightful Governor of all; Christ, as the Mediator, the Redeemer and Savior, is the natural head—the rightful Governor—of the church—the proper ruler over all mankind, as he died for all. While we are heirs of God, and joint-heirs with Jesus Christ, he, though our elder brother, is our head; hence we must worship God in the name of Christ. Thus far there is no difference: "There is neither male nor female; for ye are all one in Christ Jesus;" *Gal. 3: 28.* But it is clear, that, under Christ, man is the head of the woman. This headship of man over the woman is natural, fixed, and unchangeable; arising in the creation of man and woman.

Man, "is the image and glory of God; but the woman is the glory of the man;" "man is not of the woman, but the woman of the man; neither was man created for the woman, but the woman for the man." *1 Cor. 11: 7-9.* It would be as easy to reverse the order of creation, and set aside the decrees of the Almighty, in anything else, as to do away with this natural, God-decreed headship of man over the woman. Upon this unchangeable relation between the sexes, between the man and the woman, is based the headship of the husband over the wife; and not until you can pluck the sun from his centre, or the moon from her orbit, or interchange their comparative glory, can you change this relationship between man and woman.

As the sun and moon are equally necessary in their spheres, to accomplish the purpose of the Almighty in their creation; and as neither can fill the place of the other or the place of both; so are the sexes alike important in their proper spheres, and neither sex alone can accomplish the design of God in their creation, and neither can fully fill the station of the other. This is clearly set forth in the 11th verse, "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord." This text also fixes the fact, that Paul is not speaking only of husband and wife, but of the sexes; for, in the Lord, a man may be without a wife, and vice versa.

4. Every righteous government regards the just rights and claims of the governed, and protects its subjects against oppression and wrong. The government that does not

respect the just claims of its subjects and shield them from oppression, injury, and violence, is unrighteous, rotten and unworthy of the name of a government. So every just head, ruler, or governor will have respect to all the rights and just claims of his subordinates and subjects. He who has no respect for the welfare, the happiness, the peace and prosperity of those over whom he bears rule or pre-eminence, is unjust, unrighteous, and is unworthy the name of head or ruler; and hence the man who disregards the rights and just claims of the female sex, be he married or unmarried, sacrifices his right to the title of man, or head of the woman. Woman is the subordinate and weaker sex, and hence, in the married relation the woman is the weaker vessel. Peter says, *1 Peter 3: 5-7*, "After this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." This comparative relationship between husband and wife, be it remembered, is in harmony with, and grows out of, the natural and created relation of the sexes, man and woman.

5. According to the principles developed in the third and fourth sections, man, as the head of the woman, must give honor to her, respect her rights, regard her purity, and protect her virtue; and while the woman is subordinate to man, and must regard him as her rightful and created head, she has upon man the power, the just right, to claim his protection. This headship of man over the woman, and the consequent power, or claim, that the woman has upon the man, is aptly and properly set forth by the covering on the head of the woman. This covering, therefore, is more than a token of subordination; it is a token of the power belonging to the woman, to claim the protection of her head, the man. When a woman places the covering on her head, she thereby says, "While I am willing to move in my proper sphere, this covering is a token that I have the power to claim protection in it." In accordance with this, Paul says, (*verse 15*), "For this cause ought the woman to have power on her head, because of the angels."

The angels are our ministering spirits, and it is to their joy when we perform our duties to God and to one another: it is to their joy when man and woman move in their natural and proper spheres, and mutually discharge their obligations.

6. Having now shown the principles which demand an artificial covering on the head of the woman, we will proceed with some comments on the 11th chapter of *1 Corinthians*.

Verse 1. Paul admonishes them to follow him as he follows Christ.

2. He commends them for their remembrance of him, and of his teaching.

3. He reminds them of the facts, that the man is the head of the woman; Christ is the head of every man, and God is the head of Christ.

4. "Every man praying or prophesying, having his head covered, dishonoreth his head, (Christ)."

"By worshipping God with an artificial covering on his head, he signifies that he acknowledges another head, under Christ, which is not the case, and hence he dishonors Christ."

5. "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, (the man,) for that is even all one as if she were shaven."

By worshipping with her head uncovered, she sets forth, that she disclaims man as her head, under Christ, placing herself in his sphere, and thus she dishonors the man. Notice, "every woman," not only married women.

"For that is even all one as if she were shaven." The hair, the natural covering, sets forth the headship of Christ, and should be worn by both; but as the woman is the weaker vessel, she should have more of the natural covering, and this she can only have by the man shortening his hair. But for either of them to shave their heads, is signifying that they disown Christ as their head. If a woman shaves off the natural covering, she dishonors Christ; and if she wears no artificial covering, she dishonors man, her head under Christ; it is the same in reference to the headship of man, as shaving is in reference to the headship of Christ.

6. "For if a woman be not covered, let her also be shorn or shaven; but if it be a shame for a woman to be shorn or shaven, let her be covered."

If a woman wears no artificial covering, and thus dishonors the man, let her also be shorn, and signify that she stands on a level with man, or let her be shaven and thus set forth her insubordination to Christ; she may as well declare the latter as the former, as both are immutable. But if it be a shame for a woman to be shorn to signify her equality with man, or to be shaven (as a harlot) to show her insubordination to Christ, let her wear an artificial covering to signify that she is moving in her proper sphere, and claims the protection of the man and of Christ.

7. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man."

These obligations arise from the relationship which man and woman sustain to each other and to God. As man is the image and glory of God, and his only head under God is Christ, he should not wear an artificial covering; the natural covering sets forth that fact. But as "the woman is the glory of the man," not only is Christ her head under God, which is shown by the

natural covering; but man is also her head under Christ, hence she ought to cover her head to signify that fact.

8. "For the man is not of the woman, but the woman of the man."

If man were of the woman, then would he be the weaker vessel, and he then should cover his head; but as the woman is of the man, she is subordinate, and ought to cover her head.

9. "Neither was the man created for the woman, but the woman for the man."

Not only the order of the creation, but the purpose of God in the creation, places the woman in a subordinate sphere; hence she should glory in it, and move in it, and signify it by covering her head.

10. "For this cause ought the woman to have power on her head, because of the angels."

As the man is the head of the woman by creation, it is his right to rule and her duty to be subject; but it is his duty to honor her and to protect her, and she justly claims this honor or care; therefore the woman ought to wear the token of this relation and power. This she ought to do because of the ministering spirits, whose joy it is to see the man and woman move in their natural and proper spheres, performing their respective and relative duties.

11. "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord."

In the Lord, a man or woman may be unmarried, but their relationship is natural, their spheres are fixed; hence they are not transferable nor changeable. This being the case, neither can take the place of the other, and neither can fill the purpose of God in the creation of both; and therefore as members of the body of Christ, they should keep in their proper places and perform their respective and relative duties.

12. "For as the woman is of the man, even so is the man also by the woman; but all things of God."

God has created all things, including man and woman in their spheres, and hence is the head over all things. He governs all and offers protection to all. The woman is of the man, and is subordinate to man; but the man is by the woman and is under obligations to her; for this reason they should stand by each other, and perform their duties to each other and to God. Let the woman be subject to her head, but let him govern righteously, and protect and honor her as the weaker vessel; and thus let them discharge their duties in their spheres, glorifying God under Christ their head, and receive his protection and blessing.

13. "Judge in yourselves: Is it comely that a woman pray unto God uncovered?"

Let your own reason now decide this question. Consider the order of creation and the purpose of God in the creation of the woman for the man; think of woman's natural and subordinate state, and of the natural and created headship of man; and tell me, Is it becoming for a woman to worship

God without covering her head? No, your reason recoils, and says, "She ought to cover her head, in token of her relation to man, and her claims upon man."

14. "Doth not even nature itself teach you, that if a man have long hair, it is a shame to him?"

Taking a full view of the creation, do you not see that man is in a pre-eminent sphere? Do you not see that it is suitable that he should have less of the God-given covering to represent his standing? Do you not see that wearing long hair is a token of effeminacy? Do you not understand, that, by wearing long hair, as the woman does, he shows that he is laying aside his dignity and assuming the sphere of the weaker vessel? Does not all this teach you that it is a shame for the man to wear long hair? It ought to teach you this lesson; and you ought to be able to see it.

15. "But if a woman have long hair, it is a glory to her; for her hair is given to her for a covering."

Long hair is a glory to the woman; for in her natural state she is subordinate to man, and it is becoming for her to have more of the natural covering than man has: thus she sets forth her true relationship to God, under Christ and the man. "Her hair is given to her for a covering." As the hair betokens that man and woman are under Christ; and as the woman is also subordinate to the man, let her have more of this natural covering. This is suitable, becoming; therefore let the man shorten his hair, and the woman have long hair.

16. "But if any man seem to be contentious, we have no such custom, neither the church of God."

If a man will have his own way; if he will not shorten his hair to set forth this relationship; if he will wear long hair and signify that he is one of the weaker vessels; if he will disregard the dictates of reason, give him to understand, not only that it is a shame to him, but that he is violating the custom of the apostles and of the churches organized by them. Knowing this, if he has any respect to the voice of nature, and to the custom of the apostles and the churches of God, he will be more considerate and prudent.

But there is a spirit of insubordination at work, not only in the world, but also in the church; and those who are influenced by it have many questions to ask, and objections to offer: they seem to be afraid of doing too much. Some of these quibblings we shall notice, not that we expect to stop their cavillings, but to comfort and encourage those that are willing to be submissive. As Paul reasons from the nature of the case, we shall also be directed by reason.

1. Should this covering be worn all the time?

We answer, as this covering is to be a *token*, it should be worn by the women whenever they expect to be seen. Again, as the relation shown by the covering is fixed and immutable, the token should be worn con-

stantly. This being so, it is easily seen how unbecoming it is for the woman to pray or prophesy with her head uncovered.

2. Should unmarried women wear a covering?

Paul is not speaking of husband and wife, but of man and woman; hence the unmarried are under the same obligation to wear the covering.

3. Should the married and unmarried wear the same kind of covering?

Reason would teach us, that it would be prudent that there should be a difference either in the fabric, color or form of this token covering, so as to signify whether a woman is married or unmarried.

4. What is the proper covering?

In the days of the apostle it was a cumbersome veil; but it is no more to be contended that the same inconvenient covering must be worn now, as it is that all other garments now be of the same fabric and form then worn. The covering should be convenient, and according to the Spirit of the gospel and our holy religion, it must be plain and modest. Any covering that does not possess these characteristics is not a proper nor acceptable covering. Now for the cap. Is a plain cap convenient? It certainly is more convenient than any other covering ever worn by woman. Is a plain cap a modest covering? The most foul-mouthed infidel will not say it is not, if he speaks his convictions. On what grounds then can the cap be objected to? On no reasonable or scriptural grounds. It is only objected to by such as have an inclination to worship the goddess of fashion. Let any other covering be adopted, and, if there be no change to conform to ever-shifting fashion, in a very few years the covering will seem as singular as the cap; and in addition to its oddity, it would, no doubt, save somewhat of the ridiculous. Not only the members of the body of Christ, but very many interested spectators, have, after witnessing our orderly observance of the Lord's Supper, testified to the unparalleled modest appearance of the sisters. This display of modesty is so great, that respectable spectators, through its admiration, lose sight of oddity.

"God is a God of order;" and all his works are conducted by wisdom and in an orderly manner; and hence, if the Scriptures did not say, "Let all things be done *decently and in order*," even nature should teach us, that it would be prudent and right to have order, and not confusion, in the covering. The following is the argument: In the worship of God everything should be done decently and in order; but the covering of the woman's head is required in the worship of God; hence, the covering of the woman's head in the worship of God should be decent and in order.

Again: the covering must be plain and modest to be acceptable; the cap is a plain and modest covering; therefore the cap is an acceptable covering.

There might be other convenient, plain, modest coverings; but, if we use more than

one kind, we destroy the order. We do not say that there never should be a change of the order; but this we do say: when we have an established and acceptable order, we should not change it without some good reason. No reason can be good, unless that which is proposed is *better* than that which is established: if it be only as good and not better, there is no argument for the change. Now we confidently assert that the contentious spirits have never yet proposed any other order as convenient, plain, and modest as the cap, to say nothing about *better*. In fact, they have never proposed any other, and the only apparent design is, to oppose order.

5. Would not plain bonnets, such as are generally worn by our sisters, answer the purpose?

Bonnets are not worn for that purpose; and we cannot see how they could answer a purpose for which they are not worn. Bonnets are worn by women for the same purpose that men wear hats—to protect from the sun's heat and the inclemency of the weather. This purpose, when properly made, they answer very well; otherwise, they are merely for show. Worldly women do the same, but the idea of wearing them in token of this headship of man never once enters the mind. If our sisters, then, were to wear bonnets to set forth this headship, who would know it, unless we would teach the world that our sisters do not wear bonnets for the same purpose for which they are worn by other women? And if we were to teach so, who would believe our report? It is simply preposterous.

Now we close our article without recapitulation, and with it ends the discussion of this question in our columns, until something is discovered that will be of advantage to the brotherhood. But we admonish our brethren and sisters to be united in this time-honored, well-founded, and becoming custom of the churches of God. If the talent and labor that are wasted in fault-finding and unwholesome quibblings, were judiciously employed in the defense and propagation of our holy religion—the religion of Jesus Christ—we would be strength where we are weakness, souls would be won and saved, and God would be glorified.—*Christian Family Companion*.

The World without Sunday.

Think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified! Think of the labor thus going on in the monotonous and eternal cycle, limbs forever on the rack, fingers forever straining, the brow forever sweating, the foot forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, the restless mind forever scheming!

Think of the beauty it would effect, of the merry heartedness it would extinguish, of the giant strength it would tame, of the resour-

ces of nature it would crush, of the sickness it would bring, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See them toiling and mulling, sweating and fretting, grinding and hewing, weaving and spinning, sewing and gathering, moving and repairing, raising and building, digging and planting, striving and struggling—in the garden and the field, in the granary and the barn, in the factory and the mill, in the warehouse and the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, out at the sea and on shore, in the day of brightness and of gloom. What a picture would this world present if we had no Sabbath!

Promises to those who Repent.

If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chron. 7:14.

Depart from evil, and do good; and dwell forevermore; for the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off. Ps. 37:27, 28.

Turn ye at my reproof: behold, I will pour out my spirit upon you, I will make known my words unto you, Prov. 1:23.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved! How long shall thy vain thoughts lodge within thee? Jer. 14:14.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. Isa. 55:7.

If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them, Jer. 18:7.

If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye, Ezek. 18:21—23, 30—32.

When I say unto the wicked, Thou shalt surely die; if he turn from his sin; and do that which is lawful and right: If the wicked

restore the pledge; give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.—If the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby, Ezek. 33:14—16, 19.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Joel 2:12—14.

Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts, Zech. 1:3.

If thou turn to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles, Job 22:23.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Eph. 5:14.

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts 2:38.

Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord, Acts 3:19.—*Bible*.

"Enoch walked with God."

Gen. 5:24.

Happy are they who in their early days are turned from sin, themselves, and the world, by repentance towards God, and faith in the Seed; as Enoch was, who, from the time of his conversion, walked with God in a continued progress in his works and ways. To "walk with God," is to come out from a sinful generation, and cleave to the Lord, as Noah and Caleb did; and God requires this of all believers, 2 Cor. 6:16. It is setting the Lord before our eyes continually, and fearing him always, as Joseph and Nehemiah did; thereby avoiding everything that would offend him. It is also making an open profession of faith in him and zeal for his service, as our highest honor and best interest. And further, it is such a walk as obtains a holy intimacy and communion with God, which is kept up by constant meditation, prayer and praise; by hearkening to the voice of his word and spirit, and walking before him, whereby holiness is promoted, and encouraged in the soul. Thus "Enoch walked with God;" thus he maintained a holy confidence in him, committing all his ways to him, always expecting help from

him, and rejoicing in the hope of being with him forever.

For these happy ends the grace of God is sufficient for all that see their want and ask it. The Lord helps us to seek it, that, like Enoch, we may walk with God here below, and live with him in glory. Amen.—*Golden Treasury.*

The Pearl of great Price.

Matt. 13 : 45, 46.

In Eastern countries, both in ancient and modern times, the wealth of men has consisted very much in gems and jewels, in precious stones, pearls, diamonds, and similar forms of wealth. Property is often not deposited in banks or coined into gold in the East; it is rather hung about the person or employed in display,—and Jesus seized upon that practice to commend his truth to the attention of men. He did all that could be done to allure and attract them to heaven and to happiness there.

And what is the special truth which Jesus would teach by this parable—the parable of the pearl of great price?

He himself is the pearl of great price—white, pure, and much to be desired. Salvation through him is worth more than rubies to the soul of man. All the gold of Ophir, all the diamonds of the mine, all the gems possessed by all the monarchs, could not purchase it; and the Savior therefore tells us here that if we would make sure of salvation through him we must be ready to forsake all for him. It was difficult to find the pearl, and it is not easy to find salvation. Just as the merchantman in the parable presses urgently forward to get possession of the gem which he greatly desires, and eagerly holds out all his wealth to make the coveted jewel his own, are we to be ready to give up all that we may win a Savior, that the soul may be forgiven for his sake, and that his unsearchable riches may be our portion forever. Paul did that; he counted everything but loss, however rich and promising it might seem, if it would have deprived him of this one heavenly pearl, Jesus. For the Savior's sake Paul took up the cross, and carried it even with joy, that the priceless pearl—salvation forever and ever—might be his. Like the merchant traveling far and enduring much for his gems, Paul suffered; he toiled; he taught; he was a prisoner again and again; he wandered from country to country; he fought with wild beasts, and wilder mobs; at last he died a cruel death for the Savior's sake; and surely that man knew the pearl of great price, as surely he was willing to lose all rather than lose it.

Now, suppose that some one in early youth were beginning to seek this goodly pearl, the Savior, or salvation, how should he proceed? Where or how is he likely to find what he must either obtain, or live and die poor, and wretched, and miserable, and blind, and naked?

First, he must make up his mind, that is, he must actually choose Jesus for his Savior. The pearl merchant was determined to get the gem which he had discovered. He would let nothing stand between him and it,—nay, he gave his all for it; and with equal decision we must choose a Savior for the soul. Does sin whisper, "Continue a little longer in me?" That youth will remember the pearl merchant, and at once forsake all for Christ. Does some thoughtless friend try to hinder him from seeking the Savior or salvation yet? But that youth will remember that a companion cannot be a friend, if he will deprive us, even for a day, of a thing so rich as the priceless pearl, Jesus. Or does the world tell that youth that it has many pleasures which he may enjoy, and many happy scenes which he may frequent before making his choice? But are any of these to be compared for a moment with the Savior of salvation? Ah, no! and though you could turn the whole globe into one sparkling gem, and make it the property of any man, his soul would be worth far more than that. Jesus once asked, What is a man profited though he gain the whole world if he lose his own soul?

Cleopatra, queen of Egypt, had a gem which was valued at four hundred thousand dollars, but she dissolved it in a liquid, and proudly drank it at a draught, while at supper with Marc Antony, the Roman. One Roman lady is said to have worn jewels to the value of One million six hundred thousand dollars when she appeared in full dress. The king of Portugal has a gem in his crown which has been absurdly valued at two hundred and twenty-four millions of our money. Now suppose that any man possessed all these gems together, what are they worth? what would they be worth when he comes to die? Can they pardon his sins? No; but Jesus can. Can they save his soul? No; but Jesus can. Can they add a single minute to his life? No; but Jesus can bestow life everlasting. And is not he, then, the goodly pearl? Is not he the better portion? Who that is wise would not choose him?

But more than this. Merchants have often to travel far, and sometimes they have suffered much, in quest of their pearls. But the pearl of great price—that is, the Savior and salvation—is always at hand. Without money and without price he may be ours. No distant journey; no long troubles; no heart-breaking sorrow. Just welcome this pearl, and he is instantly our own. Who, then, would not choose? Having chosen, who would not resolve and say, "By God's help, not even death shall part me from thee?" He "is more precious than rubies, and all the things they can desire are not to be compared with" him. The great mean of the world, broken only by the hysterical laughter of the irrational, would all be hushed. The priceless pearl would be eternal peace, and God, even our God, would bless us.—*Parables of our Lord.*

Man is the noblest work of God.

"Here I am."

"Here I am"—Isaiah 58:9—is the Lord's reply to the believer's prayer. "Here I am"—to hear thy cry, to relieve thy fears, to supply thy need; to be thy Savior, thy refuge thy defense, thy light, thy strength, thy joy, thy "all."

"Here I am"—Genesis 22:1—is the believer's reply to the Lord's call, whether by his word or his providence. "Here I am"—to welcome thy presence; to "hear what God the Lord will speak," to do or to suffer thy blessed will; to offer myself and my all as a sacrifice to thy service.

Happy child of God! If God has taught thee to know and to hear his voice, and to say with a ready, cheerful, devoted heart, "Here I am," with what confidence may you be assured that he will, with greater alacrity and love, return to thy prayer the same response, "Here I am."

The Christian's Hope.

"Thou art my hope in the day of evil," Jer. 17:17.

The path of the Christian is not always bright and sunshine; he has seasons of darkness and of storm. True, it is written in God's Word, "Her ways are ways of pleasantness, and all her paths are peace;" and it is a great truth, that religion is calculated to give a man happiness below as well as bliss above; but experience tells us that if the course of the just be "as the shining light, that shineth more and more unto the perfect day," yet sometimes, "that light is eclipsed." At certain periods clouds cover the believer's sun, and he walks in darkness and sees no light.

There are many who have rejoiced in the presence of God for a season; they have basked in the sunshine in the earlier stages of their Christian career; they have walked along the "green pastures, by the side of the 'still waters,'" but suddenly they find the glorious sky is clouded; instead of the land of Goshen, they have to tread the sandy desert; in the place of sweet waters, they find troubled streams, bitter to their taste, and they say, "Surely, if I were a child of God, this would not happen." Oh! say not so, thou who art walking in darkness. The best of God's saints must drink the wormwood; the dearest of his children must bear the cross.

No Christian has enjoyed perpetual prosperity; no believer can always keep his harp from the willows. Perhaps the Lord allotted you at first a smooth and unclouded

path, because you were weak and timid. He tempered the wind to the shorn lamb; but now that you are stronger in the spiritual life, you must enter upon the ripper and rougher experience of God's full-grown children. We need winds and tempests to exercise our faith, to tear off the rotten bough of self-dependence, and to root us more firmly in Christ. The day of evil reveals to us the value of our glorious hope.—*Spurgeon.*

For the Herald of Truth.

A Perfect Law.

There is a perfect law to which to resort in settling difficulties and offenses. There is but one perfect law while there are many to the contrary; and how strange, yet how grand, that, no difference how small the offense, it cannot be perfectly settled and the parties really satisfied, unless this perfect law be applied; and no difference how great the offense, or of what nature it is, if the parties commence and continue with this right law, the wrong will soon all be made right, and peace and union again be restored, from the fact that they have done what was required of them.

We believe there never has been and never will be a difficulty or an offense really and perfectly settled unless the parties came down to this perfect rule, or law that Christ gave unto us. We all admire this perfect law. I have known parties to labor hard in trying to settle difficulties in some other way than this right one, but they could not accomplish a reconciliation until they came to this perfect law of right and then the trouble was over at once, and they could be true friends instead of enemies. I have felt the wonderful force as well as the balmy touch and soothing influence of the application of this perfect law of Christ. But the imperfect or human law has a contrary effect, for I have also felt the pangs of anger and of a ruffled disposition, unwilling to yield one particle when an effort was made to enforce an imperfect law.

No mortal could have gotten up such a perfect law, with such a power and influence that can eradicate evil and place love in its stead. But Christ knew of what kind of material we were composed; therefore he knew what kind of law to give us,

How grateful then, we should be since offenses will come, that we have a perfect law to which to resort in order to cause a reconciliation. Let us try so to live that when done with timely things, we may be seated in that happy world where there are no more difficulties, and where all is love, peace, and joy. This is the prayer of your unworthy brother.

N. M. JOHNSON.

Masontown, Pa.

The Right Tone.

[The following letter from Bro. Bowman speaks for itself. We are quite willing to accept the amendment proposed, and it will probably be best to do so, as it saves the committee a great deal of responsibility and care, while it makes it just as easy to obtain the money when needed.]

AID FOR THE RUSSIAN BRETHREN.

Upon this subject considerably has already been written, and I think Bro. Funk's plan for raising the money is a pretty good one, but I will offer one amendment to the fifth article. In place of the churches paying the money to the committee, let them keep it in their own treasury, or place it in a savings bank if they choose, and forward a report to the committee, how much money they have in readiness, and when the committee needs all or a part of the money, let them draw on each church for their proportion of the whole amount needed.

I also saw in Bro. John M. Brenneman's article in the October number of the Herald that there are about 60,000 Mennonites in the United States, and he hoped that there could be 20,000 found that could give one dollar to this cause. I have already brought this before my congregation and find that there is no money to loan, but they are willing to do something. Now I propose to raise at least one dollar to each member of my congregation, and I will go to work as soon as there is a committee organized, and if there are any that are not able to pay one dollar, I will make that amount good.

Now as there was a request made by the Russian brethren to borrow this money, and if there are any churches which would rather loan than give the money, I can see no harm, because they have only called for a loan, and if I give a man his petition I have done my part.

JACOB BOWMAN.

Canal Winchester, O., Oct. 14, 1873.

[We are glad to hear this ready response from Bro. Bowman, and we hope and trust many others will go and do likewise.]

Aid for the Russians.

In our last number we proposed a plan for the accomplishment of this purpose, and have now only

this change to make as suggested by Bro. Bowman. If any of the churches or all of them wish to retain their money in their own hands until needed, it will be satisfactory. They may collect it and have it ready, and report it to the committee, and when money is needed the committee can draw on each church according to the amount needed.

Our Conference has seen proper to appoint a committee, as will be seen in another column, and that committee consists of the writer, Bro. Isaac Kilmer, and Bro. B. Warkentin. We would greatly have preferred to have had some one else fill the place, but as the duty has been laid upon us we will try with the other members to do what we can in this work of christian philanthropy, and appeal to all ministers and deacons in all the churches to go to work at once, raise all the money they can and report. The time is passing away and Spring-time will come when the people wish to make the journey, and we must bestir ourselves to get the means together, so that they too may know what they can depend on.

In this matter we ought to give liberally, for there is need of much. Let us open our hands and our hearts with a liberal offering. We must feel too that it is our duty to give, and not hope or expect some one else to give. Let every one feel the duty resting upon him; this is a matter in which, indeed all non-resistant christians may very appropriately take a part, and hence we especially appeal to all branches of the Mennonite church, whether old or new Mennonites, Reformed Mennonites, Evangelical Mennonites, Swiss Mennonites, Amish Mennonites, or under whatsoever other peculiar name they may be known. Let us all without respect to person or name, feel it our duty to do something in this matter and do it willingly. Let us all go to the work with a willing mind, remembering that the Lord loveth a cheerful giver, and that it is more blessed to give than to receive. Therefore we once more call upon all to come up and help generously and willingly in the great and good work. Our brethren are sacrificing a great deal for conscience' sake, and it is only right that we should help them bear their burdens, and aid them. We can do a great deal if we all go to work in earnest and work together.

Herald of Truth.

Elkhart, Ind., November 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Bro. Henry Nice of Whiteside Co. Ill., has been on a visit to Pennsylvania and Ohio. We trust he will give us an account of his trip for the benefit of our readers.

Bro. J. M. Holdeman of Bucks Co. Pa., proposes to visit the churches in the Western part of Pennsylvania, and Indiana, during the month of November. We shall look forward with pleasure towards the long promised visit.

Gemeindeblatt.—All those wishing to continue the Gemeindeblatt, published in Baden, Germany, by Ulrich Hege, for 1874, will please forward their orders soon, as all subscriptions will be discontinued at their expiration unless renewed. All new subscribers for the same will please also send in their orders early so as to commence with the new year. Price 75 cents a year.

Particular Notice.—To all whom it may concern. We sent bills, as stated in our last number, to all who owe us for subscriptions for the paper. Only very few have as yet responded to the call. Some of our subscribers are in arrears from three to six years. This, with so many, amounts to a large sum. We need all that is due to us to meet our expenses. We hope all who owe us will give the matter due attention. If any of the accounts should be incorrect, please inform us.

Our Family Almanac for 1874 is now completed and all orders will be promptly filled. We have a good Almanac, neatly printed and covered in colored paper covers, and contains besides the usual astronomical calculations, a large number of the most interesting articles. The following is a partial list of them: Our Almanac for

1874; From the Life and Times of Menno; Sanctified Afflictions; The three Warnings; Science of the Bible; What Money can do; Watch the Fires; Infinite Love; Forks; The Human Machinery; How to make up a Quarrel; Extraordinary effects of Kindness; Purity of Character; Night and Day; Snow and Hail, &c. Price postage paid, 10 cents a copy; 70 cents a dozen; 17 copies for \$1.00; by express 100 copies for \$5.00. Send for a copy. Every Mennonite Family should have one.

The Russian Brethren.—A portion of the Russian brethren who were stopping with us for a time, have finally gone to Yankton, in Dakota Territory, where they propose to spend the winter. They had a pleasant trip and are now comfortably quartered in that place.

Three or four of the families have gone to Minnesota where they have purchased a farm of 160 acres with a good two-story house, 65 acres of prairie broken, cattle, hay and farming implements all ready to begin work for \$1400.

Four families will remain over winter in Detroit where they have employment, while several others are still remaining in Elkhart. Their brethren in Russia are making active preparations for coming over in the Spring, and we trust the Lord will so direct this emigration that his name may be glorified, and that good may be accomplished among the children of men.

A good Beginning.—We have just received a check from a brother of the Evangelical Mennonite Church of Quakerstown Pa., for fifty dollars, for the benefit of our Russian brethren who have not the means to provide for their own passage to this country. This a very generous gift, a good beginning to the important work. In our next issue we hope to be able to record the free-will offerings of many others whose love to the cause of Christ and sympathy for their oppressed brethren shall prompt them to go and do likewise.

Thanksgiving.—The President of the United States has appointed Thursday, November the 27th as a day of Thanksgiving and Prayer, in which he recommended "that the people should meet in their respective places of worship to make their acknowledgements to Almighty God, for his bounties and his protection, and to offer to him their prayers for their continuance." We trust our people also will everywhere observe

this day with proper religious services. Truly in these things we should be subject to "every ordinance of man for the Lord's sake," and if there is a people which, above all others, should be thankful it is the non-resistant portion of our country, who have so long enjoyed not only the good things of the land, but also their fullest liberty of conscience, and as we meet together to thank God for all the blessings we have enjoyed in the past and ask him for his mercy in the future, let us also remember our brethren who for conscience sake, are leaving the old country, to share with us the inestimable privileges which we enjoy. God has been good to us! Let us pray that he may ever look down in mercy upon all his children.

The Yellow Fever has raged terribly in many places of the South. Very many have been called away by this fearful scourge. In Shreveport, Louisiana, there has been a great deal of suffering on account of it, and the President has ordered ten thousand army rations to be distributed among the sufferers.

Prospectus for 1874.

The year 1873 is fast drawing to a close, and according to the usual custom of publishers we take this occasion to announce to our readers and the public generally that by the help of God we shall continue to publish the HERALD OF TRUTH, in the same style and at the same price as heretofore, and offer the same premiums for new subscribers as last year.

We hope to retain all our old subscribers and add many new ones to the list.

We do not wish to lose a single one of our old patrons, and we therefore hope they may feel it to their interest and advantage to continue their papers.

We would also ask our friends to exert themselves in procuring new subscribers. If each old subscriber should gain only one new one, our list would soon be doubled. But as it requires some effort and often a great deal of trouble to gain new subscribers we are willing to compensate all who are willing to make an effort in this direction.

Therefore any one sending us one new subscriber for the paper with one dollar may select for himself one of the following books which will be sent by mail postage prepaid. A small testament bound in cloth; a Family Almanac for 1874; Pride and Humility; Christianity and war; Angenehme Stunden in Zion; Eine Begebenheit; or German Catechism.

For two new subscribers with two dollars, we will give one of the following books; Eby's German Spelling Book; Haberman's

Prayer Book, Eng. or Ger.; True Repentance Explained; Ehe der Christen; Household Treasures; a book of several hundred valuable recipes.

For three new subscribers and three dollars we will send an English or German Mennonite Hymn book; a Pilgrim's Progress; or Dymond on War.

For four new subscribers and four dollars we will give one copy of the Herald free to the person getting up the club, or to any other person whom he shall name.

For ten new subscribers and ten dollars we will give a copy of Dietrich Philip's works, a book retailing for \$1.75; or any other books on our list not exceeding \$1.75 in price.

For twenty-five new subscribers and \$25.00 we will give a copy of Menno Simon's complete works in English.

For thirty new subscribers and \$30.00 we will give one copy of the Martyr's Mirror in German.

In order for a person to obtain either of the above rewards the order must be accompanied with the cash and the sender must state distinctly which book on the list he wants. The English and German papers cannot be taken for \$1.50 under this arrangement.

Ministers of the gospel will hereafter receive one copy of the paper at 50 cents a year, or the English and German for \$1. The poor who are not able to pay for the paper, may obtain it gratis by informing us of the fact.

We hope the above arrangements will be satisfactory to all and will induce many to make an exertion to send us one or two or more new subscribers, and thus not only extend the circulation of the Herald, but also obtain for themselves a valuable and profitable book to read.

There are yet a great many families who do not read the Herald and to whom it would prove a lasting benefit.

Let us all try to promote the glory of God and spread the gospel truths abroad.

Our ministers especially, and also the brethren and sisters are earnestly requested to send articles for the Herald as often as possible.

In sending subscriber's names, write the NAME and ADDRESS plainly, so that no mistakes may occur, and state distinctly whether the ENGLISH or GERMAN is wanted.

Address, J. F. FENK & BRO., Elkhart, Ind.

Conference in Indiana.

According to a conclusion of Conference, held Oct. 11th 1872, in Elkhart Co., Indiana, Conference met this year on Thursday October 9th, in Yellow Creek Meeting-house, where twenty-five Bishops, ministers and deacons were present. Bro. J. M. Christophel was not present the first day on account of ill health. In the forenoon some

time was spent in worship and exhortations, and on account of the funeral of David Wisler's child, the services were closed early and the business of Conference deferred until the afternoon.

In the afternoon the usual discourse presenting the doctrines, principles and rules of the church, was held by Bro. Geo. Brenneman, and acquiesced in by all the members present. Many earnest and serious exhortations and appeals were presented to the Conference. All were admonished to be faithful in the maintenance of the principles of our faith and all acknowledged themselves willing to abide by and build upon Christ and the doctrines and truths which he taught us, feeling that "other foundation can no man lay than that is laid, which is Jesus Christ."

On Friday morning Conference met again, and Bro. Christophel was also present. After the opening exercises the following subjects were presented, discussed and, decided upon as follows:

In regard to Bro. Daniel Brenneman: Inasmuch as a report has been circulated far and near among the churches that Bro. Brenneman had transgressed the rules of the church, and hired himself after the manner of professional preachers, to the church near Masontown, Fayette Co., Pa., for a certain stipulated salary to preach the gospel to them and live there, it was found necessary to make an examination of the case, and see whether Bro. Brenneman was in fault or not. Two of the brethren from that church were present with a statement of the facts in the case, signed by eight members of that church including the ministers and deacon. This paper substantially sets forth: Knowing that Bro. Brenneman had intended to change his place of residence by removing to Kansas, they proposed to him to come and settle among them. Upon Brother Brenneman's statement that he could not leave Elkhart under existing circumstances, they desired to know what those circumstances were. Bro. Brenneman frankly told them that he was laboring under pecuniary embarrassment, and must either sell his farm or stay and try to pay his debts. Upon this the brethren replied that this should be no hindrance to his coming, and generously offered to pay his debts if he should feel willing to accept the gift. He, however, still hesitated, but finally felt that inasmuch as the brethren there were abundantly able, and also willing to pay the encumbrance upon his farm, it might not be out of the way to accept it and informed them of the fact. He was to move to the vicinity of their church; there, was no agreement how long he should stay neither that he should devote his time and efforts exclusively to their church or even to his ministerial labors any more than is customary among our ministers and was to live on a small place of about nine acres where he could find employment for his spare time.

Nothing had been said about salary or

pay for preaching, and this had not been thought of; it was only proposed to help him out of his embarrassment. They did not think of transgressing the rules of the church, they certainly did not wish to do so—did not wish to have Bro. Brenneman do so, and if they have transgressed the discipline of the church, they ask forgiveness, and if they have caused Bro. Brenneman to transgress they ask forgiveness for him and that the fault may be laid to their charge.

With this explanation, which the Conference believes to have been given in good faith, they decided as follows: "In regard to Bro. Daniel Brenneman's proposed removal to Pennsylvania, we have arrived at the following decision: According to the gospel we do not find any fault with the church at Masontown, that the brethren there proposed to pay Bro. Brenneman's debts, nor with him for accepting it, but that certain members of the church there, both by letters and in conversation sounded the trumpet before them and proclaimed the matter abroad, was in the highest degree unwise and improper, as in this manner reproach was brought on both Brenneman and the church and gave rise to the report that Brenneman had hired himself to preach for a salary, which had, to say the least, the appearance of evil, and we are admonished to 'avoid every appearance of evil;' therefore we hereby advise that Bro. Brenneman, under the present existing circumstances, shall not move to that place. If however he can at some future time go there without giving offense to the brotherhood, or causing disturbance in the church, we shall have no objections."

The above decision was accepted by all present.

[We hope the above explanations will be satisfactory to all interested, and we trust that all lovers of the truth will endeavor to refute all such slanderous reports as have recently been in circulation respecting this matter. Let the truth prevail, and the slanderer be rebuked. Charity covereth a multitude of sins.]

In regard to the collecting of aid for our oppressed brethren in Russia, who for conscience sake are required to leave their homes and seek an asylum of peace in America, the Conference accepted the plan proposed in the Herald and a committee to receive and pay out the money given to this purpose, was appointed. This committee consists of John F. Funk, Isaac Kilmer, and Bernhard Warkentin. Bro. Warkentin's more especial duties in this matter will be to make arrangements, for the transportation of these people across the water, and from New York to their destination at the cheapest possible rates, receive them upon their arrival, and conduct them safely on their way, and report to the other members of the committee the amount of money needed and with their counsel and consent the money shall be paid when and where required for the purpose specified. This committee shall from time to time report through the papers the amount received, paid out and for what purpose, and the balance on hand.

Other decisions may be read in the circular giving the full report of the Conference, which may be obtained by addressing this office.

Notes by the Way.

(Continued.)

Upon our arrival at the Hotel we received letters and papers from home. We were very happy indeed after so long an absence, to hear again from the dear ones there, and with anxious eyes we read over their contents.

The Sabbath morning shone in upon us clear and beautiful, and after spending some time in reading and writing we started out about half past ten o'clock to attend divine services at the Sherman House. These services were held in the open air, were well attended and conducted by two members of the Young Men's Christian Association of Chicago, who were on a tour through the West, for the purpose of holding such meetings at various places. They had also held a similar meeting on the previous evening in Moorehead. Their kind remarks were listened to with attention and we hope they may not have been in vain, for in many of the frontier towns there is great need of the preaching of the gospel.

As we came from the Hotel on our way to attend this meeting, we met our traveling companions, Bros. Evert and Schraag who had left the boat about four miles from the place, came on foot and arrived some four hours before the boat. When the boat arrived, we were also joined by Friend Hiller and other brethren.

On Monday morning (June 30th), we took the train and came to the lands belonging to the Northern Pacific Railroad Company, which we have already described in general terms, in previous numbers of the Herald, and which we desired with the deputation to examine more closely than we were able to do simply by riding over the line of road.

Two large tents had been provided and set up near the line of the road where there was a well. One of these tents was provided with a stove, a table and all the necessary utensils of the kitchen. The other was provided with blankets and designed for a sleeping apartment. Three pair of horses with a baggage wagon and two light wagons, a scythe, axe, spade, &c.; two teamsters and a cook were also included in our outfit. In the morning we took breakfast in the tent, and carrying a lunch with us for dinner, we drove with two light conveyances over the country, returning at night and sleeping in our tent. After we had thoroughly examined the country in one locality, the tents were removed to another, and thus we spent five days in the examination of this country. We found it better even than we expected. The soil is good; the probabilities are that water will be plenty and not very deep. The surface, in some places, is quite level, in others more rolling. Most, however, if not all can be cultivated, while the balance

will make excellent meadow and grazing land. We found some streams of good clear, running water, among which we might name the Maple and Rush Rivers, Goose Creek, &c. Along the streams we generally found a little timber which will afford some fuel but which should be left standing for protection against the storms and to beautify the scenery. We saw also in these groves a great many cherry trees, plum trees, haws, berries of various kinds, grape vines and on the prairie we found an abundance of ripe strawberries, of which we gathered a considerable quantity for our own use. We also found stones in various places. Probably there will be stone enough for ordinary use, such as foundations, cellars, &c. We saw many prairie chickens, wild ducks and geese. Our party one day caught an old mother goose with five half grown goslings, by chasing them down. We pitied the poor things as we saw them prisoners and wished if they only had had wings to fly away and escape from the hand of the pursuers to enjoy the freedom of their native prairies. During our stay on the prairie we had pleasant weather and lived very pleasantly until Friday evening, July 4th, when we returned to Fargo, and spent Saturday in writing and resting. We also visited a garden in the vicinity where the corn, 24 days before was ten inches high, and now measured four and a half feet. Peas which were planted forty-nine days ago were ripe.

On Sunday Morning July 6th, we found that the Brethren Suderman, Buller and Shantz had arrived from Manitoba on the boat the previous night, and we were glad to meet them again. We attended services in the Chapel House which were led by a Presbyterian clergyman, a young man, no doubt fresh from school.

As the Brethren Suderman and Buller also desired to see this country; we determined on Monday morning to return and spend two days more, so that they also might have an opportunity to examine what we had already seen. This being accomplished our tents, horses, wagons, &c., were loaded on cars and we returned to Fargo where, as per previous arrangement, we took a coach on Wednesday morning and came up the valley of the Red River on the Minnesota side to Fort Abercrombie, where we crossed over into Dakota again and came to Breckenridge, the terminus of the St. Paul and Pacific R. R., in the evening, having traveled, a distance of about 48 miles. There is a very beautiful country with a most excellent soil all through this valley, but aside from the river, it is difficult to get good water. We found a few settlers along the banks of the river.

At Breckenridge we were met by Mr. Hermann Trott, Land Commissioner for the St. Paul and Pacific R. R. Co., and Hon. William Seeger a German by birth and for a long time a resident of Moscow in Russia; also latterly State Treasurer of Minnesota. We were very kindly entertained by Friend Trott, who had provided an extra car for

our accommodation and the next morning at seven o'clock we started out on the road towards St. Paul.

Breckenridge is a very pleasant little place doing considerable business. It is located on the Ottertail River, near its junction with the Bois du Sioux. Considerable lumber from the pine forests of Minnesota, is floated through here and down the Red River. Flat boats are built and loaded with merchandise and taken to Fort Garrey in Manitoba, where the goods are disposed of and the boats sold for building-lumber. It is connected by a line of stages with the Northern Pacific R. R., and also with all points on the Red River to Winnipeg, a distance of 275 miles. The first town of any importance on the line of the St. Paul and Pacific R. R., after leaving Breckenridge, is Herman, where there is a considerable settlement of Germans. Here lives an old German man by the name of Tancera from Alsace, in Europe. He is now 70 years old. He came to this place from Wisconsin about two years ago, took a claim, built a house of clay, broke about five acres and is well satisfied with his home. The country westward from here to Breckenridge is level, but eastward it becomes more rolling. At Douglass, a short distance east of Herman, teams were provided and we rode out to see the country. There is here a great deal of both government and railroad land still unsettled. Southward from the station the soil is a little light, and some places stony. Yet it seems to be productive. We saw fine grass, also some very good grain. There are here a great many lakes, which give the country a really beautiful and picturesque appearance. These lakes mostly contain plenty of fish; and wild ducks and geese are found in innumerable flocks. After riding about eight miles south of Douglass we came to a beautiful lake, about three miles long and two miles wide, which had no name; we accordingly named it *Menno Lake*. There is in this vicinity an abundance of good lime and building stone. North and northeastward we found here in a later visit a very excellent country. Beautifully rolling, rich and well watered, where lumber can conveniently be obtained and fuel is delivered by the R. R. Co., at \$5.50 a cord from the extensive timber region belonging to them, further east.

Near Morris ten miles east of Douglass lives Mr. Swainson, a Swede, who furnished teams and accompanied us on our explorations over the country. Mr. Swainson is a relative of the founders of the Swainson St. Swede Church, in Philadelphia. They were of the very earliest settlers in this country, that church being built in 1670.

Mr. Swainson has here a farm of 960 acres. He broke this last summer 450 acres at an expense of about \$175 per acre. He employed 12 horses, 26 oxen with the necessary number of men to run the ploughs. He boarded his men himself, employed a cook at \$30.00 a month, and laboring men at \$20.00 a month and board. He made

40 tons of hay, and intends to sow all this ground with wheat next year. A new flouring mill, propelled by water, is now building eight miles north of Morris on the Pomme de Terre (apple of the earth) River, which is a fine stream furnishing excellent water power. About 15 miles south there is a mill also, already in operation. From Jan. 1st to July 1st 1873 fifty thousand bushels of wheat were shipped from this station. Price of land ranges from five to six dollars an acre and a number of townships are still open for settlement.

As we left Morris and proceeded towards the east over the Railroad we began to enter a more settled country; beautiful little towns, farm-houses, gardens, groves and cultivated farms, were seen where a few years ago was no sign of life, nothing but the great empty prairie. Litchfield a beautiful town of 1000 inhabitants was a wheatfield three years ago.

I have never in my life enjoyed a ride like this. I must confess that it was one of the happiest, and the most pleasant days of my life and the whole party I believe felt just so. We had been on our journey over a month, and traveled many thousand miles over the frontier, through vast and unsettled portions of the country, over level prairies, uncultivated and uninhabited portions, no gardens, no fields of grain, nothing but the first feeble efforts, here and there, of pioneers to bring the lands into a proper condition for farming purposes; now we were emerging from these wild scenes, and entering again the borders of civilization. Here was busy life, here were farm-houses and fences; here were trees and groves and cultivated fields, wheat and corn; and cattle grazing; the sun shone warm and pleasant, the air was delightful and the scenery and the stir of husbandry brought us all to new life; we rejoiced and were glad; we felt indeed to say with the psalmist, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Ps. 24:1. "He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth fruit out of the earth." Ps. 104:12, 14. "O Lord how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." 24th v. "The glory of the Lord shall endure forever; the Lord shall rejoice in his works." 31st v. "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being." 33rd v.

As we proceeded we passed for many miles through a very fine timber country, in which we found a great many farms opened, and large fields of fine winter wheat growing, while here, and there portions were already cut. This was on the 11th of July. We passed a farm where a few years ago a German farmer settled. He came there in feeble health with his wife and seven daughters, and with their assistance, the trees were cut

down, the house built, the farm cleared and put under cultivation. Several of the girls are now married and their husbands cultivated the farm.

On our way we were shown a stalk of reed grass which was pulled from the flats of the Pomme de Terre River, which measured 23 feet and 4 inches, all this years growth. This however was a rarity.

Saturday July 12th, we spent in Minneapolis, and visited the mills, factories, water-power and other places of interest while thus engaged, Messrs. R. Chute and L. L. Cook met us and provided carriages for our accommodation and took us through various portions of the city. We highly appreciate their kindness and owe them many thanks for such an undeserved favor.

In the afternoon train we proceeded to St. Paul, where we again met our Friend Wm. Seeger, with whom we called on Mr. Drake, Supt. of the St. Paul and Sioux City R. R., and were promised free transportation to examine the lands lying on the line of that road also. After this we took leave of our Friend Trott and called on Governor Austin, with whom we had a pleasant interview. The Governor cautioned us in selecting a place of settlement not to forget to choose one sheltered by timber, on account of the strong, cold winds which prevail in these northern latitudes, and hoped that we would somewhere find a locality which would suit us.

On Monday morning we started out on the St. Paul and Pacific R. R. under the care of Gen. Bishop, crossing the Mississippi and passing up the beautiful valley of the Minnesota River, through the most beautiful scenery and a very fine country, we came to Worthington, some 230 miles from St. Paul, where an organized colony under the Superintendence of Humiston and Miller has existed for about fifteen months, the railroad having been completed only a few months previous. The town has about 500 inhabitants, four hotels, three lumber-yards, a new steam-mill, stores, &c. A large settlement is found in the surrounding country.

In the vicinity of Mountain Lake, Wilder, Windom and Heron Lakes we found excellent country, well adapted to settlements; the railroad lands can be purchased at reasonable figures, while there is still a good deal of government land open to settlement, some distance from the line of the road. The crops in this vicinity, however, were very poor this season on account of the ravages of the grasshoppers which prevailed fifteen days.

We spent two days in looking over the country here, and the officers of the road offered us every facility for this purpose. We appreciated with feelings of the deepest gratitude their kindness and attention towards us.

On the 16th of July we went to Sioux City, and were met there by Mr. Hansen, in the employ of the Union Pacific R. R. Co. He furnished us transportation and accompanied us to Omaha, Nebraska, where we were received by O. F. Davis, Land Commissioner

of that road. The train on the U. P. R. R., was detained an hour for our especial accommodation, and we proceeded immediately on to the westward. We saw along the line of this road, up the valley of the Platte excellent crops of all kinds. The corn and wheat indeed were very good. We stopped at Columbus 32 mile west of Omaha and made the acquaintance with Friend Hildebrand, of Odessa, Russia, who with some more of his people settled there. Here also we met Abm. Friedline and Noah Good, formerly from Somerset Co., Pa. We were afforded facilities for seeing the country and rode out some distance, but the weather being cold and rough, we were not so favorably impressed as we would otherwise have been. The land lays nice, the crops were excellent, the soil is fertile, and land can be purchased at reasonable prices and on very easy terms. The milder climate of this region offers advantages to settlers which are not to be enjoyed in more northern localities. We return our heartfelt thanks to our Friends Davis and Hanson for their many generous offers and their kind assistance, and we would advise those who wish to settle in the west, at least to give this country an examination.

In the afternoon of the 18th we proceeded to Kearney Junction 200 miles west of Omaha. Here we were met and kindly provided for by our generous hearted friend G. O. Manchester of the Burlington and Missouri River R. R. Here we received our mails from home and spent a good portion of the night in reading them. News both encouraging and sad they contained, and we were led to think that our Father in heaven had shown us many favors and greatly blessed us above many of our fellows. Death had been among our neighbors and acquaintances, and many had been called to the most bitter experiences of the sorrows of life. May the grace of God sustain them and us also when afflictions fall upon us, and let us not forget his goodness to us.

We expected to finish our trip with this number, but to do the subject justice we need to extend it to another. In our next however we expect to end our "Notes by the Way."

Correspondence.

From Jewell Co., Kansas.

To all inquiring friends, and brethren: I would say that I will try and answer your letters all in one. It is impossible for me to write to all those who have written to me about this country. I am receiving letters from friends in different parts of the country, asking almost the same questions. Hence I will try and answer all through the Herald. When I said this country was well timbered, I meant for a prairie state. Our timber consists of Oak, Elm, Walnut, Ash,

Cotton-wood, and Box Elder, which grows along the streams.

There are fish here, in the rivers, also in the Lake, (there is one Lake in this Co.) We find the Yellow Cat-fish, Quill Bass, Red-horse, and Buffalo-fish. Snakes are not numerous, there are some Bull, Rattle and Garter snakes. Coal has been found in several places; but no mines have been opened yet. Coal can be bought, 30 miles east of this at \$3.00 per ton.

To get a good piece of government land, you must go 50 miles west of here. Those having money can buy claims here cheaper than they can make the improvements that are on them, as some of the first settlers want to sell, and go farther west and take up claims, and they will sell cheap. School land is sold on time, or for cash, to suit the purchaser: ten years time are given to pay for it. Our nearest R. R. points are, Hanover 85 miles Northeast; and Waterville 80 miles Southeast. Waterville is on the Central Branch of the U. P. Road; and Clay Center, 70 miles south of this. We get mail from those points three times per week. Crops look well, wheat is very good, indeed I never have seen better, and very good prospects for corn, oats &c. The soil is dark, rich, Lime stone. Prairie grass grows usually from 14 to 3 feet high.

A man (or woman if she has no husband) can homestead 160 acres of land. There have been a number of the brethren here, all of whom were well pleased, finding it better than they expected. Among others was Bro. Jacob Sells, from Shelby co., Mo. He was well pleased with this part of the country, but has gone farther west, to get government land. Our well known Bro. C. D. Beery, from Burr Oak, Mich., has located here; he bought a claim for one hundred and ten dollars, with seventeen acres broken and in crops. There are now four of us here and we would be well pleased to have more of the brethren settle here; land is advancing. I have 8 miles to a Saw-mill, and grist-mill. We have no need of fences at present, as every one takes care of his own stock, by picketing them on the prairie; or when stock is not needed at home they are sent off in herds. Most of the farmers are raising hedge. Dry goods and groceries differ but little in prices here, from other places.

I presume you hear more about the Indians, in the East, than we do here.

We have meeting here every two weeks, have good attendance, and good order. We have a good prospect of more of our brethren moving here soon and perhaps some are on the way. There is no R. R., nor speculators' land near this to hinder the improvements of the county, consequently we are forming fine neighborhoods.

I send a special invitation to the Russian Brethren, feeling assured that they would be pleased with the country; and should they wish to colonize, I would say (as there is no government land here), that Bro. Henry Neiswander, of Osborne Co., 30 or

40 miles west of this, visited me: he says there are five members in Osborne, and there is government land to be had from there to Colorado.

Jewell City, Kansas, JOHN SNYDER.

The Last Letter.

GOSHEN, IND., Jan. 1st, 1873.

Dearly beloved sister in the Lord; Christain has gone to Michigan to work. Rebecca is with Brother Funk in Elkhart, and the rest are all going to school, and I have been alone through the day for the past week, although I am hardly able to keep up the fire for I am very trembling and weak yet. The rest are well, I also hope this will find you in good health and spirits. Being alone has caused me to call to my mind all our relations, far and near, those I have seen, and those I have not seen, some of whom are yet across the deep, wide Ocean, and perhaps I will never see them, God only knows. I also remember all other christian travelers who are on the road with me to that land from whence no traveler ever returns, whom I love as brothers and sisters.

When I came to you I found you as a lonely one among them all. Knowing the winter to be long and tedious, and often unpleasant for weakly women to go from home, or enjoy the privilege of going to meeting, I found it my duty to stop with you, and my earnest desire is to commune with you in love and sisterly kindness. I have not forgotten that letter of consolation which you wrote to me long, long ago, and the good admonition it contained; for I love to be instructed by those I love, and I think there is no nobler love in which we can be engaged; therefore I send you this little messenger and I hope you will accept its contents as a New Year gift, for I have nothing of more importance to give you.

With the assisting grace of our Heavenly Father, I wish you much joy, peace and happiness, and the communion of the Holy Spirit abide with you now and to the end of this year which has just commenced, and should troubles, trials, tribulations, weakness and distresses come upon you, as a christian traveler, I wish you the assistance and constant companionship of that kind, powerful and judicious Friend in whose care and benevolence you can at all times trust. Beginning a new year is like entering upon a dark, lonely and dangerous valley. By the light of experience we can turn back and consider the past and its changes; how many blessings have we enjoyed through the past year? every day a blessing, every night a proof of the goodness of God. How many dangers have been prevented, how many of life's sorrows, soothed by the sweet companionship of Jesus. We have alternated between hopes and fears, we have realized joys and sorrows, and by all that the past has taught we have learned that we can not search one hour into the mysterious future. We know that all is wrapt in the man-

tle of uncertainty, yet so much we do know, that there are two ways pointed out before us, that there is a crown to win which is laid up in heaven for all those that strive for it.

We also know that we have enlisted in Christ's army, and have made a solemn vow to be true soldiers under that bloodstained banner of Jesus; therefore, we have need of all the energy and strength to draw near unto God with prayerful hearts, and ask his assisting grace to help us in the future, and we also thank him for the many past blessings he has bestowed upon us.

When I reflect upon the past, and count the watching days full of toils, cares, and disappointments, the weary and painful nights, which disturbed my sleep, my life has been a treadmill, my troubles mountainous, my burden depressing. Yes, the bitterness of that cup of affliction would have smothered my heart to death, and my soul unto despair, had it not been sweetened by the love of God. And I now find that even afflictions are only the same rod our God now uses to correct and chasten, which at other times he uses in our defense. He doeth all things well; and all things work together for good to them that love him. O, let us be more earnestly engaged in the good cause for the bridegroom cometh as a thief in the night, and we know not at what hour we may be called to lay our armor by; therefore, let us walk with God, as did Enoch.

David also says, We took sweet counsel together, and walked unto the house of God in company. Paul also beseeches us to increase more in faith. It is the duty of every pious soul thus to walk with God. The Bible is full of precious promises showing forth the close communion between the soul of the believer and the Creator. I have often wondered at myself, and others also, that after knowing all these promises, and having experienced an intimate friendship with Jesus, who has plucked us from the pit of woe; and in secret places having made promises again and again, why it is that we so easily stumble and so often fall. God knoweth the utmost thoughts of our hearts, and his all-seeing eye cannot bear the least sin. It often causes me to think of Peter, who denied Christ thrice when in the midst of agony, bowed down with the sin of a polluted world; but thanks be to God, he casts us not from him, but with a pitiful look casts an eye upon us and says, "Lovest thou me?" this makes me, with Peter, remember my faults and shed bitter tears of repentance and love.

Is it not strange that Peter so soon broke his promise? But thus it is when we feel ourselves the strongest we are often the nearest the fall. Therefore we find it as needful even as little children to be led by a Father's hand, to have God for our guide—our protector—our companion. Whose lot then will be so happy as ours with such a guide? Why should we ever go astray from the right and safe path, with such a protect-

or? Why should we ever suffer from foes with such a companion, or ever grow weary on the journey?

[The above letter was written to me by sister Mary Nussbaum, just before she took sick the last time, and did not get it finished. Just previous to her death she told her husband that she had intended to finish it when well again, but he should send it to me as it was; he did so, and I was glad to receive it, for the good instructions it contained, and the tender love, and sisterly kindness it speaks about, and the good admonitions it gives us. It was requested of me by some of her relatives, to send a copy of it to the Herald for publication so that her father and all her relatives might see her last composition. Yes, the last; I read it with tears, to think that it was the last letter from her.]

She frequently wrote to me, and reminded me of my duties, and gave me good counsel, of which I am always in need. But she is now gone home to glory, where she can rest from all her troubles, trials, sorrows and temptations. She can now be with Jesus, whom she told me was her true friend. From your unworthy sister in the faith.

ELIZABETH BRUBAKER.

WAKARUSA, IND., May 17th, 1873.]

[We find the following in the Weekly Pilgrim. It expresses our own position and feelings in the matter so well that we give it a place also in our columns.]

To the scattered Members.

From the general character of our contributions, you may think that we have too many Martha's and not enough Mary's, that we are too careful about many things, and not enough mindful of the one thing needful. This may be so, but we hope soon, to somewhat change the character or our reading by being able to give more practical reading better adapted to the spiritual wants of those who have not the advantage of the daily and weekly ministration. We often think of our scattered ones who stand isolated from that sweet communion realized by the assimilation of kindred spirits. The appeal "pray for us" is treasured up and in our private, as well as public devotions we think of you. That the PILGRIM'S visits are appreciated, encourages us to a greater effort in supplying you with that spiritual food which, to the soul, is more than meat and drink. When you say that the fountain of God's mercy is ever flowing, you are right. It is a glorious faith to believe and realize that God is everywhere present, and that he regardeth not numbers so much as a broken heart and a contrite spirit. Wherever there is a heart to pray, there is a temple for worship and a God to hear. Your hopes for heaven can be as sure-founded, and your prospects as bright for heaven and eternal deliverance as though you were surrounded by an encampment of saints. You, no doubt, often think of the advantages that those con-

joy who are surrounded by those of a like precious faith, but they may be more imaginary than real. God is our all-sufficient good, and the more we learn to associate with him, the less we care for the association of earth and the house, in which we live. Paul felt, to be absent from the body, was to be present with the Lord. Though we live in the flesh, contaminated with sin and surrounded by the influences of carnality, yet it is possible to become so dead to them all that the imprisoned spirit may soar aloft and hold sweet communion with God, and like with Paul, it will be a question whether we are in the body or whether we are out of it.

For the Herald of Truth.

Count the Blessings of To-day.

Count the blessings, count the blessings,

That are sent thee from above;

Pass not lightly o'er thy comforts,

Notice ev'ry gift of love.

Mark each lovely, green oasis,

Strewn along life's desert way;

Do not borrow future sorrow,—

Count the blessings of to-day.

'Tis the humble christian's duty

To proclaim the gifts of God,

And to thank the blessed giver

Though he sent the chastening rod:

For our trials, too, are blessings—

Richest blessings in disguise;

Then, cheer up, thou weary pilgrim,

And no longer droop thine eyes.

See the many scenes of beauty

Spread around us everywhere;

Fruitful plains, majestic mountains,

All do show the Father's care;

Luscious fruits and cooling fountains

Ready for the wants of man—

Count the blessings, count the blessings,

Canst thou all their numbers scan?

Think of all the untold blessings

Clustered round our homes to-day;

Think of friends, and precious kindred,

Sent to cheer our lonely way.

And though earthly ties be broken,

And our fondest hopes decay;

Count them blessings—hearts to soften—

Leading us from earth away.

Let us note each daily blessing,—

Thus we may each other cheer

While upon our upward journey,

Until Canaan's shores appear.

Count the blessings, count the blessings!

Garner up the priceless store!

And we'll find we have good reasons

To "rejoice for evermore!"

St. Joseph Co., Mich. S. P. YODER.

"Be ye Separate."

2 Cor. 6: 17.

The Christian, while in the world, is not to be of the world. He should be distinguished from it in the great object of his life. To him, "to live," should be "Christ."

Whether he eats, or drinks, or whatever he does, he should do all to God's glory. You may lay up treasures; but lay it up in heaven, where neither moth nor rust doth corrupt, where thieves break not through nor steal.

You may strive to be rich; but be it your ambition to be "rich in faith" and good works. You may have pleasure; but when you are merry, sing psalms and make melody in your hearts to the Lord. In your spirit, as well as in your aim, you should differ from the world. Waiting humbly before God, always conscious of his presence, delighting in communion with him, and seeking to know his will, you will prove that you are of a heavenly race. And you should be separate from the world in your actions. If a thing be right, though you lose by it, it must be done; if it be wrong, though you would gain by it, you must scorn the sin for your Master's sake. You must have no fellowship with the unfruitful works of darkness, but rather reprove them.

Walk worthy of your high calling and dignity. Remember, O Christian, that thou art a son of the King of kings. Therefore, keep thyself unspotted from the world. Soil not the fingers which are soon to sweep celestial strings; let not those eyes become the windows of lust which are soon to see the King in his beauty—let not those feet be defiled in miry places which are soon to walk the golden streets; let not those hearts be filled with pride and bitterness which are ere long to be filled with heaven, and to overflow with ecstatic joy.—Spurgeon.

The Dress of Christian Women.

How should a woman, "professing godliness," dress? How adorn herself?

In "modest apparel." (1 Tim. 2: 9.)

With "shamefacedness,"—i. e., with no intent to draw the eye. (1 Tim. 2: 9.)

With "sobriety"—i. e., with nothing conspicuous. (1 Tim. 2: 9.)

Not with "braided hair," nor with "plaiting of hair"—i. e., elaborate arranging of the hair. (1 Tim. 2: 9; 1 Peter 2: 3.)

Not with "gold." (1 Tim. 2: 9; 1 Pet. 3.)

Not with "pearls." (1 Tim. 2: 9.)

Not with expensive clothing. (1 Tim. 2: 9.)

Not with clothing (as an adornment.) (1 Peter 3: 3.)

Observe, there are three points as to clothing the body: Let it be modest. Let it be inexpensive. Let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: No jewelry. No fanciful dressing of the hair. And there are two points to be observed as to adorning: "A meek and quiet spirit;" "Good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should clothe herself in all "mod-

esty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with "good works."

Now, if she be so adorned she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works she will have neither time nor money for the decoration of her body.

The above is merely a summing up of Paul and Peter's thoughts in the matter, as contained in 1 Tim. 2:9, and 1 Peter 3:3.—*The Christian*.

* [The following by some oversight has been delayed until now.]

A Memorial.

March the 23rd, in New Providence township, Lancaster county, Pa., Emma daughter of Daniel and Mary KESSLER, aged 19 years, 7 months, and 8 days. She embraced religion in her 18th year, was a member of the Tunker Church remained a faithful believer in Jesus until death.

Lovely Emma is now at rest,

On earth her warfare now is o'er;
Sweetly folded to the Savior's breast
He took her to that sinless shore.

He kindly watched and kept her safe,
From the alluring power of sin;
Herself into his hands she gave,
That she to rest may enter in.

Dear sister, lovely has she been,
So innocent, so mild;
How gentle were her looks of love,
And all her acts were kind.

While here she willing bore her cross,
For Jesus' sake she all resigned;
All earthly things to her were dress,
So she might be his little child.

She loved the Lord, she followed him,
To her the world was small;
She sought no pleasures here on earth,
For Jesus was her all in all.

It seemed to be her heart's delight,
Upward to heaven to gaze;
As if some glorious blessed sight,
Was to her eyes displayed.

Death came a welcome messenger,
It brought to her no fears;
But caused her peace and joy of heart,
And dried away her tears.

And as the hour of death drew near,
She happy, peaceful smiled;
As she upward to her Savior gazed,
And calmly to him her life resigned.

That peaceful smile still lingered there,
When shrouded for the grave,
Nor could the embrace of death
That lovely smile efface.

Methinks among that glorious throng,
How happy she must be;
Gazing on our dear Savior's face,
To all eternity.

Dear Savior, we are yet on earth,
Amid the snares of sin;
Help us to watch to pray and wait,
Till thou wilt come and take us in.

Into that peaceful home above,
For evermore with thee to dwell
Where parents children and dear friends
Shall no more say farewell.

Children's Department.

My Travels.

I will inform my little readers that I am at the time of writing this, (October the 13th), with my friends in Fayette county, Pennsylvania; but I expect soon to leave here; and by the time this number of the Herald reaches its readers, I shall probably be at home. I expect before returning home to spend a short time in Lawrence county, Pa., and also in Holmes county, Ohio.

I have had a very pleasant time with my friends, here in Fayette county. I visited their Sabbath-school twice, and enjoyed myself very much. I think the children and I shall not soon forget each other. I hope the little boys and girls with whom I talked individually, will remember what I told them about God, and of Jesus, and of heaven. I found many friends here that I shall never forget, and I hope and pray if we meet no more in this world, we may meet in heaven. But if we wish to meet there, we must love God and keep his commandments. We must love Jesus, our dear Savior, who died for us; and we must follow him, and do all that he has told us to do. We must not love any of the vain and foolish things of this world.

One of Jesus' disciples says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, 1 John 2:15, 16. If we wish to be the followers of Jesus, we must be willing to be mocked, and laughed at, and hated; and if we try to live so that the wicked people of this world will not hate us, then we are not his followers, and cannot get to heaven, for he says, And ye shall be hated of all men for my name's sake, Matt. 10:23; and if the world hate you, ye know that it hated me before it hated you, John 15:18, 19; 1 John 3:13. He further says, "Ye are my friends, if ye do whatsoever I command you;" and one of his disciples says, "Whosoever therefore will be a friend of the world, is the enemy of God," James 4:4. So we see that it is impossible to be the friends of the world, and also the friends of God, and the followers of Jesus; we must either choose to be mocked and hated by the wicked people of this world, or not be the followers of

Jesus at all; and no one should pretend to be the follower of Jesus if he is not willing to be mocked and hated. I have written this to my dear young friends as well as to the children.

I learned since I have been in this neighborhood, that the first Sabbath-school was organized here in the year 1849, and was probably the first organized in the Mennonite Church in America. It was held in the old Mennonite church, two miles east of Masontown.

I should be glad to hear from the young brethren and sisters, friends and children in this neighborhood, as my heart is filled with love for them, and I feel sincerely interested in their eternal happiness. My prayer to God is that he may abundantly bless you, and help you to take up your cross daily, and follow him through evil as well as good report; that you may be found worthy of him, Matt. 10:38; Luke 14:27.

Now may the Lord his grace impart,
And help us all to do his will;
May Jesus dwell in every heart,
And keep us safe from every ill.

BROTHER HENRY.

A Good Investment.

A little boy whose name is David, saved all his pennies given him by his friends, until he had five dollars, and then bought with them a large Family Bible. This was the first thing he ever bought, and it was certainly a very good investment for a boy of his age. How many little boys and girls spend their pennies for toys and candy, which do them no good! David has something to show for his money; and something which if he reads carefully, will make him a good, useful man in this world, and we hope and pray that it may, by the blessing of God, bring him early to Jesus, to realize the pleasantness of the ways of wisdom, and be a shining light in the world.

How many of you my little readers, will follow David's example, and buy with your money that blessed Book, which will show you the way to heaven and everlasting happiness? You can spend it for nothing better. No, you cannot spend it for anything that will do you half as much good as God's holy word; for

"It is the book which God has given
To show our souls the way to heaven."

I hope many of my little friends will stop buying playthings and

candy, and determine that David shall not be the only one who has a large Bible of his own.

BROTHER HENRY.

My Offer to the Children.

I still continue my offer to the children, which I made in the September number of the Herald. Any one who will sell six of my books, (Gems of Truth), at 35 cents a piece, and send me \$2.10, will get the seventh copy free. I pay the postage on them. I hope my little friends will make a special effort to sell as many as they can. In this way you will help me a great deal. I shall continue to work for you. Let us help each other. Address,

BROTHER HENRY,
Elkhart, Ind.

FOOD FOR THE LAMBS.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. John 12, 26.

Blessed is he that considereth the poor. Ps. 41:1.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Nov. 17	James 2	Dec. 3	1 John 5
" 18	" 3	" 4	2 John 1
" 19	" 4	" 5	3 John 1
" 20	" 5	" 6	Jude 1
" 21	Peter 1	" 7	Rev. 1
" 22	" 2	" 8	" 2
" 23	" 3	" 9	" 3
" 24	" 4	" 10	" 4
" 25	" 5	" 11	" 5
" 26	Peter 1	" 12	" 6
" 27	" 2	" 13	" 7
" 28	" 3	" 14	" 8
" 29	1 John 1	" 15	" 9
" 30	" 2	" 16	" 10
Dec. 1	" 3	" 17	" 11
" 2	" 4	" 18	" 12

This table can be written on a piece of paper and kept in the Testament for a mark.

Married.

September, 27th, in Doylestown Bucks co., Pa., by S. M. Andrews, S. G. Fly, to SALLIE GROSS, both of the above county.

Died.

March 28th, in Fayette co., Pa., Sister MARY MINTA, wife of Bro. David HONAKER, aged 20 years, 9 months and 8 days. A funeral discourse was delivered on the 2nd of October at the Mason-town Mennonite Church, by D. Brenneman, from Amos 4:12. "Prepare to meet thy God."

July 4th, in Leetonia, Ohio, of Soreful and curved spine, of which she suffered seven years, LIZZIE JAKE, daughter of Henry C. and Catharine MELLINGER, aged 9 years, 4 months and 23 days. Once before her death she asked her mother whether she would be a cripple too in heaven. She often sang the well known hymn,

"Jesus lover of my soul."

August 31st, in Montgomery co., Pa., of Dropsy of the heart, MARY ANN DERSTEIN, aged 36 years, 5 months, and 21 days. Services by John Allabach, and Abel Morning.

September 4th, in Rainham, Haldimond co., Ontario, JOHN, son of Peter, and Maria HOOVER, aged 10 months and 28 days.

September 5th, in Montgomery co., Pa., RACHEL, wife of John FRIED, aged 71 years, 10 months, and 11 days. Sermon by Wm Nice and Henry Nice.

Sep. 6th, near Old Line, Lancaster co., Pa., Sister ANNA KOSER, aged 32 years, 1 month, and 6 days. Services were held by Abraham Horst, and Jacob N. Brubaker.

Sep. 16th, in Putnam co., Ohio, of Diptheria, LYDIA ANN, daughter of William and Eva DICK, aged 6 years, one month, and 25 days. Sermon by George Brenneman.

Sep. 23rd, in Elkhart co., Indiana, Sister ELIZABETH YODER, aged 20 years, 9 months, and 16 days. She was a bright and shining light to her associates. She bore her afflictions patiently.

Before her death she selected the hymn, "Dear friends, farewell, I do you tell." Services by J. Weaver, and Eli Miller, from Matt. 9:24, 25.

Sep. 26th, in Allen co., Ohio, CHRISTIAN, son Abm. and Elisabeth TURK, aged 11 days. Funeral services by Abm. Steiner from the words, "For me to live is Christ, and to die is gain."

Sep. 11th, in Hilltown, Bucks co., Pa., JOHN L. FRICK, aged 42 years, 11 months, and 26 days. Funeral sermon by J. M. Haldeman and John Allabach.

Sep. 22nd, in Plumstead, Bucks co., Pa., ADAM GOTWALS, at the advanced age of 70 years, 9 months, and 24 days. Sermon by J. M. Haldeman and Sam. Godshalk.

Sep. 27th, in New Britain, Bucks co., Pa., JOHN W. LAPP, aged 34 years, 10 months, and 15 days. Services were held by Isaac Rieckert, J. M. Haldeman, and Abm. Moyer.

Sep. 28th, in Hatfield, Montgomery co., Pa., JOHN APPLE, aged 63 years, and 11 months. Services by Jacob Loux, and J. M. Haldeman.

October 3rd, in Litz, Lancaster co., Pa., Sister MARY HUNTER, aged 46 years, and 11 days. After much suffering she fell asleep in death, in the hope of entering that blessed abode, eternal in the heavens. Funeral discourse by Christian Bomberger and J. N. Brubaker, from 2 Cor. 6:1; and by a minister of Litz, from Ps. 23:4.

October 8th, in St. Joseph co., Indiana, of Croup, AMOS, son of David and — Wisler, aged 3 years, 8 months, and 8 days. Funeral discourse by John Weaver and Christian Baer. That little Amos was dear to the hearts of his parents, brothers and sisters, their tears and sighs testified, as they looked, for the last time, upon his cold and lifeless form. Remember that it was the hand of the Lord that has taken him from you.

October 19th, in Arcadia, Hamilton co., Indiana, of Dropsy and the infirmities of age, Bro. HENRY GASHO snr., aged 77 years, 1 month, and 3 days. He was formerly of Lancaster co., Pa. He leaves a widow and seven children to mourn their loss. Funeral services by John and Elias Caylor, from Rom. 6:12, and Rev. 14:13.

October 24th, in Allen co., Ohio, MEXXO, son of Moses and Mary BAXTER, aged 27 days. Services by Geo. Brenneman, and C. Culp, from Ps. 39:4, 5; John 14:1—3.

"An infant child has passed away
To brighter realms above;
From earth to heaven hath winged its way
To bask in Jesus' love."

Letters Received.

B Legron, S A Haydon.
MONEY LETTERS.

A—J F Andrews.

B—Anne B Booser, John Beard, Peter Bixler, Geo. Boyer, S Burkholder, (per D Boesinger), David Boesinger, Eli Byler, H Bowman, John Blosser, C M Brackbill, J Bernreger, J J Bernreger, Jonas H Blosser, John Bixler, John Bender.

C—Samuel K Cassel.

D—John Davidhiser, F Dieckman, W Dicus, Jac Dausman, Joel Detweiler, Henry Domer.

E—Joseph Egestein, Rudolph Ellenberger, Mary Eberly, Peter Engel, Mary Ebersole, William Eby, Noah Esch, Tob Esch, H W Eby.

F—Susan Funk, Joseph Forry, Clas H Fisher, Rachle Greht, Dan Freed.

G—Isaac Good, John Groff, Samuel Graybill, Wm Gehman, Andrew Good, Israel Good, Michael Gongway, Abraham Good.

H—Benjamin Hershey, R J Heatwold, Elias Hertler, C J Hoechstetter, Lydia A Hertler, Emma Herr, Samuel Hess, LaPorte Heffner, H Heatwold, David Hoover, Eli Hartman, John Hartman, B F Halkema, Fred Hawker, Emmanuel Hartman, Leonard Hoover.

K—Christian Keim, Daniel Kreider, Peter Keller, Sem Kauffman, Sarah Kasey, J Kennel, Chr Keppeler, Jos W Kraybill.

L—Hiram Livingston, Peter Loucks, C B Lehman, Jac Landis, Christian Litwiler, Amos Landis, M—John T Miller, Abm Meas, Joseph D Moyer, Solomon Miller, David McCrell, Geo Messinger (per D Boesinger), Abm Mast snr, Isaac H Mast, Jeremiah Miller, E W Miller, Daniel Miller, Jos Moyer, Dan S Miller, Amos Metzler, C H Myers, S C Mellingner, Dan Mellingner.

N—Mary A Nash, Christ Nofinger, Jacob N Neff.

P—John Plank.

R—John H Rosenberg, M F Rittenhouse, Adam Rosenberg, Moses E Reist, E L Rosenberg, S L Roth, Chr Ramer, E B Riehl.

S—O O Schimmel, C J Sangree, Noah Shenk, F Swartzendruber, Elias Stork, Abm Strie, Jacob Sommer, John Sommer Jr, Wm Spoetel.

R Sabin, C N Shenk, John Schmidt, J W Swartzel, Jos W Schrock, Alex Stahl, Samuel Schrock, E M Shelenberger, Elias Shorer, David Sharrer, D D Shively, Daniel Shenk, Barbara Schweigart, John Stratay, Andrew Stemen, Joseph Stauffer, Henry M Showalter, Elias Stork, Abm Seiber, C S Shantz, Elizabeth Smith, R J Smith, Eli Stoffer, Jn D Schrack, C B Swartzendruber, N Stecku.

T—D A Troyer, Abm Thut, David V Troyer, U—Jacob Unzieker.

W—Bernhard Werner, R Wyss, Alexander Woods, Bernhard Werner, C Wideman.

Y—Jacob K Yoder, David Z Yoder, S P Yoder, Elias Yoder, Jonas Yoder, Thomas D Yoder, Moses Yoder.

For Books.—Christian Nafziger, Jos B Gerig, Christian Wyse, J C Humsicker.

TIME TABLE.

Lake Shore & Michigan Southern
Railroad.

Passenger trains on and after Nov. 2nd 1873,
leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.

No. 8, Chicago and St. Louis Express,	3.25 a. m.
No. 72, Way Freight,	4.00 "
Grand Rapids Express,	5.15 "
No. 2, Mail,	11.00 "
No. 60, Way Freight,	1.45 p. m.
Grand Rapids Accommodation,	3.45 "

AIR LINE DIVISION.

No. 74, Way Freight,	5.05 a. m.
No. 12, Air Line Accommodation,	5.00 "
No. 4, Special New York Express,	12.50 p. m.
Wabash Express,	12.30 "
No. 6, Atlantic Express,	9.50 "

GOING WEST.

No. 8, Morning Express,	6.30 a. m.
No. 5, Pacific Express (Air Line),	4.00 "
No. 7, Evening Express,	6.00 p. m.
No. 1, Special Chicago Exp. (Air Line),	5.15 "

KALAMAZOO DIVISION.

The Grand Rapids Express 5.15 a. m., and Accommodation 5.45 p. m., run direct to Grand Rapids, arriving there at 10.30 a. m. and 9.25 p. m. Returning leave Grand Rapids 7.30 a. m., and 4.25 p. m., arriving at Elkhart 12.30 p. m., and 9.45 p. m., making connections with Air Line trains.

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J. E. CURTIS, Supt. Mich. Div.

E. E. ROBINSON, Ticket Agent.

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Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 10.—No 12.

ELKHART, INDIANA, DECEMBER 1873.

Whole No. 120

For the Herald of Truth.

The Birth of Christ.

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace;" Isaiah 9: 6.

The anniversary is again drawing near, which marks the greatest event in the history of the human family—the birth of our Lord and Savior Jesus Christ. No one knows the exact date upon which this great event occurred, but the sacred day of the supposed anniversary is celebrated by all nations that make any pretensions to the Christian faith. We will therefore take a faint view back to the time when the glad tidings were first sounded through the hills and valleys of the Holy Land.

The people of God had, in various ways, received promises of a better, and more blessed state, than they had ever before enjoyed, but they could form only indefinite ideas in regard to the circumstances to which the many prophecies pointed, and in the shortness of human comprehension, they could not recognize the application of all those prophecies, to the same person and the same epoch. The learned classes of the scribes and Pharisees, being clothed in the armor of their own righteousness, and having set up in their heart the Messiah of their choice, could not find in Jesus the Lord and king congenial to their taste, and it happened unto them according to the saying: "He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong." But the poorer class hailed his coming with joy and gladness, and did not hesitate to accept the evidence of the signs of the times.

The Old Testament served as a light that shone in a dark place, until the day-star appeared. That light had not yet quite gone down, for the flocks designated for the altar were lowing in the folds of Jerusalem; and the smoke of the sacrifices rose every evening above the hill of Zion, a type of better things to come. But lo, that greater star appeared in the town of Bethlehem! "To them which sat in the region and shadow of death, light is sprung up!" The time was drawing near, when the daily sacrifice should be changed, and the words verified, which had long been spoken by the

Psalmist; "I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills."

It was a winter's night, the season of the year which in that sunny land is mostly made up of frequent rains, changeable weather, chilling winds, and frosts. The priests had returned from their temple service to their couch, and the wealthy inhabitants of the great city were at rest. But a class of people whose occupation demanded the sacrifice of a portion of the sweetest of earthly comforts—a night's rest, were watching the flocks among hills of Judea. To them it pleased the Father of mercies to reveal the "glad tidings of great joy." The work of redemption was begun. In due time the perfect and everlasting atonement was made, and the way opened to the throne of God from whence the river of life is flowing, Rev. 22:1.

The command went forth, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." To the sinner he says, "He that cometh unto me, I will in no wise cast out."

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely!"

C. F. DETWILER.

For the Herald of Truth.

Christmas.

Another year has almost rolled around and Christmas-day will soon be here again. Let us remember why we celebrate that day. It is to commemorate the birth of our dear Savior Jesus Christ. It was on this wise: Cesar Augustus issued a decree that all the world should be taxed, and every one went into his own city to be taxed. Joseph and Mary his wife, also went from Galilee, into Judea, the city of David, which is called Bethlehem to be taxed, because he was of the lineage of David. And while they were there the days were accomplished that the Savior should be born; and because there was no room in the inn, he was wrapped in swaddling clothes, and laid in a manger. Thus lowly was the Son of God born.

Wonderful Counsellor.

Bright and joyful is the morn,
For to us a child is born;
From the highest realms of heaven,
Unto us a Son is given.

On his shoulder he shall bear
Power and majesty, and wear,
On his vesture and his thigh,
Names most awful, names most high.

Wonderful in counsel is he,
Christ the incarnate Deity;
Sire of ages, ne'er to cease;
King of kings, and Prince of peace.
Come and worship at his feet;
Yield to him the homage meet;
From the manger to the throne,
Homage due to God alone.

The Old Year's Blessing.

I am fading from you,
But one draweth near,
Called the angel-guardian
Of the coming year.

If my gifts and graces
Coldly you forget,
Let the New-Year's angel
Bless and crown them yet.

For we work together;
He and I are one;
Let him end and perfect
All I leave undone.

I brought good desires;
Though as yet but seeds;
Let the New Year make them
Blossom into deeds.

I brought joy to brighten
Many happy days;
Let the New-Year's angel
Turn it into praise.

If I gave you sickness,
If I brought you care,
Let him make me patience,
And the other prayer.

If I brought you plenty,
All wealth's beautiful charms,
Shall not the new angel
Turn them into alms?

If I broke your idols,
Showed you they were dust,
Let him turn the knowledge
Into heavenly trust.

If I brought temptation
Let sin die away
Into boundless pity
For all hearts that stray.

May you hold this angel
Dearest than the last;
So I'll bless his future,
While he crowns my past.

—Good Words.

Oh, that when that day comes, all of us might think of the reason it is called Christmas and for what reason our dear Savior, Jesus Christ came on earth. He came to open the way, that we might follow his footsteps. He made the way possible for us whereby we can be saved from our sins.

Many persons celebrate this day in all kinds of sports and wickedness, in drinking, fighting, dancing, and all conceivable ways of sin and folly. It is not the will nor desire of the Lord for men to do so. On this day parents give toys and many things to their children, but say little to them of Jesus. He gave us more than all the world can give. He opened the way to heaven; it is for us to accept or reject; O, how affectionately he invites us. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

"Angels from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth.
Come and worship, come and worship,
Worship Christ, the new-born King,"
Tipton, Mo. FANNY WENGER.

For the Herald of Truth.

God is No Respector of Persons.

"I perceive that God is no respector of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him, Rom. 10: 34, 35."

I wish unto all the readers of the HERALD the true enlightenment and knowledge of the word of God, and the true knowledge of himself, that he may rightly understand these words of the Apostle. These important words were spoken by the holy Apostle Peter in the house of Cornelius, after he had first received instruction of God through a heavenly vision, which words are so rich in the Spirit, that any person who is upright in his actions can easily thereby prove himself whether he really is a follower of Christ or not. Let us first consider to what the fear of God will conduct us; and Second, what the words "Worketh righteousness" teach us.

In the first place, the pure fear of God is the holy inclination of the mind, produced in the soul by the Holy Ghost, to be obedient to all the commandments and instructions of God. Since the Almighty, in his Majesty, through his great wisdom has created us in his own image, so will also those do who confess God and honor their Creator, with humble hearts and minds, as did Cornelius in his house; whereupon he received the command from the angel that he should send for Peter, from whom he would hear words whereby he and his house should be saved.

Here, beloved reader, we have a beautiful example of true piety, how we should have an anxious desire after his grace, that we do not put it off nor leave any behind,

and meditate upon it with reverence to his majesty, and submission to his holy will, wherefore the Son of the Almighty God, he who made known unto us the Father's holy counsel and will; and who also taught us that in prayer we must resign our will to the will of the Father, whom the god-fearing man will also reverence, since he believes that God knows better what is necessary for us than we ourselves know. The godfearing man loves the association of the pious; and in the law of the Lord doth he meditate day and night: yea, with David, he would rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness, since those who proclaim peace are preferable to him than all the wisdom of the world or earthly treasures. The godfearing walk in fellowship with the Spirit to the house of God, to hear the law of the Lord. Of this we have an example in Simon of old. When the righteous man arrives at the house of God he enters in peace, to hear the word of God. He acknowledges, with David, that, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times," Ps. 12: 7. And further, "As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him," Ps. 18: 30.

We will yet only subjoin one example of the godfearing, namely, pious Lydia. As she was pious, she gave heed to the words of Paul; therefore the Lord opened her heart, that she attended unto the words which were spoken of Paul, and she and her household became believers in the Lord, Acts 16: 14.

Here, dear reader, you can prove yourself, whether you belong to the number of the godfearing or not; for so long as you have no true desire to be obedient to the commands and instructions of God, the fear of God dwelleth not in you. Yea, you have then no anxious longing after the grace, which God imparts only to the truly pious, as a true gift of grace. How can such as do not seek after the commands, out of the true fear of God reverence the Father, and in spirit and in truth pray, "Thy will be done in earth as it is done in heaven?" Or, how can any one be accompanied by the spirit of God to the house of the Lord, who always desires to walk according to his own inclination. The Lord of the house has said, Whosoever loveth any thing more than me or my word is not worthy of me? This is presented out of love for consideration in what the perfect fear of God consists.

In the second place we will consider what the words "Worketh righteousness" contain in themselves. First: in order rightly to understand the meaning of these words, we must consider that right and wrong stand in opposition to each other the same as light and darkness, life and death, blessing and cursing, Christ and Belial. Right and wrong must be separated, for John the Apostle teaches us that "He that doeth righteousness is righteous, even as he is righteous;"

and, "He that committeth sin, is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Jesus says, "The devil is a liar, and the father of it," Jn. 8: 44.

Jesus is the truth, and for this cause he came into the world to bear witness unto the truth. He says, "Every one that is of the truth heareth my voice," Jn. 18: 37. He that heareth his voice, also receiveth his word and continueth therein. He will acknowledge the truth, and the truth will make him free from his sins, and will also destroy the works of the devil. If we work righteousness, and walk in the truth, then is Christ our King, inasmuch as he is a King of the truth. But, observe what this King saith, "Every one that is of the truth heareth my voice." Further, Jesus is the way, the truth, and the life; no man cometh unto the Father, but by him. He is that same Way of whom the prophet Isaiah speaks in Chapter 35, and that, "The unclean shall not pass over it. Isaiah instructs us already in his first chapter what to do that we may walk in this way, in this wise, "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord has spoken it."

Here the Lord commands us through his prophet, that we must wash and cleanse ourselves, for the impure cannot walk on the way of life; and he makes known unto us the means whereby we can become purified, and promises us a reward if we obey him, which reward is, that we shall be partakers of the best fruits of the land. He also tells us what the punishment shall be of those who are disobedient, that they shall be devoured with the sword. So also the King of kings, who came to destroy the works of the devil, has given us the way and means to wash and purify ourselves, from evil works, to serve the living and true God, by true and sincere repentance. Since we know and confess our sins from the heart, and with sorrow and repentance pray to God for forgiveness, so shall we thereby be cleansed by faith through his blood; for he is true and faithful, and if we confess our sins he will forgive them; he will cleanse us from all evil; and he promises us the reward of blessedness, if we hearken unto him and walk in the holy way (Christ is the way), after that he has given us the means of grace whereby we can be purified.

To be obedient to Jesus Christ we must do that which is right. If Cornelius had not been obedient to the angel, he would have done wrong; if Peter had not

entered his house, he would not have heard the words whereby he and his house could be saved, neither would they have received the gift of the Holy Ghost. So also with us, if we will not hearken unto the words of Jesus and his holy Apostles, we do wrong and sin, and cannot, therefore, walk in the way of life, for therein cannot any thing enter that is impure.

Now, what does Jesus command his disciples? Is it not, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you?" What shall they teach before baptism? Repentance and a holy life. This did John, the Savior; the Apostles also after the resurrection of Jesus: Herein they acted righteously, and all they that receive their word, believe, and are baptized, also do right, and they shall be reckoned in the Church of God, for it is said, "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayer."

Thus to-day, must all believers continue steadfast in the doctrine of the Apostles if they would be considered with the righteous. There are many in the present age who desire to be called Christians, but who deny, with words and works, the doctrine of Jesus Christ, and the Apostles. Jesus teaches us Mark 8: 38, "Whosoever therefore shall be ashamed of me and of my words, in this sinful and adulterous generation, of him also shall the Son of man be ashamed." Observe he does not say his words, only, but me and my words. Here we see that he had reference to his person as well as to his word, when he said, "Me and of my words."

O, beloved reader, consider well in what way the King of kings has preceded us; how he was wrapped in swaddling clothes and laid in a manger. But how is it with us at the present day? Parents scarcely know how they shall sufficiently dress and decorate their children, so that we really have reason to believe that they are ashamed to let their gaudily decorated children associate with the children of God who do not appear in such splendor. In fact they show that they feel thus, and perhaps they never once think that the Apostles, Peter and Paul have so strictly forbidden this outward decoration. O ye beloved mothers, herein ye do wrong before God, and they that do wrong commit sin; and sin is of the devil, Jn. 9: 3. John writes in his first Epistle, 2: 15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Here we have a plain command against the lust of the flesh, the lust of the eyes, and the pride of life, and if we disobey it we do wrong, and shall be rewarded according to our deeds, for with God there is no respect of person.

Written out of love to all the readers of the Herald. God grant that we may all fear God, and act uprightly.

J. K. YODER.

For the Herald of Truth.

The Crown of Life.

There is much at stake to save our souls while in this life, which is left to our own will to choose. For a corruptible crown which is perishable and fadeth away, man will do much. But there is an incorruptible crown at stake for us all, which is a thousand times more precious. As an ocean of water is toward a drop, so is the incorruptible crown to the corruptible; to obtain it, all should run, fight, and labor. But to many it is often left until the close of life.

There is nothing that should engage our hearts and minds so much as the thought of eternal life, which are indescribably magnificent; much more so than the most excellent worldly crown. Now, then, lovers of crowns, of prizes of value, turn in with your government bonds, hundred dollar bills, mortgage securities, here is an investment for the poor as well as for the rich, which the world cannot equal. Opportunity and privilege stand open for all, and happy are those that accept it. The author is not man, but is of heaven; it is our Lord Jesus Christ, who gave himself freely for our sakes, that we might be heirs of eternal salvation. But those that disbelieve and neglect their calling, are heirs of the world; the world shall perish, but he that doeth the will of God abideth forever. We must either be happy or miserable forever.

The way is open for all who will come to the Savior. He will accept every one that comes unto him humbly, meekly, in earnest prayer, with penitent heart, and faith. He will pardon all sins, that they will no more burden or condemn you. "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." He that endureth unto the end shall be saved.

We may be no more of the world, yet we are in the world, exposed to many temptations, trials and troubles.

The Christian life is compared to a ship on sea. When the sea is calm then all goes well, but when it is wild, rough, and the blue water almost rolling over the ship, tossing it about; then it is tried whether it is good material, and managed well. Just so with the Christian; when all fares well it is easy to sing hosanna; but when temptations, trials and sorrows arise, then we are tried; if we are immovable it proves that we have overcome the world. Faith is the victory that overcometh the world, Tim. 2. Thou, therefore endure hardness as a good soldier of Jesus Christ, (Phil., 3: 7), that being justified by his grace, we should be made heirs according to the hope of eternal life. Mount Joy, Pa. J. D. H.

Vestol's Grit.

THE TENNESSEE QUAKER WHO REFUSED TO FIGHT IN THE LATE WAR.

The following interesting account of a young Quaker who could not be induced to fight in the late War, though conscripted, is from the pen of a prominent citizen of this State, a leading member of the bar of an adjacent county, and an ex-Judge Advocate and officer of the Confederate States Army in the late war. It is a faithful narration of one of the most interesting and curious events of the late War:

The Editor of the Banner:

I have just read in the Banner of the 16th inst., a fragment of Gov. Foote's reminiscences, headed, "How a Quaker Refused to Fight." As I am familiar with the facts and circumstances alluded to, and as the case greatly interested me at the time, I have thought it might be of some interest to your readers to go into details more than is done in Gov. Foote's brief allusions to the case.

The young Quaker alluded to is Tilgham R. Vestol, who lived near Columbia, Tenn. When Gen. Bragg's army was at Shelbyville, Tenn., young Vestol was conscripted and sent to that place; he was assigned to duty in the Fourth Tennessee Regiment, commanded by Col. McMurry, of Nashville. He reported to the regiment as required to do, but utterly refused to perform military duty of any character or description. Neither by threats nor persuasion could he be induced to alter his determination. The officers of the regiment were as humane as they were true and gallant, and, after every effort had failed to induce Vestol to perform the duties of a soldier, they gave the matter up in despair, and told him to leave and go home, which he did. But shortly thereafter another conscript officer came along and Vestol was again duly enrolled as a conscript, and ordered to report at Bragg's headquarters. Not being ready just then to leave his

home, he asked and obtained the time of two weeks within which to report, some citizen of Columbia, Chancellor Fleming as I now remember, going his security that he would report at the end of the time. Before the two weeks had expired, Gen. Bragg had fallen back to Chattanooga. All alone and on foot, Vestal went to Chattanooga, and reported to Bragg's headquarters. By a most singular coincidence, he was again assigned to the Fourth Tennessee. Col. McMurry, from his Shelbyville experience, knew he had a tough customer to deal with. He concluded he would try the force of moral suasion, so one day he sent for Vestal to come to his quarters, and undertook to convince him from the Scriptures that he was wholly wrong in his ideas and position. But the young Quaker was rather too much for the gallant Colonel in the Scripture argument and the Colonel sent for his Chaplain to talk to Vestal and convince him that he was altogether wrong in his refusal to fight or to perform military duty. The Chaplain came and opened the argument after this wise: "I wouldn't give a cent for a religion that is opposed to my country." Said Vestal, "I wouldn't give a cent for a country that is opposed to my religion." The argument lasted for some time, but left the young Quaker unconvinced, and determined to do no military duty of any description. He refused to police the camp, or do the least thing that could be tortured or construed into military duty. At last Col. McMurry, wholly unable to do anything with Vestal, sent him to brigade headquarters. Here he was reasoned with, and every effort made to induce him to go and perform the duties of a soldier, but he was as firm and inflexible as the everlasting hills. He was told that if he persisted in his course he would be subject to severe punishment, and finally would be shot for disobedience of orders. He replied that they had the power to kill him, but neither the Federal nor Confederate Army possessed the power to force him to abandon his principles, or prove false to his religion. I remember endeavoring to persuade him one day to pay the \$500, which the law provided a Quaker might pay, and be exempt from military duty, and asked him if he couldn't raise that amount and pay it, and thus get rid of the troubles that I plainly saw ahead of him if he persisted in his course.

He said he could raise the money without any difficulty, "But," said he, "suppose I pay the Confederate Government \$500, that will enable them to employ some one else to fight, and it will be equivalent to my hiring another man to do what I think it wrong to do myself. I can't do that."

I then said to him: "Suppose I could get you the position of nurse in a hospital, to care for the sick, wouldn't you be willing to do that?" He said, "I regard it my duty to do all I can for the sick and afflicted in either army, but if I were to take the position of nurse in a hospital, I would thereby occupy the place of some other man who

would go out and fight," and so declined to do that. Learning from him that he knew how to make pottery or earthenware, I told him there was a manufactory of that sort in Georgia. "Now suppose you could be detailed to work there, would you not be willing to go?" He replied, "If it is a private establishment I will go; but, if it is a Government establishment, and run in the interest of the war, I can't go." Everything that could be construed, directly or indirectly, into military duty, he refused most emphatically to engage in. He was only about eighteen years of age. I soon became satisfied that he acted from principle, and would go to the stake, or meet death in any shape it could assume, rather than swerve one particle from what he conceived to be his duty. It was the sublimest exhibition of moral courage I had ever witnessed, and it was the more remarkable from being found in a boy of only eighteen, away from his family and friends. I asked him one day if he had no sympathy in the contest—if he had no preferences as to which side should be successful. "O yes," he said, "I would prefer to see the South victorious, as I live in the South and among the Southern people." I heard a gentleman say to him, "Vestal, did you ever exhibit any emotion about anything in your life—did you ever cry in your life?" "O yes," he said, "I have cried in my life." "Well," said the gentleman, "I would like to know what were the circumstances that caused you to cry." "Well, sir," he said, "when I left home to come here, my mother cried when she told me good-by, and I cried then." "Yes," said the gentleman, "and if your mother were here now, and could see how you are situated, she would tell you to take your gun and go out and do your duty as a soldier." "No, sir," he quickly replied; "the last thing my mother said to me was to be true to my religion, and I mean to do it." It was during his stay at Gen. Maney's headquarters that Vestal had his interview with Gov. Foote. Gov. Foote was at that time a member of the Confederate Congress, representing the Nashville District, and was a candidate for re-election, being opposed, as I now remember, by Col. Savage. The soldiers from Tennessee in the army were allowed to vote, and the Governor was out electioneering among the soldiers. While at Gen. Maney's headquarters some one pointed out Vestal to Gov. Foote, or introduced Vestal to him, as a Quaker that wouldn't fight, when the following conversation occurred between them:

Foote—"What, young man, won't you fight—you are a stout, good-looking young man—is it true that you refuse to fight?" Vestal—"Yes, sir."

Foote—"Why, you are all wrong about that. Suppose you were to marry a beautiful young lady, and some ruffian were to come into your house and grossly insult her, wouldn't you kill him?"

Vestal—"No, sir."

Foote—"Jumping up from his seat in a

very excited manner,—“Why, I'd kill him in a minute.”

Resuming his seat after a minute, the Governor surveyed Vestal, and again commenced a conversation with him.

Foote—"Young man, you are all wrong about this matter, even from a Scriptural standpoint. When Christ was upon earth he directed his disciples to pay tribute to Caesar. The money thus paid went into the Roman treasury, and was used in carrying on the wars of the Roman people."

Vestal—"No, sir; you are mistaken about that. The Temple of Janus was closed at that time, and there were no wars going on."

Foote—"I believe he knows more about it than I do. I don't know whether the Temple of Janus was closed then or not."

Such was substantially the interview between this remarkable boy and this remarkable man. Perhaps two more opposite characters, in many particulars, never came in contact.

Gov. Foote, as before stated, was at that time a member of the Confederate Congress. Whether he voted for the Conscrip't law, the officers appointed under which he denominated the "bloodhounds of the Davis despotism," I know not. It was passed during the time he was a member of the Confederate Congress; whether with his sanction or not, I have no means of ascertaining. One thing is certain,—he used all his power of persuasion to induce Vestal to bear arms on the side of the "Davis despotism," and was seeking the votes of the soldiers who were bearing arms on that side, and obtained the votes of hundreds of them with the understanding—implied, at least—that he was in full accord with the South in her struggle. On no other ground could he receive a vote.

But to return to the young Quaker. His case was such an extraordinary one that Gen. Polk wrote the facts to the War Department at Richmond, but never received any answer, so far as I am advised. Vestal was ordered to Knoxville, and from that place he found his way to the Virginia Army, and was assigned to the Fourteenth or Seventh Tennessee Regiment—I do not now remember which. Here he was ordered to military duty, but firmly refused, as he had done before. The Brigadier in command, knowing nothing of his history or antecedents, ordered him to be bayoneted for disobedience of orders, and the bayonet was applied to him repeatedly. He bore it with the spirit of a martyr, and the soldiers, seeing that he would die willingly in preference to sacrificing his principles, refused further to punish him. No punishment, no threats, could shake the settled purpose of his soul for a moment. He was under arrest all the while. Frequently, on retreats, his guard would lose sight of him, but, in a day or two Vestal would march up alone into the camp.

He made such an impression on me that, after the war was over, I inquired of all those who I supposed would know what became of him, and whether he had survived the war, but none of them could tell me.

In the year 1871, I was sitting in my office one evening, when a young man walked in and spoke to me, and asked me if my name was not so and so. I told him yes, and asked him to take a seat, that I would talk to him in a few minutes, as I was engaged just then. He remarked that he didn't believe I knew him. I looked at him then more closely, and told him I did not. He asked me if I remembered a Quaker at Chattanooga that refused to fight. I at once recognized Vestal, and was really glad to meet him, and made him give me a history of his ups and downs in the army after I parted with him at Chattanooga. He told me he was in Castle Thunder for a while, at Richmond, but was finally permitted by the Secretary of War to go to North Carolina to school, and was there at the time the war closed. Feeling that his education was not sufficient at the close of the war he went to Rhode Island, and there continued his studies and taught school a portion of the time. He informed me that it was seven years from the time he left his father's house to report to Bragg at Chattanooga before he returned to his parental roof. He had invented a mode for taking off and putting on wagon bodies, for which he had obtained a patent, and was selling the right when I met him.

I suppose he is still living in the neighborhood of Columbia, Tenn.—*Nashville (Tenn.) Banner.*

Eminent Examples of Sorrow.

We now propose to look at individual examples of sorrowing Saints in the former dispensation.

Beginning with the earliest period of the Church of God, we behold righteous ABEL, while offering his sacrifice, encountering the rage of his brother, and falling beneath his fratricidal hand at the altar whither he repaired to offer the oblation of Faith. But though dying in a way so dreadful, his blood gushing from wounds inflicted by a brother, and soaking the earth where he fell, the increase of his offering has floated down the centuries exhaling its heavenly odors through the Church; for by that accepted though sorrowful sacrifice, "he being dead yet speaketh."

ABRAHAM, to whom God applied the endearing name "MY FRIEND" stands forth as a conspicuous example of sorrowing Faith. Forsaking home, kindred, and country at God's command, he wandered forth a Pilgrim Exile, not knowing whither he went. In all human records, there is nothing so touching as the story of Abraham offering Isaac. The child of promise, and the joy of his age, what must have been the conflicting emotions of his heart, as he heard the Divine voice saying, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering?"

It was God who said this, and however mysterious the mandate, it was not his to

question or to debate it, but to perform the awful task. That task was the price of his Faith. Resisting God's command, he might have folded the son of his tenderest love to his bosom, and said, "Though thou diest, yet will I not destroy thee;" but his fidelity to God led him along that terrible path to Moriah with Isaac by his side, while the unsuspecting smiles and words of his intended victim fell like daggers into his soul.

None may portray the sorrow with which he struggled, as he strove to conceal his feelings during that three days' journey to the Divinely appointed place of sacrifice. How must the strongest props of his fortitude have trembled, when ISAAC, who bore the wood, while himself carried the fire and the knife, said, "Behold the fire and the wood, but where is the lamb for a burnt offering?" And then, after the altar was reared and the wood was in readiness, what volcanic bursts of anguish must have convulsed the soul of that unflinching Believer, as he proceeded to bind his son, and then having "laid him on the altar upon the wood," "stretched forth his hand, and took the knife to slay his son."

And there was LOT, who dwelt among the wicked inhabitants of Sodom, whose pollution so defiled the city as to require its destruction by fire. His association with them was a source of constant grief, for the Apostle says that he was "vexed with the filthy conversation of the wicked: for this righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

JACOB, the illustrious patriarch, was also subjected to overwhelming sorrow. His beloved JOSEPH gone, he knew not whither, but lost to him: he "rent his clothes, and put sackcloth upon his loins, and mourned for his son many days; and all his sons and all his daughters rose up to comfort him; but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning."

JOSEPH, whose character was invested with a spotless loveliness which has rendered it the charm of the ages, was plunged into the darkest and deepest tribulations while yet the crystal dew of his young life lay sparkling on his brow. The victim of the most heartless persecution from his brethren, he became a slave in Egypt, and because of the steadfast maintenance of his purity, amidst the seductions of sin, was immured in a prison, under a charge of basest falsehood and shame. Two sorrowful years did he spend in that gloomy confinement. The Psalmist describes his troubles in these sadly expressive words: "Joseph was sold for a servant: whose feet they hurt with fetters: he was laid in iron." The Hebrew signification of the last phrase is, "the iron entered his soul," which striking expression indicates the exquisite anguish he suffered.

JOHN is a name which is a synonym. "Perfect and upright, and one that feared God, and eschewed evil," his life was suddenly overcast by clouds, and storm after storm

ruthlessly swept his soul. Crushing bereavement, temporal disaster, domestic bitterness, the upbraiding of friends, and the torture of an aggravating physical malady, were, by God's permission piled together upon his soul. He portrayed his spirit's anguish thus: "I am full of tossings to and fro unto the dawning of this day. My flesh is clothed with worms and clouds of dust; my skin is broken, and become loathsome. * * * When I say, My bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreams, and terriest me through visions: so that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway."

MOSES, the majestic Leader of the host of God, allied himself to an inheritance of Sorrow; for he, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

ELIJAH, the Prophet of fire, who confronted and slew the prophets of BAAL, and who was escorted by a whirlwind, in a flame-chariot into Heaven, was yet subject to the infirmities of life, and sank beneath the deep depression of his heart. Receiving from JEZEBEL, the message that she had doomed him to the fate which Baal's prophets had met, he fled into the wilderness, and there, weary and sad he "sat down under a Juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life."

JEREMIAH, the tearful Prophet, persecuted and cast into a pit by cruel enemies, was also set "as a mark for the arrow" of God. "I am the man," he cried, "that hath seen affliction by the hand of his wrath." Again he exclaimed, "He hath caused the arrows of his quiver to enter into my reins." And again, "He hath filled me with bitterness, he hath made me drunken with wormwood."

But why should I multiply examples of sorrows endured by the great and sainted worthies of our own faith? "For the time would fail me to tell of GIDEON, and of BARAK, and of SAMSON, and of KING DAVID, and also, of SAMUEL, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins, and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens, and caves of the earth."

"And one of the elders answered, saying unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—*Garden of Sorrows*.

Self-denial—Effects and general Influence of Self-Indulgence.

The Apostle has written, "But I keep under my body and bring it into subjection; lest that by any means when I have preached to others I myself should be a castaway." The body should be kept in the place of a servant, and never allowed to assume or maintain the authority of a master. For a little season the soul must remain in this earthly house, and in order to make the body a convenient and useful habitation for the spirit, its exercise, food and clothing must be adapted to promote this end. To be subject to the flesh, and compelled to feed and clothe the body in a particular and costly manner is opposed to self-denial, and contrary to the example and spirit of Christ; and the soul that is willing to be employed in gratifying the lusts of the flesh, the desire of the eye, or pride of life, is far from enjoying the liberty wherewith Christ makes his servants free.

It is not the design or intention of the Maker of our bodies and Father or our spirits, that his creatures should make provision for the flesh to fulfill the lusts thereof. Their employment and pleasure should consist in things more excellent than these, and these inferior things should be counted as dross, and have no power to control the affections or the will.

If the body be not kept under, its claims are unreasonable and severe, and yet many yield themselves servants to obey its imperative requisitions, because they love subjection more than they love victory. We often destroy our own comfort, expose health, and violate a good conscience, because we are willing to assert our freedom and maintain the warfare against the lusts of the flesh, and course of this world. Our tables are spread with the luxuries not healthful or necessary, because we love these things more than we love self-denial and the spirit of a sound mind. Our clothing is fitted up with much unnecessary care and expense, simply because the desire of the eye, or "the fashion require it to be so.

The customs of the world, and the love of what is earthly and sensual, hold in bondage an immense multitude of willing captives who desire no other or better portion than they expect to enjoy in those things. And

hence the command to mortify the deeds of the body with its affections and lusts, has become almost obsolete. We live and move under the dominion of the "elements of the world," and bondage is not so easy and natural, but so general that few indeed can be found who walk in the light of Christian liberty and daily self-denial. An Apostle of other days could say, and his labors, his fastings, and voluntary poverty prove the assertion true, "I keep under my body and bring it into subjection." But in these days how few the number of zealous, self-denying laborers, who do not and will not make provision for the flesh to fulfill the lusts thereof.

In preparing our daily food, we may choose that which is most healthful and abundant, and in providing clothing for the body we may select that which is most comfortable and convenient, and whatsoever is more than this cometh of evil. We are indeed reduced very low and unable to contend successfully against the prince of this world, when we are troubled about many things, and careful to inquire what we shall eat and what we shall drink, and how we shall be clothed. The pleasures of sense and the changing fashions of a changing world, are the present portion of them who know not our Lord Jesus Christ and obey not his gospel. But how can those who have come out from among them and are separate, who have crucified the flesh with its affections and lusts; how can these reckon themselves as having any interest or pleasure in these things? In Christ they overcome the world, and in Christ they cannot desire and enjoy the victory over them.

What shall we do, when those called Christians consent to be conformed to the world, and acknowledge themselves compelled to be in fellowship with the lovers of pleasure, in order to retain their friendship and have influence among them? Are not our prospects gloomy indeed when the professed disciples of Christ dare not assert and maintain their freedom and keep these things under their feet? What can be done when the servants of the great King are unwilling to be a separate and peculiar people, but consent to acknowledge by their conduct they have an interest and pleasure in those things that belong to the subjects of the prince of darkness? In these days the lusts of the flesh and the pride of life have led captive the visible Church, and the spirit and presence of her divine Master have vanished almost out of her sight in her connection and fellowship with the spirit of the world.—*Mirror of the Soul*.

The Commandments of God.

"If ye love me keep my commandments"

Keeping the outward forms of religion does not alone constitute a real Christian. We have too many instances to prove this fact. These

can be performed with a carnal mind which cannot be pleasing in the sight of God (I mean such who seek no higher attainment), but as many as are led by the Spirit of God they are the children of God; and if any man have not the Spirit of Christ he is none of his. The text is, "If ye love me, keep my commandments." Here keeping the commandments is not the first principle. No, it is love; works are only a result. But this text is often misconstrued as if it read, If you keep my commandments, love me. It is in vain to please God by keeping the commandments, if we do not love Christ with all our mind and strength. Now then how can a carnal man love God with all the mind? for this is in direct opposition to the old Adam, or the natural man as the Scripture clearly indicates, and our experience proves.

I am inclined to believe, however, that in the Apostolic times the coming under the form of christianity, was almost a sure test that they were prompted by a genuine love to Christ, as there could be no temporal inducement, but were immediately exposed to persecution; yet even then there were exceptions, as in the case of Ananias and his wife. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned, neither can he. He might perform the outward form as all hypocrites do, but he can never know the power of God unto Salvation, until God reveals it unto him by his Spirit.

It is also a command when Christ says, "Ye must be born again;" otherwise ye cannot see God. Now the first command, after repentance, is to love God supremely and our neighbor as ourselves, and when this is obtained (for it is the gift of God), we can serve him with a pure mind, because it is seasoned with pure love, and then and only then are his commandments not grievous.

How dim does the light shine where the soul is yet in darkness, and void of that light from above. What availeth it a man if he dresses plain when his heart is not humble? Is this not a new patch on an old, rotten, moth-eaten garment? Such only cause a great reproach upon plain people as coming in sheep's clothing, and it is a deplorable fact that there are but too ma-

ny such in the church. I have often heard our church denounced as being too formal. I know this comes with an ill grace from such as are not willing to take upon them the humblest commandments of our blessed Lord and Savior; yet I am convinced that there is much truth in the assertion; we hear more said of the putting on of apparel, and outward ceremonies, than of true repentance, sanctification, and holiness. Is not this cleansing the outside of the cup first? Would it not be much better that we would see to cleansing the heart? How easy then to a truly humble heart, to submit to all the outward forms. Methinks if I should see a brother or sister walking inconsistently to his calling, for instance, in gay apparel, I would at once conclude that there was pride in the heart, and that this could not be eradicated by persuading him to dress plain. No, that would only make a hypocrite of that person. Would not the last be worse than the first? Have we not too many such which bring a shame and a reproach upon the church and the doctrine of our blessed Lord Jesus Christ? Should we not first strive to cleanse the heart from pride and vanity, and then make the outside correspond with it?

Are not the bleeding wounds of our Redeemer sufficient to bring down the highest head in dust and ashes! Behold the King of glory, born in a manger, and live a life of sorrow. See him spit upon, scourged and crowned with thorns; and then, O, that painful cross; who can look upon this scene and yet maintain a spark of pride. Behold our Savior, the Lord of Glory, thus humbled for our sins. What heart would not melt in submission to his commandments, when once influenced by his Spirit? But the work is not yet done. Progression is the great principle of christianity. Paul says we must grow in grace and in the knowledge of our Lord Jesus Christ. Again, leaving the first principles we must go on to perfection, not laying again the foundation of repentance from dead works and faith toward God. How often have we been pained to hear ministers never rise above the first principles. Christ says it shall bring forth old and new. The fountain of the love of Christ is inexhaustible. Where is that depth of love, and the un-

searchable riches in Christ, in that soul that knows of no other attainments than merely performing the outward ceremonies? Is this not dead works? Surely there can be no power there unto salvation. Ask a true converted and regenerated person and he will tell you what unspeakable happiness there is in the love of Christ, until the soul swims in love and unutterable glory. O, let us remember we are to go on—stagnation is death. What a pity that this fundamental truth is so little understood, and so little taught. Why is it that those who have once tasted of the riches of Christ are so backward to teach it, for fear of offense. If I yet please man I am not the servant of Christ.

Is it not time to give the alarm, before the candlestick is entirely removed? How can a minister being yet in darkness, bring others to the light? Can a greater be born from the less? If the teacher is not born of God, how can he lead his flock where he has never been himself? will they not both fall in the ditch? O, my fellow traveler, stop and ask yourself these questions. Have I passed from death unto life? Do I know that my Redeemer liveth? Have I a living witness within me that I am a child of God? Have all things become new to me? O do not flatter yourself with your morality or your connection with the church, and attending to all the ordinances. If you are sincere and honest in the matter, there is hope for you; there is only one balm for your wound; it is Jesus. Come to him in earnest prayer he is easily persuaded: he has promised to send the Comforter, and he will surely do it. You may find many embarrassments but if you will persevere with agonizing prayer, with a determined resolution, and say with Esther, I will go if I die; and the scepter of mercy will be reached unto you; there is no peradventure about it; all ye that want a sure passport to heaven seek for it, and you shall have it and do not stop until you have obtained full salvation.

Be Vallant.

The best christians, while here they live in the world, are both prone to faint by reason of their own weakness, and also in hazard to be foiled by reason of their enemies' power; the Apostle Paul therefore, in the closing up of his Epistle to the Ephesians,

takeeth upon him the person of a wise, vigilant, and valiant Captain; and in soldier-like terms animateth the Lord's soldiers, that they neither faint in themselves nor be daunted with their enemies, and because of themselves they are as children, and no better able to wield the armor of God than David the armor of Saul, he addeth the heavenly exercise of prayer, teaching them how to pray for themselves and others.—*WillHam Gouge*.

GRACE makes a good heart-memory, even where there is a bad head's eye.

Few are thy Days.

Job 14: 1-15.

Few are thy days and full of woe,
O man of woman born;
Thy doom is written, dust thou art,
And shalt to dust return:
Behold thy emblem of thy state,
In flow'rs that bloom and die;
Or in shadows fleeting form
That mocks the gazer's eye.

Guilty and frail how shalt thou stand,
Before thy sov'reign Lord?
Can troubled and polluted springs
A hallow'd stream afford?
Determin'd are the days that fly,
Successive o'er the head;
The number'd hour is on the wing,
That lays thee with the dead.

Great God, afflict not in thy wrath
The short allotted span,
That bounds the few and weary days,
Of pilgrimage to man.
All nature dies and lives again
The flow'r that paints the fields;
The trees that crown the mountain's brow,
And boughs and blossoms yield.

Resign the honors of their form,
At winter's stormy blast,
And leave the naked, leafless plain
A desolated waste:
Yet soon reviving plants and flowers,
Anew shall deck the plain;
The woods shall hear the voice of spring,
And flourish green again.

But man forsakes this earthly scene,
Ah, never to return!
Shall any fol'wing spring revive,
The ashes of the urn?
The mighty flood that rolls along
Its torments to the main,
Can n'er recall its waters lost,
From that abyss again.

So days and years and ages past
Descending down to night,
Can henceforth never more return,
Back to the gates of light.
And man when laid in lonesome grave,
Shall sleep in death's dark gloom;
Until the eternal morning wake
The slumbers of the tomb.

Selected by M. R. HOOPER.

Herald of Truth.

Elkhart, Ind., December 1873.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please to inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Closing Year.—The year is drawing to a close; this is the last number for the year. With this number close our labors, with the present volume. It has been a pleasure to us to possess the privileges of conversing so frequently with you all; we hope these interviews may be continued with all of you and many more, during the coming year. We would like to see you all renew your subscriptions again, and also, to have as many as are able to write articles for the paper. Thus we can all aid in the good work.

Our labors have been manifold, we have perhaps neglected much that we should have done, we have made many mistakes, we have displeased some of our readers; we ask your forbearance in all the errors that we have committed and ask the prayers of all our friends that God may give us grace to lead a more zealous life, wisdom to labor with greater earnestness in his cause, and avoid the errors and mistakes of the past.

We ask God's blessing upon all our readers and friends, upon all our well-wishers; we ask God to forgive and bless all who entertain any ill-feelings—any feelings of envy, or hatred, or revenge toward us; we pray, too, for our enemies if any such we have, and for those who oppose us in our work, those who despise our humble efforts to promote the glory of God by publishing abroad the good news of salvation to a dying world, those who are trying to make men believe that it is wrong to publish a religious paper; those who have tried to make our very name a by-word and a reproach among men; we are glad that we harbor no ill-feelings against them; we are glad that we are able to pray for them; that we can throw the mantle of charity over all their mistakes, and ask God to forgive them, and lead them

in the way of righteousness and truth, and that they may obtain that light and understanding of gospel truth which will enable them to see the great necessity of the work, and the urgent demands of the gospel for every effort that we are able to put forth in this direction. We wish grace, mercy, and peace to all the world, through Jesus Christ, our Savior. Amen.

We wish all a joyous Christmas and a happy New Year.

New Subscribers for the Herald.—Let all who feel an interest in our paper make an effort to get all the new subscribers for 1874 that they can. We want to increase our list largely. Our Premium List will enable you to obtain valuable books for your efforts.

A Title-Page and Index to the Herald for 1873 will be printed again as formerly, and all who wish to have their papers bound can inform us, and we will send it to them free of charge.

Agents Wanted.—We want a number of agents to sell our Martyr's Mirror and Menno Simon's works and others Books which we publish, in every neighborhood. Very liberal commissions will be allowed to all who are willing to engage in this work.

Martyr's Mirror and Menno Simon's Works.—These two works are books of great value, and should be read a great deal more than they are, but as they are large books and cost a great deal of money to purchase them complete, we have determined to furnish them in a way which will place them in the reach of all, and enable every one to get a copy. That is, we will furnish them in parts, stitched together with paper covers. The Martyr's Mirror will be divided in 22 parts, each part containing 48 pages and will be sent by mail free of postage for 25 cents.

The Menno Simon will be divided in the same way, containing 16 parts of 48 pages each, and will also cost 25 cents a number.

The above arrangement will enable any one to obtain them as fast as they can read them, and when they have them all together they can be bound, and make a complete book, while the paying of it will be a great deal easier. It will cost of course a little more than the complete work at once, but the postage, the stitching and the paper-covers will make it a little more expensive. We hope in this way to find many readers for the work.

The Russian Settlements.—Several settlements have now been commenced in different places by our Russian brethren, and if any of our American Mennonites who desire to find homes in the West, feel inclined to settle with the Russians, they are cordially invited to do so.

Aid for the Russians.—Our readers will see that the work of assisting the Russian brethren who are poor and wish to emigrate to America, has commenced, and that some funds have already been raised for this purpose. We would however again urge all the brethren in every church to use their utmost endeavors and collect all they can for this purpose, as there will be much needed. Every one should feel that he has a duty to do in the work and do it promptly. Do not wait to be called on, but bring a free-will offering for a good cause, remembering that the Lord loveth a cheerful giver.

You will see too that most of the churches which have done any thing in the matter have made their collections and placed them in the hands of their deacons, to be ready when called for, and reported the amount to us. We recommend the plan, as it will save the committee the trouble and responsibility of taking care of it and will be just as convenient at the proper time to get it. We hope to hear from all the various churches within the next few months. Several other committees have also been appointed, all of which will unite their efforts in this work. Probably something more definite from their labors will be given in our next number. In the mean time let us not be idle, but work with willing minds. From private sources we learn that considerable has been done by the brethren in Canada, though we have had no reports from them.

The Waffenlose Wächter comes out in its last issue, with the "Fröhliche Botschaft," a Poem maintaining the rankest universalism, and boldly advocating doctrines entirely opposed to all orthodox religion, our confession of faith and the plainest precepts of the gospel. We trust that it has been an oversight on the part of our brother Editor of the "Wächter," rather than an intentional mistake, and feel it our duty thus publicly to call attention to the fact. Let the brethren guard well the principles of our religion. We must have some limits and guards; it will not do to advocate and publish every thing that men choose to believe and write; our papers must be devoted

to a cause, and that cause must be consistently and devotedly maintained and adhered to, or else our professions and our pretensions will soon suffer shipwreck. This is indeed an important point and demands the immediate attention of all who feel an interest in the pure principles of the gospel of our Lord and the faith of our fathers. Beware of false doctrines.

Our Family Almanac for 1874 is now completed, and all orders will be promptly filled. We have a good Almanac, neatly printed and covered in colored paper covers, and contains besides the usual astronomical calculations, a large number of the most interesting articles. The following is a partial list of them: Our Almanac for 1874; From the Life and Times of Menno; Sanctified Afflictions; The three Warnings; Science of the Bible; What Money can do; Watch the Fires; Infinite Love; Forks; The Human Machinery; How to make up a Quarrel; Extraordinary effects of Kindness; Purity of Character; Night and Day; Snow and Hail, &c. Price postage paid, 10 cents a copy; 70 cents a dozen; 17 copies for \$1.00; by express 100 copies for \$5.00. Send for a copy. Every Mennonite Family should have one.

Prospectus for 1874.

The year 1873 is fast drawing to a close, and according to the usual custom of publishers we take this occasion to announce to our readers and the public generally that by the help of God we shall continue to publish the HERALD OF TRUTH, in the same style and at the same price as heretofore, and offer the same premiums for new subscribers as last year.

We hope to retain all our old subscribers and add many new ones to the list.

We do not wish to lose a single one of our old patrons, and we therefore hope they may feel it to their interest and advantage to continue their papers.

We would also ask our friends to exert themselves in procuring new subscribers. If each old subscriber should gain only one new one, our list would soon be doubled. But as it requires some effort and often a great deal of trouble to gain new subscribers we are willing to compensate all who are willing to make an effort in this direction.

Therefore any one sending us one new subscriber for the paper with one dollar may select for himself one of the following books which will be sent by mail postage prepaid. A small testament bound in cloth; a Family Almanac for 1874; Pride and Humility; Christianity and war; Angenehme Stunden in Zion; Eine Begebenheit, or German Catechism.

For two new subscribers with two dollars, we will give one of the following books; Eby's German Spelling Book; Haberman's Prayer Book, Eng. or Ger.; True Repentance Explained; Ehe der Christen; Household Treasures; a book of several hundred valuable recipes.

For three new subscribers and three dollars we will send an English or German Mennonite Hymn book; A Pilgrim's Progress; or Dymond on War.

For four new subscribers and four dollars we will give one copy of the Herald free to the person getting up the club, or to any other person whom he shall name.

For ten new subscribers and ten dollars we will give a copy of Dietrich Philip's works, a book retailing for \$1.75; or any other books on our list not exceeding \$1.75 in price.

For twenty-five new subscribers and \$35.00 we will give a copy of Menno Simon's complete works in English.

For thirty new subscribers and \$30.00 we will give one copy of the Martyr's Mirror in German.

In order for a person to obtain either of the above rewards the order must be accompanied with the cash and the sender must state distinctly which book on the list he wants. The English and German papers cannot be taken for \$1.50 under this arrangement.

Ministers of the gospel will hereafter receive one copy of the paper at 50 cents a year, or the English and German for \$1. The poor who are not able to pay for the paper, may obtain it gratis by informing us of the fact.

We hope the above arrangements will be satisfactory to all and will induce many to make an exertion to send us one or two or more new subscribers, and thus not only extend the circulation of the Herald, but also obtain for themselves a valuable and profitable book to read.

There are yet a great many families who do not read the Herald and to whom it would prove a lasting benefit.

Let us all try to promote the glory of God and spread the gospel truths abroad.

Our ministers especially, and also the brethren and sisters are earnestly requested to send articles for the Herald as often as possible.

In sending subscriber's names, write the NAME and ADDRESS plainly, so that no mistakes may occur, and state distinctly whether the ENGLISH or GERMAN is wanted.

Address, J. F. FUNK & BRO.,
Elkhart, Ind.

A Hint to Travelers.

As Aaron Peters, one of the Russian brethren, was on his way to Minnesota, and while he was waiting for the cars to start, in the North Western Depot, in Chicago, a man came to him and asked him for his

tickets. After looking at them he told Peters that he must buy another half ticket as the child (one of the younger ones) was too large to ride free. Peters told him, he had brought his family all the way from Russia on four full tickets and did not expect to pay for more now. Upon this the individual returned him his tickets and left. Upon this another man, one who could speak German, came in, sat down with Peters and commenced to talk. After talking about five minutes the first one returned and told Peters, to let him have his tickets as the Conductor wished to see them. Without a second thought Peters gave him his tickets. The man took them, went out and never returned.

This is a regular confidence game practiced by these unprincipled sharpers, and we give this advice to all who travel whether Americans or foreigners when you travel, do not make acquaintance with every body that you meet, be reserved, talk but little; do not tell every body where you are going, nor what your business is. Do not go to little out-of-the-way hotels; but choose a good respectable house; do not follow any runners, or agents nor any body else unless you know who they are and where they are going to take you; do not give your tickets to any body except the Conductor; do not exchange nor lend money to any one on the train or around the Depot, no matter in how great distress and want they may represent themselves to be. When you have any amount of money with you never take out your pocket-book where people can see you; if you wish to buy a ticket at the Depot get as near the amount ready as you can, at home or in your private room at the Hotel, where nobody sees what you have with you, and be careful not to be caught in a crowd. If you wish to have information on any question ask the Conductor, or a policeman, or some one on whom you can rely. By following these instructions you will seldom have occasion to mourn over being robbed, or swindled.

To think over.

Brethren and sisters. By the time this little article reaches you the month of December will be here, when the Subscription of many of us will expire, and the question of many of us will be, "Will we renew our subscription?" Upon this subject we will enter upon no dispute, nor try to tell you any thing which you do not know, but I will ask you to consider a few well known facts which I will try to state, and then each one who has not decided may be ready to decide for himself.

The Herald is the medium through which we who are separated in body, and brought together in Spirit through love and faith in Christ, are enabled to speak to each other on religious subjects. We believe it is good to build each other up in this way. We consume a great deal of time in talking about our every-day affairs of life, to communicate

with the people of the world, and about the things of the world. To some extent all these things are necessary, but the other is much more important, and religious conversation is abundantly taught in the Bible.

In ancient times they could not talk to each other through the medium of printing as we now can, neither could they travel from one part of the land to another as swiftly as the wind. Many facilities were unknown to them of which we eagerly avail ourselves, because they are great conveniences in our worldly career. When the Bible was such a costly thing that few could possess one or read it, they were not only commanded to read it, and hear it read, but the parents were expressly commanded to converse about it in the presence of their children, in the house, in the way, and in the field; and in many ways they were commanded to keep its precepts in remembrance. "Eil communications corrupt good manners." Good religious communications build up the spiritual body whether spoken, written, or printed.

The Herald is a medium by which we can communicate with many christian friends. We love to read our Bible, and to converse with our friends here in our isolated church; but these monthly messages from our distant friends we can not feel willing to give up. We would prefer to have them once a week instead of stopping them, if it could be so.

We hope our old subscribers will all renew the subscription and add many new ones. We also hope our present contributors will not get weary in well-doing, and that the weary ones will lift up their hands which hang down, and new subscribers enter the list, and that we will try to improve our talent; remembering that the great point to be observed in writing is, to state nothing as a fact but what we know to be a fact, nothing as a theory but what we can solve by facts, and nothing as a sentiment, but what is worth the number of words necessary to express what we have to say, whether they cover a page or one fourth of a column.

It is better to write one article seven times, than to send two or three poor articles fixed up in a hurry. ***

Notes by the Way.

(Concluded.)

The next morning, Saturday July 19th, it was clear and warm. Here our friends Hansen and Seeger left us, and the Deputation, in charge of G. O. Manchester, with a special train, started at six o'clock on the Burlington and Missouri River Road, to examine the lands there. We crossed the Platte, and at Lowell took breakfast. Here wagons and tents were provided and we started on a ride South. We drove for ten or twelve miles over a very sandy region with little grass and somewhat bluff. This we suppose belongs to the region of country formerly known as the great "American Desert." After this we came into a very

rolling country, in some places more rolling indeed than desirable, yet we found good soil, producing good corn, wheat, oats, vegetables, &c. The grass on the elevations however, was light. We found considerable buffalo grass. There are but few streams. Wells are bored from 30 to 100 feet deep and cost 60 cents a foot with bucket, windlass, &c. included.

We visited a farmer who had a homestead, a nice sod house, all plastered and roofed in good order. His well was 77 feet deep, and was made all complete in one day.

We took dinner at the crossing of the Little Blue, a small stream, where there was a little timber. We saw some antelope and buffalo, as we passed over the prairies. We arrived at Red Cloud, on the Republican River, about five o'clock, having traveled about 56 miles. We took lodging at the Valley House, where we were well provided for and met kind and agreeable friends. This is a very pleasant town, situated in an excellent portion of the country.

The next day was the Sabbath. It was a beautiful day; we walked out to enjoy the beautiful scenery surrounding the place, and at 9 o'clock repaired to the village School-house, where a Sabbath-school had been organized and was held every Sabbath. At half past ten, by a special request, we consented to speak to the people, using for a text the words found in Luke 10: 42. We spent the afternoon with friend Kadey, a resident of the place, and in the evening listened to a discourse from Prof. Butler, who had accompanied us from Kearney Junction, and by his cheerful, friendly efforts did much to make our trip both pleasant and agreeable. Our party here consisted of ten persons, seven of whom were preachers.

On Monday July 21st, we rose at two o'clock, and partaking of coffee and bread we started on our return to the Railroad. At seven we halted and took a lunch; at the crossing of the Little Blue we fed our teams, rested and bathed and about two o'clock arrived at Hastings where we took dinner, after which we took the train and late in the evening came to Lincoln, the Capital of this state, where we staid all night.

Lincoln is a pretty town with many places of interest around it, and only a few years old. We visited its salt works and other places; called on Geo. S. Harris, Land Commissioner for the Road, and after transacting our business, we took the train and came to Plattsmouth, where we spent a little time, and then took the boat across the Missouri to Pacific Junction, where the brethren Paul and Lorenz Tschetter and T. Unruh took the train for Chicago, while the balance of the party went on the Omaha and St. Joseph Road towards St. Louis.

At Pacific Junction we also took leave of Friend Manchester, to whom we owe many thanks for the generous provisions he continually made for us while with him, and the kindness and attention he manifested towards us. The Deputation very highly appreciate the favors shown to them by all

the gentlemen who accompanied us on this road.

On our return from Red Cloud to Hastings we passed over a better and prettier country, and we believe that this country is well adapted for settlements. It certainly gives to the settler a wider range of crops and fruits, a longer summer, and a milder winter than more northern latitudes, and is certainly also better adapted to stock raising. There is no doubt that there are very excellent localities for settlements to be found in this state.

We remained all night in St. Joseph, and the next morning all the party except myself went on to Summerfield, Ill., to stop with the brethren there, while I took the train to Chillicothe to spend a few days with a brother residing in that place. Chillicothe is a very pleasant town of about 5000 inhabitants, on the Hannibal and St. Joseph R.R., with a good country surrounding it. Here I spent a few days with Bro. Jacob and his family, and on Friday July 25th, started for Chicago, where on Saturday morning I met the Brethren Suderman, Schraag and Sehantz, and with them came to Elkhart at half past nine o'clock in the evening and found my family all well.

Thus, kind reader, endeth our trip to the West with the Russian Deputation. You may have been weary of reading these notes; if so we ask your kind indulgence, trusting that our effort and your reading may not altogether be in vain. JOHN F. FUNK.

N. B. We had thought of spending this last Sunday with some of our brethren in the West. We thought of our brethren in Page county, Iowa, and then of Bro. Henry Yother, at Blue Springs, and then again of the brethren Snyder and Beery, in Jewell county, Kansas; but time and the means of transportation would not allow us to reach either of the localities in time. On Sunday morning after examining our maps and making some inquiries, we found that while at Red Cloud we were only 30 miles from the brethren in Jewell county. We felt really sorry that we were not able to discover some means by which we could reach them. But other arrangements compelled us to forego the pleasure of visiting them on this occasion, and trust they will not feel grieved that we did not visit them. With the brethren in Shelby county, Missouri it was even so. We thought of them as we passed through Clarence, but our arrangements had all been made. We have now been traveling about two and a half months and wanted to reach home by Saturday night if possible. So we hope these brethren also will bear with us, and we will try and redeem our promise to them some other time.

MAN is no sooner made than he is set to work; neither greatness nor perfection can privilege a folded hand. How much more cheerfully we go about our business, so much the nearer we come to our Paradise.—Bishop Hall

Correspondence.

A Visit to Ohio and Pa.

On the 13th of Sept., I, in company with Bro. C. Christophel and eight others from Elkhart, went to Haw Pateh in Noble co., Ind., where we remained over Sunday, attended three meetings, two in the Amish-Mennonite Church and one in the Tunker Church. These meetings were largely attended and we enjoyed ourselves quite well.

On Monday the Brethren and Sisters returned home whilst I proceeded to Waterloo city in Dekalb co., Ind., where I remained with the Brethren until Wednesday. Attended one meeting. The Lord seemed to be near. Visited also one evening an afflicted sister who had not been able for some time to attend meeting, whose desire for spiritual food was such, that after reading, exhortation, singing and prayer, upon being asked whether she did not feel wearied, she cheerfully replied, "Oh no! I could listen all night."

In Waterloo city I met Bro. Henry on the train, with whom I proceeded to Orrville, Wayne co., Ohio. We spent eleven days in Wayne, Holmes, and Medina counties; attended ten meetings. In Holmes co., visited our dear sister Catharine Mumaw who has been afflicted with rheumatism for two years, during which time she has endured most intense suffering by which she has been reduced to a state of almost entire helplessness; by the grace of God she still bears her affliction in patient resignation to his will. From Orrville Bro. Amos Mumaw accompanied us to Fayette and Westmoreland counties, Pa., where we remained nearly a week, during which time we attended six meetings. My time here was only too limited by reason of the Conference at home, in consequence of which I was compelled to pass by many dear brethren and friends, whom I should otherwise have wanted to visit.

We left Bro. Henry here to extend his labor of love amongst the children and young people of this vicinity. We trust that by the blessing of the Lord his efforts may not be in vain. Bro. Mumaw and I accompanied by the brethren N. and J. Johnson took the train at Uniontown, and came to Pittsburg Monday, Oct. 5th. Thence to Warsaw, Ind., via Massillon Ohio, where Bro. Mumaw bade us farewell. We came to Elkhart on the evening of the 6th under the kind care and protection of him whose eye of tender mercy watches over all his creatures. Myself and family were kept in the enjoyment of usual health. Many thanks to those whose kindness and love we shared so freely during our visit. May the blessing and grace of the Lord attend you in all things be the prayer of your brother and humble fellow-servant. Elkhart, Ind. DANIEL BRENNEMAN.

How much passes current for prayer with man, which is not prayer with God!

A Visit to Ohio.

According to request, and my desire, I left home the 16th of October, and arrived at Crestline next morning. Here I visited an aunt, and the brethren. On Sunday we had meeting in the Union Church, where we endeavored to present God's word to an attentive audience. Fourteen years have gone since I left this place, and O what a thought filled my mind when I looked over the congregation and saw the seats vacant of many with whom I once associated! They have gone to reap the reward of their labors.

Dear friends, and especially the young with whom I conversed, remember the love you manifested to the Savior. Oh, I pray you forget it not! Think of the rewards God has promised to those who remain faithful to the end.

After meeting I visited an aged friend, W. M. Flowers, where the time was spent to our edification, in conversing on the goodness of God. I spent the evening with the aged brother, John Buckwalter, who is in feeble health, yet he attended meeting. The evening was spent in holy conversation. O, how rejoicing to the soul it is, to behold how great a hope, and how firm the faith of those who have lived for Christ, and have been faithful. In the morning as we bade farewell, a bright hope was manifested that we remain true, and obedient, and at last meet in heaven.

The 21st, I visited Sister Freed. Her youngest daughter is very sick, with but little hopes of her recovery. Her complaint is consumption. I conversed with her concerning the change which would be likely to take place with her. She replied, "I feel that I have peace with God, and have a desire to go and dwell with Christ; but I must first suffer a while, for Jesus first suffered for me."

In the evening friends came to assist in waiting upon the sick, a duty which charity requires. God will reward them for their kind acts. Exhortation and prayer were had that God would strengthen us to bear with our light afflictions, and direct us in the ways that are pleasing to him. The next day Bro. and Sister David Ridner and daughter met with us, but duty called and we were obliged to give the parting hand. I was conveyed to Crestline by Isaac Freed, and I hope our conversation may long be remembered. I spent the night with my Uncle, and the 23rd I went to Henry county to visit my aged father and mother, who have passed their threescore and ten years, and two sisters. I found them well. Here we held one meeting which was well attended. In this place there are no members of our Church, yet they request to be visited by our ministers when we can. I left here the 28th; although absent in the body yet present in the spirit, my prayer to God is that you may search the Scriptures, and become obedient unto the commandments therein found. Jesus says, Ye are my friends if ye

do whatsoever I command you. Who, then, would not be the friend of Jesus?

I was obliged to part with parents and friends and reached home the following day, and found my family well, thanks be to God for his protecting care over us. May the Lord bless our feeble efforts in his vineyard while from home. I feel thankful to the many kind friends whom we met, for their kindness to us. May the blessing of God rest and abide with us all, is the prayer of your humble servant.

JOHN J. WEAVER.

Scott, Lagrange Co., Ind.

From Kansas.

DEAR READER:

When we left Indiana the 4th of September to move to McPherson co., Kansas, many of our friends desired us to give our views of this country. As we have been here but a short time it cannot be expected that we know all about the country. But we can say that from the lay of the land it is the most pleasant country we have ever seen. As to the richness of soil there is no doubt, for the corn, sweet-potatoes, and garden vegetables give evidence of its productiveness even in this dry season, and with the soil so improperly cultivated.

I will here give a few words of explanation for the satisfaction of those who are unacquainted with prairie soil.

When the sod is first broken and exposed to the air for some time, it appears to be nearly all roots; and so long as these roots are not well decomposed, and the soil is not thoroughly pulverized it cannot endure much drought; but when the soil becomes thoroughly pulverized, I believe it will endure great drought. The pure air, and the abundance of good water show that this is a healthy country.

There are many persons who think of leaving their present localities and settling farther west. Some of them think of settling in this country. To those I would say, If you have ever seen a prairie country, and like it, you need have no fears in coming here. But if you have not seen the large prairies, I would advise you to come and see the country before settling. Persons who are accustomed to a timbered country, with their fenced farms, feel a want where no fences are seen, and the nearest timber twelve miles off. There are thousands of small trees growing, the most numerous are walnut, soft-maple, and cottonwood; the latter is easily started, and grow rapidly. All kinds of timber grow here that a man desires to raise.

It is surprising to see how this country has improved, and how it could improve under the circumstances: the inhabitants are generally of the poorer class of people, and some of them are rather slothful.

The report is abroad that Kansas is a very rough place. I cannot speak for all of Kansas, but here, and I have been around considerable, I have heard as little rough language as in older countries. It is true,

many of the conveniences of older states are not here, neither did I expect them, but a few years will change all this.

We are glad to have people settle here, and think the air would be strengthening to invalids. A man with five hundred dollars and a team could make a fair start; with less a man can get a home and make a living, while his property would improve, yet he would have to yield to many inconveniences, and have pretty close times.

If any one desires more information, he can obtain it by writing to me, or calling on me on Sec. 35, Tp. 21, S. R. 1 West.

DAVID S. HOLDEMAN.

Newton, Harvey co., Kansas.

From Knox Co., Tennessee.

Editors Herald of Truth:

After a year or more without hearing the Gospel preached by a minister of our persuasion, it pleased the Lord, to give us the opportunity, of again hearing it, as we were accustomed to.

Jonas C. Yoder of Pretty Prairie, Indiana, paid us a visit and preached twice. His words were manna to the hungry soul, the last time he preached, we had Sacramental meeting, and all the brethren and sisters present, partook. Brother and Deacon John Stoltzfus sr., who has been absent in Pennsylvania since last April, returned last week, accompanied by his wife, and intend permanently to make this their residence.

Here are eleven families and three or four more, intend to emigrate here, between this and Spring. Our membership is now thirty and in all seventy souls. We hold our Sunday-school, every two weeks, instructing the young to read and try also to teach them the way to heaven. In the absence of a regular minister we try by the help of God to build each other up in that which tends to the salvation of our souls.

We read in the good book, that the Apostle Paul underwent many hardships, in going around preaching the Gospel. Paul not only went to the large churches to preach, but he also went to isolated and out of the way places to preach and establish churches. Could not some of our ministers visit us sometimes and preach to us hungry souls, as well as to visit large churches, where there is no want of good ministers? Here in free America, in the nineteenth century, they need fear no *scourgings* of forty stripes, save one; they need fear no shipwrecks, or of being in the deep; and they need not fear to cross the ocean, neither need they be afraid of the Jews nor false brethren, for here, we can all worship God according to the dictates of our consciences.

The railway facilities to this place are good. Forty-eight hours travel will bring a person here from Illinois, Indiana, Ohio, or Pennsylvania. Now brother ministers, come and preach to us and visit us once in a while, until we have an organized church, and great shall be your reward in heaven for so doing.

East Tennessee.

An affecting Letter.

An unknown friend from the far West writes to us the following letter which explains itself:

"To the HERALD OF TRUTH:—I received the Herald of Truth from a brother of mine and am well pleased to receive such reading. This is the first paper treating on religion that I ever read, and truly I hope that brother will send more of the same kind. If however no more come in this way, as soon as circumstances permit, my name shall be on your list. I was raised among the Old Mennonites, but never belonged to any church. I once had an uncle who also belonged to the Mennonite Church. I loved him much; he was looked upon as a first class Christian. I was left an orphan at the age of one and a half years. This uncle was chosen for my protector as far as man can protect in this world. In my seventeenth year I was greatly misused, I was deceived and he made me his enemy. I let my anger rise, left him and went West. I became discouraged, seldom went to church and never read the word of God, to amount to anything since. Since 1866 I have roved about not caring where I went. I have forgiven my uncle for all he has done towards me. Two or three years ago he left this wicked world, I pray the Almighty may have pardoned him and taken him to his rest. The Herald of Truth has caused me to write as I have. You are a stranger to me, but words and sentences in your Herald have touched my heart. Words never entered the depths of my heart as those have; and thinking of the days that are past and gone, I pray that the Herald may touch the hearts of thousands and thousands, and strike them as it struck this wicked heart of mine. I can hardly express my feelings and thanks to you for entering upon this field. About two weeks ago I received this paper; I read the title and then jammed it down into my pocket. Last Saturday as I had nothing to do, I hunted for something and found the Herald in my pocket, and thought, now I will see what it has to say; I began to get interested. May you live long and publish innumerable pages of this great salvation 'What shall I do to be saved?' After reading what the blessed Savior had said and done, I could not help wiping my eyes, thinking over my past life.

Yesterday news came to my ears; a mother and son were quarreling; the son lived on the mother's farm and all his wishes were complied with until yesterday; for the first time to my knowledge she refused to give him money; the son's passion arose and he threatened to do this and that. The mother said she would get out a warrant for him and started; the son sprang forward with pistol in hand, and said, 'Mother, don't go any further, not one step or I will put a bullet through you. The neighbors hearing the quarrel, gathered round and took the revolver from him and so the dispute was settled for the present.'

Sad truths are these. How often we see those who are professors of christianity by their conduct and dealings throw out a bad influence. O Fellow Christians, we should be careful of our influence. We should be an example; we should be leaders, guides, directors of the young. Let us be careful of our influence. But we rejoice that the wanderer is coming to himself again; that he is beginning to remember the father's house. We hope it will not belong till he will say: 'I will arise and go to my father and say, Father, I have sinned before heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants, and the father will receive him gladly.—Pray earnestly and God will remember and bless you; he will give you light and joy and peace in Christ, if you only are fully willing to come and take up the cross.

How sad when children rise up against their parents as we see in the record of the young man who threatened to kill his mother. If only all could remember and keep the fifth command. How pleasant would the scene be. 'Children obey your parents in the Lord for this is right.'

Children's Department.

For the Herald of Truth.

Christmas Gifts.

By the time the boys and girls read this, Christmas day will be near at hand. Many of you are, no doubt, indulging pleasant thoughts which you hope to realize in becoming the glad recipients of nice and interesting presents, which on this occasion afford pleasure to most all parents and friends of children, if they can make some little folks glad by giving to them some so-called Christmas gift. Now as it is profitable for all, young and old, little and big, especially on this occasion to talk, read and think about for what this day is so much noted. I will try by the help of him to the honor of whose birth we commemorate it, and will talk to the girls and boys about it.

Ist. You perhaps expect a nice little gift on Christmas, do you? 'Yes.' Well why look for the present only then, would it not be as good now or any other time? You think not so interesting. No it would not be, because most all children get some present on that day. And I think it is right they should because this is a gift day. Now, can you tell why we call this a gift day? 'Yes. Jesus was born on Christmas-day.' Even so, we celebrate this as the day in which the Savior, Jesus was born into the world, who is the gift of God (Rom. 6: 23), and the ever ready present of glad tidings and great joy to all who are willing to receive him. Thousands upon thousands have been made glad and happy by receiving this gift into their heart and mind.

Men, women and children can all enjoy it,

you can not be too young, to be made glad by this gift, if you are but old enough to think of this loving Jesus, and meditate in your mind about him; how he came to humble himself, and live here among us, to do so much for us, and honestly ask him to give you of his spirit. He will surely bless you by giving you peace and gladness in your heart. He blessed children while he was on the earth, more than eighteen hundred years ago.—Many must have been made glad on account of this gift at the time he was born. Yes, wise men came from the East, afar off and worshiped him, and gave him great and valuable gifts. This gift to us of God's only begotten Son to redeem us from our sins, was the greatest gift that ever was given to man.

This Christmas gift is calculated to make glad the hearts of all people, young and old, rich and poor, if we are but willing to receive his spirit into our hearts. It is a gift that will endure through all time and eternity, and its beauty, loveliness and holiness will never grow less, but is in the Christian a source and fountain of joy and gladness; and the more he looks at it, thinks about it, or commemorates the coming of it in his heart, the more beautiful, lovely and cheering the gift is. Now, boys and girls, I hope you will all get some nice Christmas gift when the day comes. But when you get the present will you then also think of the reason it is called Christmas. Then try, with an earnest heart, to ask God who is the giver of all good gifts to us, that he would bestow upon your heart the gift of his Son Jesus, and then help you to do as this Jesus by his spirit will teach you. Now may the giver of all good give us all together such a measure of this gift that we may be enabled to love him as our chief good till we die, and then to be received by him into the heavenly mansions to enjoy the fruits of this gift forever. I say good-by for this time and a happy Christmas to you all.

B. F. H.

About Habits.

If you can make up your mind to conquer any evil habit, and ask God to help you, you are sure to succeed; perhaps not at first, but remember Rome was not built in a day, neither can an evil be subdued in a day, or even in a month; but try with all your might, and you are certain to be victorious.

In the house, young people ought to cultivate habits of order, such as putting everything in its place when done with. You must notice, when you go into a house, how different it looks when the inmates are orderly, and what continual confusion there is when they are not. The other day I saw a lady opening a parcel that had just come for her.

She threw the paper and string into the fire, and I thought that was more than disorderly,—it was wasteful, even though it was a little thing; so I just said, 'Perhaps you will want some day that which you have just thrown away,' and I have no doubt she will. The old maxim says, 'Waste not, want not,' even in the smallest thing. God did not intend anything to be useless. Every grain of sand on the sea-shore has some use, or it would not be there. Now, God means you to be of greater use than all the sand in the world could be. He means you to grow up good men and women, and after that to continue growing better and better in heaven; and unless you begin when you are young, you will find it harder and harder every day; so let me advise you to come now, this very minute. When you are told to do anything, never grumble, but go and do it at once. Until you are old enough to judge for yourselves, your principle duty is to obey cheerfully; and when you have been accustomed to do this when young, it will not seem near so difficult to bow to the will of God. You all have what are called inclinations to evil; but whenever a temptation to do or say something wrong comes, just ask God to help you, and determine to overcome it, and the difficulty will vanish very quickly.—*Presbyterian S. S. Visitor.*

Home Again.

I arrived safely at home on the 25th of November, and was glad to meet my dear ones all well. I was away over two months. I return my sincere thanks to those who so kindly helped me, and also thank God for the kindness manifested toward me by the many warmhearted friends with whom I met.

I reached home too late to prepare something for the children this month; as the Herald was nearly ready to go to press. I hope my little friends will have patience until next month, when I will try to give them something to read; and I hope you will remember that when we know that it is our duty to obey God, and be good and do good, it is not necessary that we be told of it all the time.

I wish all the little readers of the Herald a happy Christmas; and hope you will remember that the way to be happy is to be good and

kind toward every one; and especially remember the poor. Jesus says, 'Ye have the poor with you always, and whosoever ye will ye may do them good.' Read Psalm 41: 1, 2, 3.

BROTHER HENRY.

FOOD FOR THE LAMBS.

Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken, Amos 5: 14.

Apply thine heart unto instruction, and thine ears to the words of knowledge.

The following Table will show those who wish to read the Testament in the way proposed what chapter to read each day.

Days.	Chapter.	Days.	Chapter.
Dec. 19	Rev. 13	Jan. 1	Matt. 1
" 20	" 14	" 2	" 2
" 21	" 15	" 3	" 3
" 22	" 16	" 4	" 4
" 23	" 17	" 5	" 5
" 24	" 18	" 6	" 6
" 25	" 19	" 7	" 7
" 26	" 20	" 8	" 8
" 27	" 21	" 9	" 9
" 28	" 22	" 10	" 10
" 29	Psalm 8	" 11	" 11
" 30	" 19	" 12	" 12
" 31	" 111	" 13	" 13

This table can be written on a piece of paper and kept in the Testament for a mark.

Riches of the Bible.

1. It is a book of laws to show the right and wrong.
2. A book of wisdom, that makes the foolish wise.
3. A book of truth, which detects all human errors.
4. It is the most authentic and entertaining history ever published.
5. It contains the most remote antiquities, and the most remarkable events.
6. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of biography, a book of travels, a book of voyages, the best covenant ever made, the best deed ever written.
7. It is the best will ever executed; the best testament ever signed; the young man's best companion; the school-boy's best instructor; the ignorant man's dictionary.
8. It promises an eternal reward to the faithful and believing.
9. But that which crowns all is the Author, 'with whom there is no variableness, neither shadow of turning.'

New In Christ Jesus.

The paper manufacturer is not nice in the choice of his materials. He does not reject a torn or a filthy piece as unfit for his purpose. All come alike to him. The clean and glancing cloth from the table of the rich and the filthy rags from a beggar's back are equally welcome. The clean cannot be serviceable without passing through the manufacturer's process, and the unclean can be made serviceable with it. He throws both into the same machine, puts both through the same process, and brings out both new creatures. The Pharisees were scandalized on observing that publicans and sinners came in streams to Christ and were all accepted. "This man receiveth sinners," they complained. Yea, receiveth them; sinners are taken in between the wheels, at the commencement of this process; but at the end of it, saints in white clothing are thrown out, fit for the kingdom of heaven. Christ does not find any pure on earth; he makes them. Those that stand round the throne in white clothing were gathered from the mire. They were once darkness, though they be now light in the Lord.—*Arnot.*

Advice to the Girls.

Girls talk and laugh about marriage as though it was a jubilee, a gladsome thing, a rose without a thorn. And so it is, if it is all right—if they go about it as rational beings instead of merry-making children. It is a serious thing to marry—it is a life business. Therefore never do it in haste; never run away and get married; never marry for wealth or standing; or fine person, or manners, but only for character, for worth, for the qualities of mind and heart which make an honorable man. Take time; think long and well before you accept any proposal; consult your parents, then some judicious friend, then your own judgment. Learn all that it is possible for you to learn of your proposed husband; when all doubts have been removed, and not till then, accept him.

Envy

Envy is one of the most despicable passions. There is scarcely a crime to which it will not lead its victims. It was envy that robbed the poor Naboth of his vineyard, and added murder to the theft. It was envy that led the guilty Absalom to desire the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings that we learn on the highest testimony that "envy is rottenness of the bones"; it eats out all honor and manliness; it gives sleepless nights, restless days. Moreover, envy is utterly useless; it helps nobody, it effects no alteration, it wins no goal. As we read in Job, "It slayeth the silly one;" and all sensible people must feel that there is marvellous silliness in envy.

The Golden Side.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the soul that is full of hope,
And whose beautiful trust ne'er falters,
The grass is green and the flowers are bright,
Though the winter storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep thro'
When the ominous clouds are rifted!
There never was a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoard of treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing;
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

The Society of Friends and War.

BY DAVID IRISH, NEW YORK.

Believing many readers of *The Advocate of Peace* who have but little acquaintance with the religious Society of Friends, or their prominent doctrines would be interested and benefited by a perusal of the following extract from their discipline on war, I hereby offer it for publication.

"Consonant with the precepts and doctrines of the gospel which breathes peace on earth and good-will to men, we have found it to be our indispensable duty to bear a faithful testimony against war. It is therefore affectionately enjoined on the members of our society to demean themselves on all occasions, in a Christian and peaceable manner, demonstrating to the world that they are uniform in profession and practice.

Friends are earnestly advised not to unite with any, directly or indirectly, in a way calculated to promote the spirit of war, or which may encourage or strengthen them therein; to avoid engaging in any business tending to promote war, underwriting on armed vessels, or being concerned in any company where such insurance is made, or shipping, or ordering goods shipped in armed vessels. But should members of our Society be so unmindful of our Christian testimony against war

as to bear arms, or actively comply with military requisitions, be concerned in warlike preparations, offensive or defensive, by sea or land, pay a fine, penalty, or tax in lieu of personal service,—deal in prize goods, directly or indirectly, or be concerned in promoting the publication of writings which tend to excite the spirit of war, advice should be speedily given them; and after being tenderly treated with, in order to bring them to a sense of their error in departing from this distinguishing testimony of the society, unless they give satisfaction to the monthly meeting, they are to be disowned."

Russian Relief Fund.

CASH RECEIVED.

David Bowman	\$1 00	J. E. Berntrger	1 00
David Bare	2 00	Ev. Men. Church	50 00
Mahlon Judd	1 00	N. O. La.	100 00
Chr. Herr	1 00	C. I. K.	3 15
J. S. Augspurger	5 00	Eli E. Borntrger	1 00
Katie Sloneger	5 00	John Hertzler	2 40
Left Hand	1 00	Jacob Lehe	1 00

READY ON DEMAND.

By the church in Morgan co., Mo., \$15.75; New church in Allen co., Ohio, \$38; church in Adams co., Ind., \$100.00; church in Erie co., New York, \$50.00. [Keep it till we call for it.] Sweitzer church in Moniteau co., Mo., \$50.00. [To be given as a Loan.]

A Jewish Burial.

ISAAC HENRY LOEB, son of Moritz Loeb, of the *Morgenstern*, died at the residence of his father, in Doylestown, on October the 26th. Although at the time of his death he was still quite young—having entered his twenty-first year but three months previous to his death—he had formed social and intellectual relations of a pleasant and endearing character. For the satisfaction of his large circle of intimate friends and associates, many of whom could not attend his funeral, it may be interesting to refer to the rites and ceremonies attending his burial. Although his parents are members of the Hebrew race, on account of his Christian associations they desired that the prayers of that faith might be offered at the funeral of their son. Accordingly a short service was held at the home of the deceased on Tuesday evening. After reading a portion of the Scriptures and offering a prayer, Rev. Dr. Andrews made a few remarks most admirably adapted to the occasion. Rev. L. Sheib then spoke in touching language of the deceased and called the relations of study and subsequently of companionship which had been formed between them. On the following morning the remains were taken to Philadelphia for interment. At the depot they were met by a number of friends from the city, and the funeral cortege proceeded to Mount Sinai Cemetery, at Frankford.

In regard to forms the Jewish ceremony over the dead differs but very little from the ceremonies of the Christians in the churches. The body as taken in the cemetery building, and services conducted by the Rabbi of the synagogue at Broad and Mount Vernon streets, to which congregation the deceased's father belongs. The Rabbi's remarks were in German, and were of a solemn and beautiful nature, referring to the bereavement in the most touching manner. At the conclusion of the address the friends followed the bier to the grave. The coffin being placed in the grave, the Rabbi read a short service. But the most solemn part was the last look into the grave,

The Rabbi went first, and after taking a parting look, took a shovel and threw some earth upon the coffin. Each one present then followed in succession and paid the same sad tribute of respect to the dead. The services at the grave being over, the friends and mourners returned again to the building, this time, however, to a different room from where the other services had been held. Previous to going into this room for the closing services, it is one of the ceremonies that each one shall wash his hands with clean water, which was complied with by all. The Rabbi then read the Hebrew service, and the father of the deceased offered a prayer, this being one of the most solemn of all the observances. And then, after having performed the last sad rites and ceremonies of burial, the family and friends took their departure.—*Bucks Co., Pa., Intelligencer.*

Married.

Oct. 2nd, by Samuel Harley, HENRY C. KURTZ, of Juniata co., to MARY L. MARTIN, of Lancaster co., Pa.
Oct. 16th, by the same, ELAN GROFF, to MARY SCHICK, both of West Earl, Lancaster co., Pa.
Nov. 4th, by the same, MARTIN WENGER, to SUSANNA WENGER, both of West Earl, Lancaster co., Pa.

Died.

Aug. 80th, near Richfield Juniata county Pa., CHRISTIAN, son of L. Christian and Susanna GRAYBILL, aged 5 months, and 14 days. Services by Thomas and Wm. Graybill, from John 14:4.
Aug. 31st, in Rockingham co., Va., Bro. DANIEL SUTTER, aged 64 years, 10 months, and 22 days. Bro. Suter was born in Upper Alsace, France; united with the church at the age of 14 years, and lived a faithful member until removed by death. He came to this country in his eleventh year. He was beloved by all, a kind husband, father, and neighbor; charitable, generous, and cheerful. He is missed, greatly missed. He was a bright shining light in the Church, but we trust that our loss is his eternal gain.
Sept. 22nd, in Livingston co., Ill., of tumor and Dropsy, sister MARY ANDER, aged 66 years, and 29 days. She was a faithful sister for over fifty years. Her seat in the church was seldom vacant until the last few months of her life. She died with a firm hope in Jesus. She leaves two children to mourn their loss. Sermon by Bro. M. L. Shelby, from Job 14:1-14.
Sept. 20th, at the residence of her son-in-law Jacob Bergey, in Danborough, Bucks co., Pa., MARY DETWEILER, at the advanced age of 93 years, 10 months, and 9 days. Buried at Line Lexington. Funeral remarks by Isaac Oberholzer and Jos. Gross.
Oct. 28th, in Johnson co., Iowa, CHRISTIAN SCHROCK, aged 56 years, 9 months, and 28 days. Sermon by Peter Brenneman, and Frederick Schwartzentruber, from 1 Cor. 15.
Oct. 7th, in Hickory co., Mo., very suddenly, JACOB P. SCHMIDT, aged 50 years, 1 month, and 28 days. On the funeral occasion remarks were made by Peter Lehman, from 1 Peter 4:1-14.
Oct. 18th, in Snyder co., Pa., of Dropsy, JEROME, son of Tobias and Catharine GRAYBILL. Funeral services by Wm. Graybill.
Oct. 24th, in St. Joseph co., Ind., of Bilious fever, DAVID M. HOLDMAN, aged 54 years, and 1 month. His remains were followed to the grave by many weeping relatives and friends. Funeral discourse from James 4:1-14.
Oct. 26th, in Whiteside co., Ill., MARY ANNA, wife of Jacob HECHELER, aged 29 years, 6 months, and 1 day. She was buried at the Men. Meeting-house, near Sterling, on the 27th, followed by a large concourse of relatives and friends. She was sick about three weeks, and leaves a husband and eight children to mourn their loss, the youngest being only three weeks old. Funeral discourse was delivered by Henry Nice, from Rev. 13:1-4.
Oct. 24th, in Bucks co., Pa., of Typhoid fever, at the house of his brother-in-law Joseph Leath-erman, where he had been on a visit, SAMUEL DERWEILER, aged 52 years, 9 months, and 17 days. He was sick about three weeks. On the 29th he was brought to his home, near Sterling, Whiteside co., Ill., and was buried on the 30th. He leaves an afflicted wife and five children to mourn their loss. He was beloved and respected by all who knew him. Funeral discourses were delivered by Henry Nice and Joseph Moyer from Ps. 5:9.
Oct. 25th, near McAllisterville, Juniata co., Pa., of Cancer and Consumption, Sister ELISABETH WITTMAN, aged 45 years, 2 months, and 14 days. She leaves a bereaved husband to mourn his loss. Appropriate remarks were made by Wm. Graybill, and A. Basor, from John 14, last part of 19th verse.
Oct. 28th, in Shelby co., Mo., Bro. JOSEPH PORTER, aged 77 years, 2 months, and 13 days. He leaves an aged widow and three children to mourn their loss. Appropriate remarks were made by Benjamin Hershey, from John 14:23.
Oct. 31st, in Lower Salford, Montgomery co., Pa., of four days illness, NANCY, wife of Henry K. GOTSCHALL, aged 37 years, 8 months, and 12 days. Buried Nov. 3rd in the presence of many relatives and friends. Sermon by Henry S. Bower, and Henry Nice, from Matt. 20:8.
Nov. 5th, in Franconia Tp., Montgomery co., Pa., of Dropsy, MARIA, wife of John SAUTER, aged 43 years, 2 months, and 22 days. A deeply bereaved husband and eight children are left to mourn their loss. Words of comfort were delivered by J. Allabach, Henry Nice, and Abel Horning.
Oct. 31st, in Somerset co., Pa., of Lung fever, SAMUEL, only son of David LEHMAN, aged 17 years, 7 months, and 24 days.
Nov. first, at the residence of his son Henry, in Sealp Level, Cambria co., Pa., JONAS HARSHBURGER, aged 63 years, and 2 days.
Nov. 2nd, in Hickory co., Mo., of Typhus fever, Bro. ABRAHAM GILSON, aged 50 years, 5 months, and 29 days. He was a faithful brother, and beloved by all. His quiet walk through life, was a comfort to those left behind. He leaves a widow and seven children to mourn their loss. Services by Peter S. Lehman and Carl Koontz in German, and Benjamin Lapp in English.
Nov. 6th, in Tanawell co., Ill., from the kick of a mule, which killed him instantly, CHRISTIAN, son of Joseph SCHERTZ. Buried in the presence of a large concourse of people. Sermon by Joseph Stuekey, from Eccl. 1:1 and 1 Cor. 15.
Nov. 9th, in Wakarusa, Elkhardt co., Ind., JACOB, son of Conrad and Mary HEISEL, aged 9 days. Services by E. Glenson, D. Siewart, and D. Brenneman, from Jn. 2:25; 1 Peter 1:24.
Nov. 10th, in Shelby co., Mo., LUCIA, daughter of John and Magdalena DETWEILER, aged 1 year, 1 month, and 25 days. Funeral services by Daniel Brundage, from 1 Peter 1:24, 25.
Nov. 13th, in Shelby co., Mo., BENJAMIN, son of Abraham and Salome GLIBSON, aged 9 months, and 4 days. Sermon by Benj. Lapp, from Matt. 18:1-13.
Nov. 3rd, in Mahoning co., Ohio, sister SUSANNA, consort of John B. METZLER, aged 25 years, 6 months, and 25 days. She feared not death, but desired to go and live with Jesus, rather than live any longer in this world of sorrow. She left a child four days old at the time of her death. Buried in the presence of a large con-

course of people. Discourse by Jos. Bixler and Jacob Culp, from 2 Cor. 5:10.

Nov. 20th, in Mahaska co., Iowa, of Neuralgia and Consumption, PHENIA, wife of Pre. Jacob E. BERTMAN, aged 57 years, and 5 months. Funeral discourse by Pre. Mann, from Numbers 23rd: last clause of 10th verse, "Let me die the death of the righteous, and let my last end be like his?" She was sick about four weeks, and leaves a husband and seven children to mourn her departure, with evidence that she has gone home to the heavenly mansions prepared for the righteous.

Letters Received.

Amada C. Kreider, John K. Bare, E. Landes, David S. Holdeman, Josiah Brewer, John P. King, Fanny Wenger, C. F. Detweiler, Jacob B. Huber, Jos. Stuekey, A. A. Good, J. W. Swartley, S. Witmer, Jacob E. Egly, J. K. Buckwalter, A. Shiffer, John R. Reist, J. D. H. 2, Chr. Welty, Abraham Thut, S. S. Hartzler, Chr. Schmitt.

MONEY LETTERS.

A—D C. Amstutz, Joseph Augspurger, John Albrecht, Jacob S. Augspurger, J. E. Adamson, Chr. Augspurger.

B—Jared Beechy, Joseph Bachman, Joseph S. Bare, Jacob Brenneman, Samuel Blough, Jacob Brenneman, Joseph S. Bare, Henry W. Bean, Abraham Baum, Joseph J. Borntrger, J. A. Eutler, Geo. Beery, Ed. Remenderfer, Daniel Brenneman, Godfrey Bay, Abraham Bitsch, Isaac Brubacher, John C. Beiler, Eli E. Borntrger, Samuel H. Bergey, Moses Bowman, David Basinger, John Boek.

C—Jacob Culp, Elias Cassel, Jacob Culp, J. M. Cassel.

D—John J. Detweiler, J. H. Detweiler, Ann Detweiler, J. H. Deck & Co., C. F. Detweiler, E. Jacob Eberhard, Jonathan Eash, H. B. Eymann, Solomon Eby, Jacob Eberhard, H. Esterly, Sarah Eby, Christian Eash.

F—Joseph Frantz, Jacob Fisher, Geo. Funk, G—Daniel S. Gehman, Peter Good, David Grose, Elisabeth Good.

H—A. Hauenstein, David Hirschy, Benj. F. Herr, A. Hershey & Bro., Andrew Hauter, C. J. Hostetler, H. Heatwole, J. R. Hoffer, Jacob Hloover, S. S. Hartzler, John Holdeman, Benj. F. Hamilton, Benj. J. Hostetler, D. K. Hooley, J. H. Huber, Anna Horst, John Hertzler, Jonathan Harsberger, Benjamin Hershey, Jacob Heer, P. Housholder.

K—Jacob Kilmer, John Kauffman, J. J. Kempf, Daniel King, Jacob King, Wm. Kercher, Jacob Knopp, Andrew Kreider, Lewis Kulp, John Kennel, Wm. Karn, Chr. J. Kennel.

L—Christian Lichty, Peter Lehman, John Lapp, John L. Leaman, John B. Landis, Jacob Lehe.

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